To the Prospective

Baptist Historical Society of California.

Presented by

Mr. Elbert C. Norris

of Napa City, Cal.

June 20th 1886.

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THE

TRIENNIAL

BAPTIST REGISTER.

No. 2.—1836.

BY I. M. ALLEN,

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AN ADDRESS

TO THE

BAPTIST DENOMINATION IN THE UNITED STATES.

In presenting you another number of our Triennial Register, we seize the occasion thereby offered to speak a few words in plainness and candor to you. The matter composing the following pages, has been collected and digested for publication at no little expense of time and labor; and though such a compilation can prefer but humble claims to commendatory notice, yet its general usefulness is not thereby diminished. It is intended to be a collection of dates and facts, so arranged and collated, as to afford the cursory reader an opportunity of becoming acquainted with our present history, and to enable the discreet observer so to reason and reflect, as to arrive at the most profitable conclusions. Genuine history possesses an import which cannot fail to reach and affect the intelligent apprehension of all readers; and though various constructions may be placed on the facts which it perpetuates, the uncorrupted record remains without distortion or injury. But we think there will be little diversity of opinion in the interpretation of the data disclosed in the annexed pages. Their meaning can hardly be misconceived—whilst their instructive admonitions can be unheeded only by the careless levities of misjudging souls.

I. A striking particular, observable on the face of the following Register, is the existence of a denomination of Christians *apparently* so disjointed and multifarious. So large a body, in tolerable consistency and coherence, without the ordinary coercives of creeds and confessions, of synods, councils, and judicatories, of presbyters, bishops, and ecclesiastical authorities, is a rare combination—a singular example of what the world would deem a fortuitous consent. There is among you no spiritual legislation, no mandatory ordinations issuing from conventions, nor conferences, nor general assemblies: neither are you a people too apt to hold in undue veneration the sanctity of names, or the dictates of uninspired authority; so that whatever of good understanding and harmony of feeling may exist among you, is a state of things, the origin and success of which, must be sought in principles of union other than those ordinarily exhibited in church history. Do we arrogate too much to ourselves, or derogate too much from others, when we intimate the belief that your general consistency, as a body, is the result of a conscientious adherence to the Gospel Standard? It is surely an undeniable proposition, that all those who believe and love the Gospel in its purity and

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simplicity, and who practise faithfully its requisitions, are, in the main, the same. They cannot, even if they would, be very dissimilar. They are, to use a trite simile, cast in the same mould. The powers of their mind are trained to the same modes and habits of perception and thought, and their morality is formed under the same disciplinary process. It may indeed cost them an effort, to *keep the unity of the spirit in the bond of peace*, and to diffuse throughout every member of their union the vivid soul of a central action; still the very effort is a movement made in consonance with the reasonable and proper tendency of one pervading vitality.

That feature in your history to which we are now adverting, is one in which you have just cause of joy. To agree in evangelical sentiment without previous concert, to coincide in belief without the restrictive formularies of prescribed dogmas, to harmonise in practice without the decrees of conventional stipulations, would seem to imply the operation of a principle of unity which savors of the wisdom from above. In cases where all minds receive the same truths, where all hearts are conformed to the same influences, and where all actions obey the same laws, a general moral resemblance among those, otherwise differing, may be expected. The more nearly they approach the truth in the matter of their belief, the more will they conform to each other in doctrinal views; and by how much the more they feel and exemplify the cementing charities of regeneration, by so much the more will they enjoy the peace of fellowship and the integrity of faith. You are the only denomination of Christians who, either in other countries or our own, have attained any consideration for numbers, or any respectability for general usefulness, with no other constitutional compact than the Sacred Scriptures. All the larger bodies of Christians in this country have their standing symbols and prescribed forms by which they propose to establish uniformity of faith and worship. With them it is not left to the discretion of each worshipping assembly to select its own modes for conducting the service of God; nor is it left to the freedom of each how it shall receive and expound the word of God; but books, with standards, are adopted to direct and control the opinions and practices of the whole. It is not pretended to censure this course of sister denominations. They are as free to create tests, founded upon human authority, as we are to omit all such. But it is worthy of your observation and gratitude, that so many hundred thousands as are embraced in the Baptist denomination in the United States, acknowledging only the Bible as their standard, should so far agree in all fundamental truths, as to be prepared fully and cordially to commune with each other at the table of the Lord. This happy concord may be ascribed to your steadfast retention of the ordinances of the Gospel, in their primitive simplicity, so that apostolic truth becomes a uniting symbol—a sort of common seal, under which the acts of the whole body are rendered legal and valid.*

* By this it is not intended to intimate that individual churches and associations have no written expositions relating to their Christian belief. It is a well known fact that most such do possess concisely written declarations of their doctrinal sentiments.

But, brethren, we apprehend, that there is, nevertheless, a fault among you in the very matter which we now touch. The Bible, as a whole, is not sufficiently loved, nor understood. Instead of being made a daily manual, it is little else than a book of reference. Instead of having it, as a whole, arranged, digested, and inscribed upon the tables of your heart, you leave it for the most part unused and undisturbed in the deadness of the letter. It thus lies rusting like a sword in its scabbard—abused into neglect and disesteem. We would not be thought to speak harshly or unadvisedly to those whom we love; and we must not be so judged by you, when we utter the truth in love. That truth is the debt which we owe you; and if it charge upon you deficiencies which are openly reprehensible, hear and receive it. Though it proclaim as yours an ignorance of divine things at once scandalous aud criminal—still respect it; and instead of quarrelling with its faithfulness, quarrel with yourselves for the occasion which renders you obnoxious to its censures. If, with your imperfect experience in the sacred scriptures, so much consistency and strength be found among you, as may be seen in the pages of this record, how much greater would be that consistency and strength, were you trained to all that vigor in knowledge, and to all that sanctity in obedience which, to your talents and opportunities are matters of easy acquisition? If the word of God, which is the sword of the spirit, when comparatively impotent through disuse, or wielded by unskilful hands, has, notwithstanding, accomplished so much in the work of conquest for Christ, what would have been its power and its victories, if, continually unsheathed, and bright, and brandished, it had been pressed on to its appropriate work?

Whilst uniformity, to a commendable extent, may be found throughout your entire section of the Christian church, and when compared with others you may suffer no disparagement, yet there is occasion for regret even on this head—that your views and duties are not in more holy concurrence. The fact must not be overlooked that many of you are deplorably *anti-practical* in your respective spheres; that your talents and resources are not placed with sufficient unreservedness at the disposal of the Lord; that your sympathy with the claims of evangelism is not so practised and susceptible as it should be; and that you are not taking that decided stand which you should hold with him in that great controversy which his religion is maintaining against human guilt and apostacy. The fact must be stated, and if for no other purpose, at least that we may take up a lamentation over it; that many are ill affected towards the spirit of benevolent co-operation in furthering the interests of goodness and truth. Too many are, even to the present time, shamefully remiss in prayer, in cross-bearing, in self-denial, and in the mortification of their members which are upon the earth. The religion of too many is a sort of drowsy speculation, which amuses and deludes itself with dreams and fancies, but produces no good fruit. Such Baptists are a libel upon the name. Can they pretend that they have been plunged into the death of Christ, when for his sake they cannot consent to

kill the meanest of their lusts? Can a crucified Christ be the head of such members as leave uncrucified in their hearts, covetousness, hatred of brethren, and all the corrosives of evil passion? Can they be termed *Christ-bearers* who are seen bending under the pressure of earth's vanities, or lashing themselves into speed after phantoms and shadows? Surely they cannot believe that Jesus Christ has come in the flesh, or in the flesh they would respect and love him more. They must belong to that class of heretics whom John the apostle has in his eye—who maintained that the Son of God had never actually and truly left his heaven; that the incarnation and crucifixion were imposing appearances unsustained by any reality. Banishing Christ from the flesh, they may consistently leave the flesh to its own inclinations.

Such persons are not more unlike Christ, than they are unbaptist-like. For, our baptism being a full and complete burial, and a real resurrection, bespeaks the actual humanity of Jesus, and the certainty of his advent and suffering in the flesh. Let the Sacred Word diffuse its light, and such Baptists will soon become scarce. They will die in the sunshine. None will be found to deplore their extinction more than the great Satanic confederation.

We have seldom met the Baptist who was not able to give a reason for his baptism. We have found our brethren for the most part well disciplined and truly expert in the use of the more obvious scriptural arguments in defence of that ordinance which forms our distinctive mark. In this one particular there is no room for complaint, either of defective knowledge or practice; nor would we insinuate that there is any excess either of zeal or tenacity regarding it. The ordinance is one of our Lord's most sacred and obligatory appointments. But, whilst we find you ready and intelligent expounders and advocates of one Gospel Institution, how do we find you in relation to those mental and practical acquisitions which should always follow baptism? What knowledge have you of Bible history, of the prophecies, of scripture characters, and events? How do you prove justification, regeneration, and the harmony of justice and mercy in the sinner's salvation? To what extent are you supplied with scriptures to prove that salvation by grace is a doctrine eminently conducive to holiness of heart and life; and that God's election of us, is a grand incentive to sanctification? Are you quite ready with the scripture argument in defence of crucifixion to the world with its affections and lusts, of brotherly love in the fervor of a pure heart, of self-dedication to Christ, and the consecration of your temporal goods to the advancement of his cause? Are you prepared to draw promptly from the Bible, suitable and sensible arguments in proof of the Saviour's divinity, of the divinity of the Holy Spirit, and of his influence in the regeneration of the soul? With what address and success can you turn the sword of the Spirit against Universalists, Infidels, Unitarians, Roman Catholics, and the old baptismal-regeneration-doctrine, of late years revived and promulgated among the Baptists of the West? A

whole Saviour, a complete Saviour, an entire, undivided Saviour, is the only proper and sufficient ground of a sinner's boast. To glory in a Christ less than complete, is vain glory. Your immersion becomes *aspersion* if by it Christ is diminished and dethroned. As it greatly honors and glorifies Christ to occupy a true position, and to fulfil the demands of a true proportion, so it grievously wounds and reproaches him to be but partially set forth.

II. In your plan of church government we trace the influential guidance of Apostolic precedent. For, it is manifest, that in primitive times, each church was a separate and distinct community, owing deference and submission to no external jurisdiction. Each church, from the very beginning of churches, was a spiritual body, not licensed by the civil power, nor legalised by the edict of the Emperor, but built upon the foundation of divine authority, and therefore competent to the execution of all ecclesiastical functions. We do, therefore, cordially rejoice in the independence of our churches. Here again, however, we have occasion for remark and observation. A church of Christ is an independent, religious body; but it is A CHURCH. And let it be borne in mind that something more than the name is requisite to constitute a church. Mere numbers, irrespective of qualifications, cannot, in our estimation, form a church. The constituent members should be, not only baptized believers, consenting and uniting, but believers of experience and spirituality—possessing a reasonable acquaintance with the Word of God, capable of sitting in judgment on the momentous affairs of the Lord's house; being for the time such as may be able to teach others, and not needing to be taught which be the first principles of the doctrine of Christ; and such as have their *senses exercised to discern both good and evil*—Heb. v. 14;—that is, being able to distinguish true doctrine from false, and having a well educated perception and taste in divine things. A church is a sort of bench of judges, before whom cases of most concerning magnitude are tried. Questions relating to the sending forth of gospel laborers, of calls to ordination, of the retention or exclusion of members under censures and criminal charges, are constantly submitted to the deliberations and decisions of the church. It must make its own rules of order, appoint its own pastor, elect its own officers, and, in short, arrange all its own internal affairs in conformity to the will of its Great Head. Such are a few of the responsibilities of a church.

Now, compare carefully and impartially these responsibilities with the actual condition of a large number of churches, which help to swell the number of churches and associations as reported in this Register. Without pretending to know the private history of the whole, or even of any considerable part, is there not reason to apprehend that many, alas! too many, would fall lamentably below the scripture standard? Little companies, crude in knowledge, imperfect in experience, utterly defective in the requisite wisdom, are too often huddled together, and miscalled a church! The consequences, in such cases, are readily foreseen. Discipline is either abused

or neglected; opportunities are afforded for the successful machinations of bad, designing, and disorganising men; the doctrines and truths of the Bible are left unexpounded and unvindicated in the hands of ignorant pretenders; and the cause of Christ is abandoned to the chances and changes of the capricious genius of events and circumstances. How should it grieve the heart of sensibility to see that cause so deserted!

It is true that the New Testament no where defines the number requisite to constitute a church. Nor, does it inform us, whether the church should be composed of males and females in due proportion, or in undue proportion. No need existed for any exact rules or definitions on this head. But the qualifications of members are fully exhibited in the inspired writings. The pictures which these draw of those suitably prepared and qualified materials which enter into the composition of the Lord's house, is full, intelligible, and striking. They are represented as children of the light, as spiritually minded, as assuming the bond of an intense charity, as adding to their faith virtue and knowledge—as possessing and practising the wisdom from above, as comprehending with all saints, and knowing the love of God which passes understanding, and as being able to warn them that are unruly, to comfort the feeble minded, and to give a reason of the hope that is in them, with meekness and fear. We are aware that it may be said, that it will be very difficult to form new churches, or even to avoid unchurching many which already exist, provided so high a standard of membership qualifications be set up. This may be admitted. And what then? The difficulty referred to is not one of human invention—not an arbitrary decree of human prohibition. It is just what the Lord himself has made, and put in the way. Faith and knowledge, experience and charity, must be found in every true church. The absence of these abrogates its claim to churchship, and renders it nothing other than a society.

It is owing, no doubt, to the imperfect graces, and still more imperfect organisation of a large portion of our Baptist churches in the West and South, that, of late years, our ranks in that quarter have suffered such an alarming defection. This defection, conducted by an individual of plausible pretensions, of specious address, making confident advances upon the province of long established opinion, has involved in its progress the subversion of fundamental truth. It has degraded the doctrine of regeneration into a ceremonial, and has abused immersion to the destruction of baptism. It has availed itself of the unsuspecting confidence of Baptists in the rite of baptism, to demolish the very principles of church order, and to put in operation a scheme of disorganisation which, without the preventing grace of God, would soon annihilate us as a denomination. This bold assailant of our Israel has had little or no success in the cities, and in those portions of the country where the churches were well prepared with scripture truth, and well officered with enlightened ministers. Like his great prototype, he has been walking through *dry places* in quest of repose, but contrary to him, has there found it. Defenceless churches have suffered

most from this spirit of pernicious innovation—and among these have arisen a multitude of self-appointed teachers and elders, who, under the plea of leaving them in the enjoyment of perfect liberty, have assumed, each for himself, a sort of dictatorship in matters of religion. To you, brethren, who have hitherto maintained yourselves firm upon the unbroken ground of truth, we solemnly and affectionately recommend the plan of steadfastness in FIRST PRINCIPLES, as the best guarantee of safety and integrity. Being distinguished as BAPTISTS, hold the doctrine of baptism in due harmony and proportion with the doctrines of grace. Faith in Christ, as the only ground of the sinner's justification, the work of the Holy Spirit in the regeneration of the soul, the necessity of holy works as evidential of election and salvation, the certain conservation of the saints by the power of God, are some of the great Gospel truths to be set up as land-marks to guide us to the baptismal stream. Let baptism stand in this connection, and it triumphs in Christ. It speaks no longer in whispers, but sounds a jubilee in the ears of the redeemed. It appears no longer with a faint and darkened ray, but shines forth in the resplendence of that light shed abroad from the presiding influence of the Holy Ghost.

III. It is a matter for congratulation that of late years the attention of our denomination has been directed to the subject of education. The necessity of moral and intellecual culture to the young, is beginning to be appreciated, and efforts are consequently made to supply past defects, and to provide for future wants. We have no correct means of ascertaining the number of children annually taught in Sabbath schools connected with Baptist churches, and are not, therefore, prepared to say definitely what good is in progress in this important department of Christian effort. Much, however, is undeniably accomplished in many places. But much more remains to be done. In every church there should be a Sabbath school, containing as many scholars, at least, as there are members in the church. In many cases this proportion should be much exceeded on the part of the schools, which have been found valuable nurseries to most of the churches with which they were connected. The religious education which may be received in a well directed Sunday school, is of incalculable moment to all those interests held dear by the friends of the Saviour. It prepares childhood for an intelligent and virtuous maturity. It sheds upon adolescence a light which brightens into the meridian of ripened years, and confers upon those years their genuine glory. The Sunday school has turned the instrumentality of children to the good account of converting their ungodly parents; has crowned with consummation the pious hopes and prayers of parents in relation to their children; has directed the thoughts and meditations of unconverted teachers to the moral darkness within themselves, and led to their conviction for sin; and has been the means of drawing forth praises to God from the lips of dying children. It is that sacred river, the streams whereof make glad the city of God. The study of the sacred scriptures conducts the mind of childhood to those developments on

which depend honor and happiness, from which are to be estimated its value and dignity among the other productions of an Almighty hand.

The statistical views spread out on the following pages show a numerical strength scarcely exceeded by any other religious sect in all the country. Taken collectively we form a vast multitude, to which accessions are constantly and rapidly made. At the same time, reflecting men among us cannot avoid the observation, that our general influence upon society, is not in proportion to our numbers. The weight and authority of our denominational character, are not so felt nor recognised, as to accord in any good degree with our imposing display of numbers. What can be the cause of this? Why should we outnumber others, and still weigh less in public estimation? We do not speak of political ascendency—one of the last things that a religious body should ever aspire after—neither do we allude to that sort of consequence which may be derived from the pageantry of wealth and the show of superiority—but we mean that moral importance and solid gravity of name, derived only from obvious goodness and commanding merit. That we should achieve less in this respect than others, is a fact which deserves to be investigated. Are we less observant than they of the laws of Christ? Are we less tenacious of the true principles of Christianity? Are we less self-denying, and more inclined than others to extenuate the requisitions of the Gospel, and to confound the church and the world? It would be difficult for us on the one hand to admit the imputation thus insinuated, and equally difficult for others to establish it. Will it be supposed that our inadequate influence is owing to any combination among our brethren of pædobaptist denominations to depress and diminish us in public esteem, because we stand opposed to all of them in the matter of baptism? This cannot be admitted. It would be an incredible supposition. But waving all suppositions, the true cause can be ascertained. We know it, we meet it every where, and cannot fail to realise the conviction which truth forces upon us. The MINDS of our people have not enjoyed cultivation equal to that which others have enjoyed. We have had fewer learned men, fewer literary institutions, fewer standard authors, and a consequent less amount of that intelligence and intellectual power which confers respectability as well upon societies as upon individuals. Our views and tenets have not, in general, been ably expounded, whilst the children of our members, in too many instances, have been drawn off from us and seduced to the ranks of other persuasions. When our laity shall become so well educated as to be able to take a proper rank in the learned professions, in commercial avocations, and in all the liberal arts and sciences, with the most considerable classes of society; and when our pulpits shall become filled with judicious, pious, enlightened, and evangelical men, we may reasonably expect to preponderate as much in usefulness and commendable influence, as we now do in numerical strength.

Some progress in the department of general education is producing a change which will finally lead on to this desirable result. The wealthier

portion of Baptists are, for the most part, animated by a laudable solicitude to augment the influence and happiness of their children, by procuring for them the application of mental discipline. It is therefore hoped, that the coming generation, both of laymen and ministers, may emerge from the depression in which we have been held in times past, and ascend the moral eminence which others have already gained. But whilst hope promises the eventful day when this advantage may be accomplished, there is still reason for the forebodings of fear. The literary institutions, now professedly Baptist, are, with a very few exceptions, compassed with doubt and imbecillity. Recent in their origin, imperfect in their organisation, and weak in resources, they need a persevering discretion and ability to guide their operations, and a most liberal patronage to sustain them. It must be known to many that some of the institutions described below, are more nominal than real in their existence; and may cease to exist before the period shall have arrived for another Triennial Register. The Register, therefore, cannot, from the nature of its contents, be a very exact index to our literary capabilities. This is not its fault, but the fault of those imperfect and vacillating institutions which it endeavors to describe. We humbly trust that the age of projecting and experimenting may soon cease, and that of stability and action may come in its place.

IV. The several discouraging aspects in our present history, to which your attention has been invited, are not marked out in a fault-finding spirit, nor with a view to impair the energies which are capable of being brought into action. There is, also, a fairer side to the picture. The reader of the following record must feel deeply impressed with the fact, that the Baptist denomination has not been slumbering on the post of duty. Very effectual and widely extended revivals of religion, accompanied with reformations and conversions, by which the church of Christ has been greatly enlarged and beautified—liberal sacrifices made on the part of individuals for the advancement of all the great objects of benevolence—the unexpected successes attendant upon missionary effort at home and abroad, and the augmented strength and rectitude of public opinion in reference to temperance, godliness, brotherly kindness, and charity, are some of the occurrences which claim our gratitude, and constitute encouraging tokens of future good. And should we live to publish, and you to read, another Register, may there be found many happy modifications in its contents. May it exhibit the statistics of a people, increasing in harmony of feeling and sentiment, in beneficent action and effort, and in a more desirable approximation to the doctrine and example of Christ Jesus.

PREFACE.

This work has been delayed much beyond our expectations and by circumstances wholly beyond our control; but while the patience of the public has been somewhat taxed, our own has also been exercised in no small degree. The information presented in the following pages has been collected from some thousands of documents, and this too with much toilsome research. As we have not been very liberally furnished with official returns from bodies whose statistics we have attempted to publish, we have often been obliged to wade through an immense accumulation of rubbish before we could find the necessary materials; and many documents which we have received, are sadly deficient, indefinite, or badly arranged.

This number of the Register contains a much greater variety of statistical and miscellaneous matter than the former, and is particularly characterised by a detailed account of our rapidly increasing missions and literary institutions. The interesting tabular view of our missions, prepared by the editor of the Missionary Magazine, and published in the March number of that work for the present year, has been copied entire into the Register and will not a little enhance its value. We have also drawn largely from several important papers recently published by our brethren in England.

The topics treated of in this work are, many of them, matters in relation to which it is extremely difficult to procure satisfactory and accurate information. It is therefore impossible to avoid errors and defects; but imperfect as it is, we trust it will exhibit evidence of our desire to furnish the public with a book that may be worthy the title it bears.

The reader will please note the following:

1. In this work the individual States, associations and churches, have been arranged in geographical and alphabetical order.
2. The ordained ministers, the licentiates distinguished by *italic* letters, and the post offices nearest the churches, have been placed in their appropriate columns, so far as we could ascertain them. Churches also when known to be without pastors, or reported as destitute, have been distinguished by a dash.
3. Following the Tables in each State will be found a Summary View of the numbers, and the time and place of the next annual meeting of the Associations.

4. The Corresponding Secretaries of the Associations with their post office address, so far as they could be ascertained, will be found in the Summary of some of the States, or immediately following it.
5. In the *Tables* the Associations are presented entire, while the *Summary* exhibits such numbers only as are actually within the territorial limits of the respective States.
6. Notices of the State Conventions, Societies, and periodical publications precede the Tables, and the historical sketches follow them.

PHILADELPHIA, June 7, 1836.

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HISTORICAL SKETCH

OF

THE BAPTIST DENOMINATION.

The original of the following Sketch was written by the appointment of Midland Association, England, as the Circular Letter for 1832. We copy it from the London edition, 1833, by Charles Thompson, Pastor of the First Baptist Church, Cosely, Staffordshire, with the author's

ADVERTISEMENT.

Several friends urged the propriety of publishing a similar Treatise for general circulation; with that wish the author hereby complies. It will be seen that argument on the subject of baptism forms no part of the design contemplated by the writer. His object was, not to prove that baptism means immersion, nor that infants have been improperly introduced to Christian institutions, but simply to furnish an abstract of historical facts connected with the denomination to which he has the happiness to belong.

There are, however, in those facts, collateral evidences which are submitted to the candid attention of those who may be differently minded from the author. It is concluded from the details here given, that the first Christians were Baptists; that the baptism of infants took place about the fourth century; that persons professing the peculiarities of the Baptists were found in different parts of the world; and that throughout all the changes which attended the progress of years—the reign of error—the usurpation of Antichrist, and the dominion of English Episcopacy, they were marked by each dominant party, in the ancient and later ages, as objects of persecution; their baptist sentiments forming one of the charges brought against them. The object here, is to detail the history of principles on the subject of baptism, without particular reference to the doctrinal distinctions of the parties, some of whom might have been Manicheans in one age, and Mennonites in another; or Waldenses in one place, and Lollards in another.

Notes have been supplied, as well to authenticate facts, as to direct the spirit of inquiry for more copious information.

It must have been matter of regret to the members of the Baptist denomination, that, whilst there are large works, such as Crosby's and Ivimey's History of English Baptists, which would give more general information than what could be conveyed in a publication like this, no manual exists sufficiently concise, yet complete, which we could place in the hands of those of our members, and the younger branches of our families, who have few opportunities for the acquisition of such knowledge.

To prevent indifference to our leading peculiarities, and to secure, as far as possible, a regard for our general interests, should certainly be our individual and united concern; and it cannot be questioned, that a popular abridgement of our denominational history would tend to the accomplishment of that object.

It will be necessary to premise that the term, "Baptist Denomination,"

may apply either to individuals or churches, though it is usually employed with reference to the latter. In the middle and succeeding ages there were individuals who professed Baptist sentiments, mixed up with the general body of Christians,* and scattered over a wide surface, to whom we assign the designation by which we are distinguished; yet not as members of a distinct body, nor as maintaining doctrines similar to those now held by Baptist churches, but as they avowed certain principles, and pursued a certain line of conduct with reference to baptism. In doing this, however, we have the example of the historians from whose records we derive our information, and to whom we can the more confidently refer, as they bear testimony to the existence of a profession which they heartily despised. In later times, this distinctive appellation has been appropriated by Baptists, as existing in separate societies from other Christians; and, in their collective form, the term "Baptist denomination" is their cognomen in the Christian world.

To present this outline in the most clear and methodical manner, we shall arrange our descriptions under several sections. We begin with

PRINCIPLES.

I cannot help requesting attention to an important fact in this inquiry;—that liberal and independent principles, with a devoted opposition to every species of usurpation over the conscience and religion of man, whether arising from Pope or King, generally characterised the Baptists, and for this they suffered. Such principles were avowed by the Redeemer himself—they are essentially connected with the history now under consideration, and eminently distinguish the Baptist denomination at the present period. Dr. Mosheim, a Lutheran divine, who wrote a valuable work on Church history, states that the following position was maintained by the ancient Waldenses: "That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and transform transgressors." "This principle," says Mosheim, is the true source of all the peculiarities that are to be found in the religious doctrines and discipline of the Baptists in Holland;" and I may add, of the Baptists in every part of the world at this moment. Thus, then, we are connected with the ancient confessors, not only in agreement of opinion on the subject of baptism, but in rational and enlightened views of the rights of men, and the claims of God. It is the privilege of man to investigate truth for himself; "Judge ye what is right," said the Saviour: God therefore does not exercise his authority in arbitrary dictation over the judgment and conscience of man, but appeals to the reasoning faculty of his creatures for the truth and justice of his claims. Doctrines and ordinances have to be examined, and the appeal is to the intelligence of accountable beings. On this the Baptists of ancient times rested their arguments in opposing legalised and established opinions. They maintained that man cannot be born into a system of faith, nor surrendered in infancy or age to a form of religion, but may assert his right to judge for himself; to examine and decide, under the lofty conviction that God has not made him a slave. They acknowledged no clerical or secular domination, but scorned with becoming indignation every attempt to subdue reason, by enforcing the dogmas of a party, and held, with determined fidelity, the high vantage ground assigned them by their Creator.

* Mosheim, vol. iv. p. 428.

From those ancients we boast our descent, for we inherit their principles—principles which, from the high authority that sanctioned them, and the sacred channels through which they have been transmitted, are commended to the Christian feeling and enlightened judgment of all who bear the Christian name; principles which are venerable for their antiquity, and, having passed through many regions, and survived innumerable perils, come to us associated with all that is pure and triumphant in the history of the church—with the names of Apostles, of confessors, of martyrs; and from us are they to travel down to that Millennium day, when truth will sway its sceptre over the millions of the regenerated creation.

In the constitution of a Baptist church, conversion is essential to membership; for no child can be born a Baptist, and no adult can be admitted to communion until the Christian character is formed; membership is then matter of choice. This unfettered freedom of judgment and will, exists in the appointment of officers, and in the modes and seasons of public worship. With these things no external power can interfere, no general standard is recognised; so that a wide difference is perceivable between the Baptists and the Churches of Rome and England. The whole apparatus of a systematic priesthood; of catechisms, creeds, and books of prayer; of laws and formularies, formed for the very purpose of trampling on the right of individual judgment; together with the acts of uniformity and courts of Inquisition, which religious despotism had formed, have always been regarded by Baptists as an unhallowed innovation on the intellectual and moral property of man. Against such innovation they always loudly protested, and still protest. On the subject of baptism the following positions are maintained.

1st, That baptism commenced with the Christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, such as circumcision, nor in any sense derived from previous enactments, but revealed as a positive law of the kingdom of Christ.

2dly, That baptism is only scriptural as administered by immersion of the whole body in water.

3dly, That it cannot scripturally be administered to any, but on a profession of faith in Jesus Christ.

4thly, That, as a command of the New Testament, it is obligatory on all who profess faith in Christ, and is intended to form a great line of separation between the church and the world.

We now proceed to give a

GENERAL VIEW.

It is admitted by the scholars of all ages, that the language of the New Testament, respecting baptism, is fairly construed, when we say that it means, as applied to primitive practice, immersion. It may be sufficient to name Dr. Wall as an authority upon this point.* He was Vicar of Shoreham, Kent, and wrote a book in favor of infant baptism, for which he received the thanks of his university, and a diploma creating him D.D. The following is his language. "The general and ordinary way of baptizing in ancient times was by immersion. This is so plain and clear from an infinite number of passages, that one cannot but pity the weak endeavors of such pedo-baptists as would maintain the negative of it; and wonder that any individuals are to be found, who can treat with ridicule or contempt the English Baptists, merely for their use of dipping, and more especially, when it is

* History of Infant Baptism, vol. ii. p. 351.—The reader will find numerous testimonies from the learned, in Gale's Reply to Wall, Letters four and five.

considered that it was in all probability the way by which our blessed Saviour, and most certainly the usual and ordinary way by which the ancient Christians did receive their baptism."

The candid concessions of great and learned men will shield us from the charge of bigotry, in laying down this position—that *the first Christians were Baptists:* for it cannot be denied that, as they practised baptism by immersion, the Apostles would now be called Baptist ministers, and the first churches, Baptist churches. With them, therefore, our history must begin.

The Acts of the Apostles, written by Luke, may be regarded as the first book of church history, and contains many passages sufficiently descriptive of the practice of the first Christians. "They baptized," say the Magdeburg Centuriators, "only the adult or aged whether Jews or Gentiles, whereof we have instances in Acts 2, 8, 10, 16, and 19th chapters; but as to the baptizing of infants we have no example. As to the *manner* of baptizing, it was by dipping or plunging into water, in the name of the Father, of the Son, and of the Holy Ghost, according to the allusions contained in Rom. 6, and Col. 2."

In consequence of the persecutions which commenced in the Apostolic age, most of the early churches were broken up, and their members scattered through different and distant parts of the world. The continuance of those persecutions, with but few interruptions, obliges us to trace the history of baptism, rather than that of Baptist churches, along the course of succeeding centuries. Clemens Alexandrinus, Ignatius, and Justin Martyr, were connected with the Apostolic age, and their history conducts us through the greater part of the second century. Their descriptions of baptism, as observed in their own times, are in strict accordance with our acknowledged principles.* In the third and fourth centuries, numerous errors were prevalent, amongst which we find infant baptism; for the first mention of it occurs in that period, by Tertullian, Origen, and others; and it seems to have been confined to Africa.† This error arose from a misapplication of our Lord's discourse with Nicodemus; for on that discourse the strange dogma was constructed, that baptism would remove original sin, and qualify for heaven.‡ This was soon a favorite and generally received opinion.

Parental fondness eagerly adopted a doctrine which mistaken priests declared would secure salvation for children, and ignorance and superstition thus entailed an error on succeeding ages, which no light of Reformation has been able to clear away; for it still remains the relic of a dark period, and an affecting proof of human prejudice and imperfection. The only change however which took place respected the *subject:* for the *mode* of baptism by immersion continued for ages. At a much later period sprinkling was substituted, yet only by a part of the Christian world, and that part comprised those who were under the influence of the Popes. The Greek Church, to which the Russians now belong, preserved immersion, and still baptize in that manner. The celebrated Dr. Whitby, a learned divine of the Church of England, bears ample testimony on the subject before us, in his commentary on Romans vi. 4. He says, "Immersion was religiously observed by all Christians for thirteen centuries, and was changed into sprinkling without any authority from the Author of this institution. It were to be wished that this custom were again of general use."

Several of the ancient Fathers protested against this unscriptural innovation; amongst whom were Tertullian, and, considerably after, Gregory Na-

* Mag. Cen. Cen. 1, lib. 2, p. 496. Ign. Letters to Polycarp. Jus. Apology. Clem. Alex. Epis. 3.

† Appendix to Mosheim.

‡ Canon of Milev. Coun. Carth. Coun. Magd. Cent. 5, p. 1228.

zianzen; but they could not prevent the extension of the evil.* The ancient mode of baptism continued, however, to be extensively practised through all the countries where Christianity had obtained; and that it had not fallen into disrepute at that period, is evident, from the fact, that history records the baptism of five Emperors of Rome, viz. Constantine, Constantius, Gratian, Valentinian II., and Theodosius I.: also, nine great men in the Greek and Latin Churches—Basil, Gregory Nazianzen, Nectarius, Chrysostom, Ambrose, Jerome, Augustin, Alypius, and Adeodatus.† One of these, Jerome, thus expresses his opinion on the subject; "The Lord commanded his Apostles that they should first instruct and teach all nations, and afterwards should baptize those that were instructed in the mysteries of the faith."‡ He advances this as an argument against those who advocated the new doctrine of infant baptism, and at the same time states this fact—"In the eastern churches the adults only were baptized." Within the same period the Councils of Carthage, Laodicea, and Neocessaria ordered that suitable inquiries should be made concerning the candidate for baptism, the latter declared that "confession and free choice are necessary to baptism.§" But it was gradually discontinued, and, under the authority of Popes and their councils, was finally renounced by what was then called the church.‖

Hitherto baptism had been administered in open waters, but now spacious and splendid buildings were erected for Christian worship, having baptistries, something like baths, with pipes for the introduction and removal of water. They had also vestries for dressing and undressing, with male and female apartments.¶ Such is the general arrangement of Baptist chapels at the present day.

It is proper to notice here, that after the introduction of infant baptism, it frequently happened that those who had been baptized in infancy, were, by their own desire, baptized on a profession of their faith, considering their former baptism unscriptural, and of no avail. From this circumstance arose the word anabaptism, which signifies re-baptising. It will be seen that opposition was speedily aroused against this adherence to original institutions.

The Milevitan Council, assembled in 402, ordained, "that they be anathematized who deny that children are saved by baptism." The Council of Carthage in 416 ordained, "that they be accursed who deny that little children are freed from perdition by baptism." The fourth Lateran Council made a law to banish them for heretics—and the monarchs joined with the popes and bishops in denouncing and extirpating them.**

In the year 413 an edict was published by Theodosius and Honorius, to the effect that whoever was baptized should, as well as the administrator, be put to death.†† Thus the Baptists became the victims of persecution, and for ages afterwards did they maintain the honorable character of martyrs. We now have to trace their history, extending through several centuries, and comprehending all parts of the world, in the edicts of emperors and councils, guided, as we proceed, by the light of persecution. Still did they live, and so numerous were they, that an ancient record states, "their preachers could travel through the whole German empire, and lodge every night at the house of one of their friends."‡‡ They were burnt, beheaded, and drowned; but, as Pope Pius II. said, "neither the decrees of Popes, nor armies of Christians, could extirpate them;"§§ and, notwithstanding the bloody persecutions to which they had been exposed, Dr. Mosheim says that, in

* Rob. Hist. Bap. 162. † Dr. Wall. ‡ Jerome on Mat. § Mag. Cen. 4. 417.
‖ Twisk Chron. p. 164. ¶ Du Fresne on St. Sophia, at Constantinople.
** See the Canons of those Councils. †† Sebast. Frank. fol. 136.
‡‡ Twisk Chron. p. 546. §§ Æneas Syl. cap. 16.

1160 there were 800,000 who professed this faith.* Thus did things continue till the Reformation dawned, when, encouraged by the dauntless conduct of the Reformers, they started from their hiding places. "This sect," says Mosheim, "started up all of a sudden, in several countries, at the same time, and at the very period when the first contests of the Reformers with the Roman Pontiffs drew the attention of the world.†

The Reformation produced beneficial changes in the religious institutions of Europe, and though the Baptists were still exposed to persecution, they felt the changes operating in their favor, and after many struggles, attended with much suffering, they succeeded in forming themselves into distinct societies, and ultimately became a recognised and prominent section of the Christian Church, as they are at this day. It may be necessary to state, that the professing Christians to whom the term Baptist now applies, are divided into various bodies, according to their particular views of Christian truth. Thus the Particular Baptists are Calvinists, the General Baptists maintain the doctrine of general redemption. The first are by far the most numerous. There are others, unconnected with either; but they are so few in number as to require no distinct notice.

HISTORICAL ANALYSIS.

Africa and the East.—The first churches were established in the *East*, and spread thence to very distant places. In addition to what has been advanced on their history, it is unnecessary to say more than that the baptism of believers, and the rejection of infant baptism, are strong features in the history of those Christians who dwelt in *Africa*, and the regions immediately contiguous; and that those features remained prominent for a long period; even after intolerance had patronised error, and had called in the aid of national power. Thus it is recorded—"About the year 670, Christ's baptism, after the preaching of faith in a right manner, was practised in *Egypt*, and in such esteem, that some in other countries did restore the Christian religion according to their example, who thus differed from the Church of Rome, and placed religion upon its first apostolic foundation."‡

On that foundation many of the Christians in those distant parts continued to rest, until darkness covered the whole surface, and subsequently the very name of Christian was lost amidst superstition and barbarity. Thick darkness still rests on those regions.

The Continent.—It has already been observed, that persecution, at an early period, scattered the first churches. Many of those Christian fugitives found an asylum amongst the Waldenses, a people occupying the beautiful valleys of Piedmont, at the foot of the Alps, who, together with the Albigenses, in the south of France, received the Gospel in the early part of the second century, and practised baptism, a practice which they never fully abandoned.§ Those valleys continued a refuge for the oppressed through succeeding ages, and not unfrequently were visited by persecutors who destroyed thousands. From these the principles of truth extended, and the doctrine of baptism became a great leading question with persecutors. "In the ninth century Hinchmarus, Bishop of Laudun in France, renounced infant baptism, and he and his diocese were accused of withholding baptism from children.‖ About the year 1049, Beringarius, a bold and faithful

* Æneas Syl. vol. 2, p. 544. † Vol. 4, p. 427. ‡ Jos. Vicecomis. l. 2. c. 3.

§ "The Waldenses and Albigenses did in this age, (the second century,) profess and practise the baptizing of believers." D. Belth. Lydius from Renarius. See also Dr. Maclaine, in Mosheim, vol, 3, p. 118, note G. Dr. Alix, on the Churches of Piedmont, and Morland on the same subject.

‖ Bib. Patrum, Tem. 9. part 2. p. 137.

preacher of the Gospel, was accused of denying baptism to little ones, and hundreds of his adherents were massacred, "for opposing infant baptism," and "for being baptized."* In the Bishopric of Tryers, in Flanders, and Germany, persecution was carried on with unmitigated severity against the Baptists. It is calculated that 150,000 of them were cruelly put to death.† Particulars might be easily given to a considerable length, but it cannot be necessary—yet a few specimens may be admitted as confirmatory of the facts just stated.

In 1022, fourteen persons of eminence were burnt at Orleans, in France, for professing Baptist sentiments; others were martyred on similar grounds in Lower Saxony, under Henry III. the Emperor; at Rome in 1147; at Parenga and Parma; in the Bishopric of Toulouse, nineteen were burnt, in 1232; at Marseilles under Pope John XXII.; at Crema in Austria, in 1315; at Aubiton in Flanders, in 1373; at Montpelier in France, in 1417; at Augsburg in Germany, 1517; at Zurich, in 1527; and in the same year Leonard Skooner, a Baptist minister, and seventy of his friends were put to death at Rottenburgh in Germany; finally, John Wouteriz was burnt at Dort, for being baptized, in 1572.‡

In the twelfth century the Baptists put forth a confession of faith, asserting, "In the beginning of Christianity there was no baptizing of children; our forefathers practised no such thing. We do from our hearts acknowledge, that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin."§ About that time Peter Bruis, who was a pastor among the Waldenses, publicly vindicated baptism, and multitudes attached themselves to him, who were called Petrobrussians. He was burnt to death in 1130.‖ Menno Simon, from whom the Dutch Baptists are called Mennonites, flourished about 1530.¶

The Christian fortitude of a Baptist named Snyder, who was beheaded at Lewarden, led Menno to examine the doctrine of baptism and finally to adopt it. Several persecuted Baptists soon rallied around him whom he formed into a church; and, being a man of great genius and commanding eloquence, he succeeded in spreading his peculiar views through Holland, Guelderland, Brabant, Westphalia; through the German provinces that skirt the Baltic, and on to Livonia. He was hunted by his enemies at one period, a large reward having been offered for his life, but he survived all his dangers and died peaceably, after a course of great usefulness, A. D. 1561.** To this we may add the statement of Mosheim, that, "Persons of similar sentiments lay concealed in almost all the countries of Europe, especially in Bohemia, Moravia, Switzerland, and Germany."†† Holland is at present the chief seat of the Baptists, but they are not very flourishing.

England undoubtedly received the Gospel in the days of the Apostles, and its ecclesiastical history plainly proves that thousands were baptized according to the primitive model.‡‡ About the same time, or soon after, Wales was visited by Christian teachers; and when Austin visited this country, about the year 600, he found a society of Christians at Bangor, consisting of 2,100 persons, who were afterwards destroyed, because they refused to baptize infants at the command of the Pope.§§

* Mag. Cen. 11, p. 540. Montanus p. 83. Baron. Annals, An 1232, Clarke's Martyrol. and Dutch Mar.

† Danvers. p. 112. ‡ Danvers. § Merning Hist. p. 738.

‖ Mosheim, vol. 2, pp. 315, 316. Dr. Wall, vol. 2, p. 250.

¶ Mosheim, vol. 3, p. 330. ** Dr. Mosheim, vol. 3. †† Vol. 3, p. 320.

‡‡ Gildas, De Vict. Aur. Ambros. Fuller's Eccl. Hist.

§§ Bede. Dupin's Eccl. Hist. vol. 5, p. 90. Lloyd's Breviary of Britain, p. 70. Fabian's Chron. pt. 5, p. 125. Fox's Mart. vol. 1, p. 135. Fuller's Church Hist. p. 61.

Austin was sent to England by Pope Gregory the Great, for the purpose of promoting the subjection of the British to the Papal See. He advanced the leading doctrines of the Romish Church, amongst which he ranks infant baptism, and exhorted the people implicitly to receive his dogmas. Some yielded to the influence which he exercised, but a goodly number resisted; amongst whom, the Christians at Bangor are numbered. Austin, therefore, has the credit of introducing infant baptism into England, for before that time it was unknown; it came as an appendage of Popery, and from that period dark superstition ruled over Britain. Little is known of the succeeding centuries down to the Reformation, except what respects the most abject mental and moral vassalage on the one hand, and the most iron-handed intolerance on the other. During that interval many of the continental Baptists visited England, seeking refuge from the persecution which raged against them. During the reign of William the Conqueror, a considerable number came over from France, Germany, and Holland; and so greatly did they prevail, that Lanfranc, Archbishop of Canterbury, wrote a book against them; for not only the poor, but some of the noble families adopted their sentiments. Their spirit, however, was too liberal, and their principles too pure, for the times; and as monarchy was leagued with Popery, we cannot be surprised that so few traces are found of their subsequent career. In after ages Baptists were found in Herefordshire and South Wales. After passing through similar vicissitudes to other countries, Britain felt the influence of the Reformation, and the Baptists came to light again. The Reformation took place under Henry VIIIth, and was productive of mighty results in the political and religious establishments of the world.

Two circumstances connected with that period are prominent in the history of the Baptists—the publicity into which they emerged, and the hostility which was evinced against them; both are exhibited in the extraordinary movements of the parties then in power.* In 1536, the national clergy met in convocation, declared the sentiments of the Baptists to be "detestable heresies, utterly to be condemned." In 1538, a commission was given to Cranmer, Archbishop of Canterbury, and others to proceed against Baptists, and burn their books; and on the 16th of November, in the same year, a royal proclamation was issued against them, and instructions sent to the justices throughout England, directing them to see that the laws against the Baptists were duly executed. Several were burnt to death in Smithfield, and of those who fled to foreign parts, it is recorded that some were martyred. Brandt writes thus in his History of the Reformation: "In the year 1539, thirty-one Baptists, that fled from England, were put to death at Delft, in Holland; the men were beheaded, and the women drowned."

One conclusion is fairly deducible from these narrations; that the Baptists at that period were not few nor insignificant. Bishop Latimer, in a sermon which he preached before King Edward the VIth, referring to the events of Henry's reign, observed, "Baptists were burned in different parts of the kingdom, and went to death with good integrity."† The Reformation begun by Henry was carried on under Edward; but to the oppressed Baptists of those times, no mercy was extended. Such was the furious bigotry with which they were pursued, that when King Edward passed an act to pardon Papists and others, the Baptists were excepted! and, in the following year, 1547, a fresh commission was issued to the archbishop "to search after all Baptists;" and under that commission the celebrated Joan of Kent, who was

* King Henry's Creed. Burnet's Hist. Reformation. Brandt's Hist. Reformation. Ivimey's Hist. English Baptists.

† Latimer's Sermons.

a Baptist, was burnt on the 2d of May, 1549. Several others shared the same fate.*

That such proceedings should have been pursued by the very men who were, at the same time, bursting through the trammels of religious despotism, seems almost incredible. But who were they? Henry arose to that emancipation under the influence of licentiousness; and the same tyrannical disposition that led him to murder his wives, prompted him to wrest the power from the Pope, and to proclaim himself the "Head of the Church." Edward was a mere stripling; the tool of the bigoted prelates who surrounded him. They had but half emerged from the darkness and intolerance of Popish superstition; they protested against many errors of the Romish Church, but their protest was uttered with the spirit of inquisitors—a dark feature in the character of the Reformers generally; it was the spirit of the times, of which those otherwise eminent men could not wholly divest themselves.†

The reign of Mary is well known to have been cruel, even to ferocity—one circumstance in Baptist history accords with the spirit of that execrable reign. A man named David George, a Dutchman, was disinterred in St. Lawrence's church, three years after his death, and his body was burnt, because it was discovered he had been a Baptist.‡ The relentless cruelty against the Baptists continued even under Queen Elizabeth. A royal proclamation was issued in which it was ordained that all Baptists, and other heretics should leave the land; but they seemed to gather fortitude, for some formed themselves into separate societies; and, in 1575, the seventeenth year of Elizabeth's reign, a congregation of them was found without Aldgate, London; of whom, some were banished, twenty-seven were imprisoned, and two were burnt to death in Smithfield.§ It was a peculiarly interesting characteristic of primitive Christians, that notwithstanding the overwhelming power of potentates and priests against which it had to contend, opposition seemed but to augment its strength and to accelerate its progress; so it was with the persecuted Baptists. Two years after the event just referred to, Dr. Some, a churchman, of great note in the reign of Elizabeth, wrote a book against the puritans, in which he inveighs against the Baptists; stating, in the language of complaint, that they had "several conventicles in London, and other places; that some of their ministers had been educated at the universities, and that they held heretical opinions."‖ Under the following reign, James the 1st, we find them acting with more boldness than they had hitherto done, though they were not free from persecution. They published a treatise, justifying their principles of dissent; petitioned the king for relief from persecution, and, in 1618, published a book, translated from the Dutch, on baptism; the first that was published on that subject in the English language. From that time they spread with great rapidity throughout all parts of the empire, sharing largely in the privations which attended the puritans during the troublesome scenes of succeeding years.¶ The first regularly organised Baptist Church of which we possess any account, is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England. It was formed on the principles of the General Bap-

* Hist. Refor. vol. 2. Neal, vol. 1. Strype's Life of Cranmer.
The youthful king addressed to the barbarous prelate this pathetic but unavailing remonstrance. "My lord, will you send her soul to hell!"

† Melancthon smiled when Servetus was put to death by Calvin. When the magistrates of Zurich consulted Zuinglius on the fate of some poor Baptists, "Drown the dippers"—said the Reformer.

‡ Crosby's Hist. vol. 1, p. 63.

§ Crosby, vol. 1, p. 79. Ivimey, vol. 1, 108. ‖ Ibid.

¶ Crosby, Ivimey, and Danvers supply copious information on these subjects.

tists.* In the year 1633, the first particular Baptist Church was formed in London, under Mr. Spilsbury. During the reign of Charles 1st, the Baptists gained so much celebrity that a public dispute was held between some of their ministers and a learned divine of the Church, Dr. Featly. Their prosperity excited bitter hostility, and the infatuated monarch was induced to publish edicts against them; but his untimely fate prevented the accomplishment of the object contemplated.

In the year 1650, the Baptist Churches began to form themselves into associations, and three years afterwards an epistolary correspondence was opened, including the English, Scotch, Irish, and Welsh Churches. During the Commonwealth they were distinguished in various ways. Some of their ministers, possessing university honors, preached in parish churches, and some of their members, as Sir Henry Vane, and General Harrison, occupied high posts under the government. The name of *Milton*, too, is connected with that period.† Amidst the changes which followed, much suffering was endured, but great glory resulted from the exhibition of Christian principles. Amongst the conspicuous objects of the times under consideration, we have to notice the character and sufferings of Thomas De Lann, Benjamin Keach, and John Bunyan—immortal names, illustrious men of the Baptist denomination.

In the year 1689, the English Particular Baptists, availing themselves of the liberty recently secured by "*the glorious revolution*," convoked a general assembly, which was held in London. It consisted of the representatives of one hundred congregations, who decided on putting forth a "Confession of Faith," containing all the leading peculiarities of doctrine and discipline, by which they were distinguished. This most valuable document, which consisted of thirty-two articles, with a preface and general epistle, may be procured now as a pamphlet, and is deserving of perusal, as it still remains the most complete representation of faith and order ever published. It ought to be widely circulated amongst the Baptist denominations. Thus, as we have seen, the Baptists acquired strength in the seventeenth century; they consolidated their energies; their Churches greatly multiplied through the British empire, and from that time forward they maintained their ground, and advanced to their present prosperous condition. It may not be unworthy of notice, that the last martyr who was burnt in England, was Edward Wightman, a Baptist, of Burton-upon-Trent. He was condemned by the Bishop of Lichfield and Coventry, and was burnt at Lichfield, April 11th, 1612.‡

The *first* Baptist Church in Scotland is said to have been formed by Mr. M'Lean, in 1765. But this must be a mistake, as there is mention of a church formed there, out of the soldier's of Cromwell's army, and in 1653, letters passed between the Irish and English Churches, in which there are references to the churches in "England, Scotland, and Wales.§ Mr. M'Lean, however, is the acknowledged founder of "the Scotch Baptists"—a designation which is understood to specify a distinct and peculiar section of the Baptist denomination. The first of these churches was formed by Mr. M'Lean, in the year before mentioned, at Edinburgh; others were formed in different parts of Scotland, and a few in England. Their leading

* See on this, and other points connected with this history, Mr. Adam Taylor's valuable "History of the General Baptists."

† Neal's History of the Puritans. Palmer's Nonconformists Memorial. Taylor's and Ivimey's works.

‡ The warrant for his execution may be found in the Baptist Magazine, vol. 2, p. 238.

§ Jones's Dictionary of Religious Opinions, p. 25. Rippon's Register, p. 13.

peculiarities, in the earlier part of their existence, were a plurality of Elders or Pastors in each church, and weekly communion; to which numerous other forms of worship and articles of faith have since been added. A considerable number of Baptist Churches exist in Scotland, some of which are large and respectable, that are constituted on the same principles as the English Baptist Churches. The Churches in Ireland are also constructed on the same general form.

America.—There are some most interesting facts connected with the history of the Baptists in America. In 1631, the Rev. Roger Williams, who had been a clergyman of the Church of England, but, disliking its formalities, seceded and ranged himself with the Nonconformists, fled to America from the persecutions which then raged in England. The great principles of civil and religious liberty were not then understood in the western world, and as Mr. Williams was a man of intrepid firmness in advocating those principles, we are not surprised at the excitement and opposition which his doctrines awakened. He settled first in Boston, New England, the magistracy of which condemned his opinions, and subsequently sentenced him to banishment. Under that cruel act of legislation he was driven from his family, in the midst of winter, to seek for refuge amongst the wild Indians. After great sufferings, having conciliated the Indians, he commenced the formation of a colony, to which he gave the name of *Providence*, situate on Rhode Island, a name which it still bears.

Thus he became the founder of a new order of things. Several of his friends afterwards joined him, and in that infant settlement he sustained the two-fold character of Minister and Lawgiver. He formed a constitution on the broad principle of civil and religious liberty, and thus became the first ruler that recognised equal rights. Nearly a century and a half after that, when the Americans achieved their independence, thirteen of the States united in forming a government for themselves, and adopted that principle; thus America became, what the little colony of Providence had been before, a refuge for the persecuted for conscience sake. It has been well observed that the millions in both hemispheres who are now rejoicing in the triumph of liberal principles, should unite in erecting a monument to perpetuate the memory of Roger Williams, the first Governor who held liberty of conscience to be the birthright of man.

In the year 1639, Mr. Williams formed the *first* Baptist Church in America, at Providence.* Throughout succeeding years few changes comparatively were experienced in the movements of the Baptist denomination on that vast continent. Baptist Churches multiplied exceedingly, until they assumed a leading attitude amongst the religious communities of America. They have amply provided for an efficient and learned ministry, and the extraordinary revivals with which they have been frequently favored, invest them with a moral strength and glory which we cannot contemplate but with astonishment and admiration.

CONCLUSION.

In closing this Sketch we notice one inquiry which forces itself on our attention. Why were the Baptists so cruelly treated in every age and by every power? It was not that at any period they were, in a political sense, of such importance as that their existence might be deemed dangerous, and their extinction necessary to the safety of a state, but there was, as when Christian truth commenced its march, a mysterious power that acted on the fears of rulers, and they were alarmed, they knew not why. Let it be

* See a most interesting History of the Baptists in America, by the Rev. J. Backus, A.M.

observed that the element of freedom is identified with the doctrine of adult baptism, for on the free exercise of judgment and choice, it has its foundation. A Baptist, therefore, cannot coerce the will of another; and on the same principle, if placed under civil or religious despotism, he will be found panting and struggling for liberty; his profession of Baptism is a public avowal of the rights of man to live unfettered, and consequently a public condemnation of oppression.

Here, then, we find the source of the wrongs which they endured. "What has the Emperor to do with our religion?—What have the bishops to do at court?" were inquiries urged by some of the ancients, and such sentiments have at all times been uttered by the Baptists. Wherever they are found, whether on the page of history, or mixed up with existing events, they will appear the champions of freedom, the freedom of truth and humanity—hated by tyrants, but admired by the enlightened and the free. With the progress of liberty in England, they have steadily advanced. In America only have they found a soil fully congenial, and there their triumphs have been glorious. Their cause is thus identified with Christianity, which secures, wherever it has dominion, liberty of conscience and of action; and which, though often "cast down, could not be destroyed."

We have seen that along the stream of eighteen centuries, amidst the barbarous superstition and cruel persecutions of dark and iron ages, the apostolic doctrine of baptism was preserved, like the element of Christian truth, an imperishable principle, derived from God, and sustained by him through all dangers. The people, who were the depositaries of that doctrine, were natives of different regions, dissimilar in their habits, and incapable, from their scattered and persecuted condition, of forming any alliance, or recognising any common standard of Christian doctrine; but, in maintaining the principles of primitive baptism already laid down, they preserved the essence of the Gospel, and may be regarded, in the Apocalyptic sense of the term, as *witnesses for the truth* throughout the reign of superstition.* We contemplate our present position with an emotion of Christian joy, accompanied with an earnest desire for greater prosperity; and, encouraged by the prophetic announcements of the Sacred Volume, anticipate an era of redemption for mankind, and of triumph for the Church of God; when Christianity, dignified with age, shall resume its primitive peculiarities, and, in the extent of its influence, as in the richness of its manifestations, shall infinitely surpass its primitive glory.

* Mosheim, vol. 4, pp. 428, 429. Edwards, His. Red.

GENERAL INSTITUTIONS.

GENERAL CONVENTION.

The Baptist General Convention of America for Foreign Missions was formed in 1814.

The Constitution directs that the Convention be held once in three years, composed of delegates not exceeding one for every one hundred dollars contributed annually to the general fund; and that, during its recess, the business be transacted by a number of persons chosen by the Convention, to be called the Baptist Board of Foreign Missions for the United States.

It is the duty of the Board, according to the Constitution, to employ Missionaries, determine the field of their labors, and the compensation to be allowed them; and, in general, to conduct the executive part of the missionary concern.

The Eighth Triennial Meeting was held in the meeting-house of the First Baptist Church, Richmond, Va., April 29th, 1835. The number of delegates present was 120, including brethren Francis A. Cox and James Hoby, from England. These brethren, delegated by the Baptist Union, presented a communication from that body, together with written communications from the English Baptist Missionary Society, and the Baptist Irish Society, and a verbal communication from the Continental Society, of which brother Cox is Secretary. They then each addressed the meeting, explaining more fully their object, and testifying their pleasure in meeting their brethren on the occasion.

It was resolved, that the President welcome the Delegation, and give them the right hand of fellowship on the part of the Convention.

This was then affectionately done, after which the hymn was sung—

"Blest be the tie that binds," &c.

The Corresponding Secretary introduced to the Convention brother Amos Sutton, a missionary from the General Baptist Missionary Society in England, a laborer for several years near Juggernaut, in Orissa, India. He was also received by the President with the right hand of fellowship.

The right hand of fellowship was also presented by vote of the Convention to brother Evan Jones, missionary at the Valley Towns, and to brother O-go-na-ye, at the same station, who had accompanied him.

In the course of the session brother Jones and the native preacher sang a hymn in Cherokee.

Brother Jones gave a brief account of the rise and progress of the Mission, and then read a translation of the following letter from the converted natives, addressed to the Convention:

"*Honored Fathers and Brethren:*

"We avail ourselves of the coming of our beloved brethren to salute you in the name of the Lord Jesus. We cannot see you, but we rejoice to know that we love the same God, the same Saviour—and the same Spirit actuates our hearts. You have sent the gospel to us. You have prayed for us. In answer to your prayers, and by the labors of your missionaries here, sinners are converted, and the gospel is spreading on every side, and those who have believed are advancing in the knowledge of the Lord.

"A few years ago all was darkness here; we knew not God—we were ignorant of the Saviour. Our children, like their fathers, grew up in blindness of mind. Our sick had no hope, no comforter in their afflictions; and all was dark beyond the grave. Now we are thankful for the good which God has done for us. We teach our children the ways of God—and many of them listen and attend. We visit our sick: we pray for them, and point them to Jesus Christ.

"We salute with the most cordial affection your honored Treasurer. We remember his visit. We rejoice to remember his exhortation to us to continue in prayer, and we bear it in mind."

Questions were then proposed by brother Mercer and the Corresponding Secretary to the convert, through Mr. Jones, and answers given which showed a genuine work of grace on his heart, and furnished cheering evidence of the fulfilment of the ancient prediction: "They of the *wilderness* shall bow before him."

Among the Resolutions adopted by the Convention, the following are selected from their Minutes:

Resolved, That this Convention will endeavor, by the blessing of God, to raise, at least, $100,000 during the coming year, for the purpose of sending the gospel to the heathen.

Whereas, Mr. Oncken, of Hamburg, Germany, has urgently requested the Baptist General Tract Society to aid him in the publication of Mrs. Judson's Memoir, in the German language, and whereas the Board of Managers of that Society have opened a subscription for that purpose, therefore,

Resolved, That we commend this object to the prompt co-operation of the friends of truth.

Resolved, That the recent union of the Western Baptists into a Convention, for the purpose of harmonizing their views and efforts in the great enterprizes of Christian philanthropy, is regarded by this body as a highly auspicious event, and that the Board be instructed to continue, by its delegates and otherwise, a generous course of encouragement and co-operation.

Resolved, That J. D. Knowles be requested to prepare and publish a History of this Convention, from its organization to the present time, in one or more volumes, as may be requisite.

Resolved, That biographical sketches of the distinguished members of this body, and its missionaries, who have departed this life, form a part of the above History.

DELEGATION TO ENGLAND.

Brethren Daniel Sharp and Basil Manly were appointed delegates to the Baptist Union in Great Britain, to meet in London, June, 1836; and brethren Spencer H. Cone and William B. Johnson, their alternates.

NEXT MEETING OF THE CONVENTION.

The next session of the Convention was appointed to be held with the Baptist Church in Oliver Street, New York. Brother B. Manly, of Charleston, S. C. was appointed to preach the sermon, and in case of failure brother B. Stow, of Boston, Mass., his alternate.

BOARD OF MANAGERS.

JESSE MERCER, *President.*

DANIEL SHARP, JEREMIAH CHAPLIN,
NATHANIEL KENDRICK, WILLIAM T. BRANTLY,
STEPHEN CHAPIN, BASIL MANLY,
FRANCIS WAYLAND, Jr. JOHN S. WILSON.
} *Vice Presidents.*

LUCIUS BOLLES, *Corresponding Secretary.*
JAMES D. KNOWLES, *Recording Secretary.*
HEMAN LINCOLN, *Treasurer.*
LEVI FARWELL, *Assistant Treasurer.*

John L. Dagg—William Crane—Bela Jacobs—Elon Galusha—Samuel Cornelius—John Kerr—Jonathan Going—Robert E. Pattison—Rufus Babcock, Jr.—Archibald Maclay—Henry Jackson—Adiel Sherwood—Charles L. Roberts—William Colgate—Oren Tracy—Thomas Stokes—Irah Chase—Eli Ball—Alfred Bennett—Bartholomew T. Welch—J. L. Holman—James H. Linsley—Charles Train—Nathaniel W. Williams—Joseph A. Warne—Charles G. Sommers—Cyrus P. Grosvenor—John Withers—Eli B. Smith—Oliver C. Comstock—John Conant—Thomas Meredith—William B. Johnson—Matthew Bolles, Jr.—John Wayland—

William R. Williams—Noble S. Johnson—John Peck—Joel S. Bacon—Duncan Dunbar.

Ex-Officio. { Spencer H. Cone, *President of the Convention.*
Howard Malcom, *Secretary* " "
G. F. Davis, *Assist. Secretary* " "

EXTRACTS FROM THE REPORT OF THE BOARD.

[With alterations and additions.]

The Board are reminded, on again meeting the Convention, that some of their fellow-laborers have ceased from their toils on earth, since the last session. Though the Board have, on other occasions, taken a suitable notice of these cases of death, yet it is proper to mention, now, the names of our dear departed brethren, *Thomas Stokes*, *David Jones*, *Ensign Lincoln*, *Nathaniel R. Cobb*, and *Abner W. Clopton*, who were all elected members of the present Board, but who have all died. We need not speak of their worth or of their services. Their memory is precious on earth, while, as we cannot doubt, they have entered into the joy of their Lord. Four only of our missionaries have died since the last Convention—*Mr. Rostan*, *Mr. O'Bryant*, *Mrs. Lewis*, and *Miss Cummings*. While we regret the loss of their valuable services, we ought to be grateful to God, that he has spared the lives of our other missionaries.

The Board feel that they ought to unite with the whole Christian world, in a tribute of respect to the memory of the late Mr. Carey, the chief founder of modern Missions. No other man, since the days of the apostles, has been so highly honored, as an instrument in spreading the Gospel among heathen nations. The Board join in praising God, that He gave to this eminent servant so many special gifts—that He enabled him to 'expect,' to 'attempt,' and to accomplish, so much for the welfare of mankind and for the glory of the Saviour; and that his life was prolonged till he had kindled a great light in India, which nothing can extinguish. In addition to his other services to Zion, Br. Carey deserves the gratitude of this Convention for many acts of kindness towards our missionaries.

MISSIONS IN AMERICA.

East of the Mississippi.

VALLEY TOWNS.

[Among the Cherokee Indians, in North Carolina.]

Missionaries, Evan Jones, Mrs. Jones, Mr. Columbus F. Sturgis, Miss Sarah Rayner, Ordained native preachers, *Jesse Bushyhead*, *John Wickliffe*. Licensed exhorters, *Dsulawi*, *Dsusawala*. Interpreter, *John Timson*.

Sixteen persons have been added within a year to the church, which now consists of two hundred and tweenty-seven members. The school is flourishing.

THOMAS.

[On Grand River, Michigan Territory.]

Missionaries, Leonard Slater, Mrs. Slater, Miss Mary Bond, of Boston, and Miss Sarah Day, of Saratoga Springs.

There are at the station, two schools, with thirty-six scholars, a Temperance Society, and a church of twenty-four members; five of whom have been added during the past year.

SAULT DE ST. MARIE.

[In Michigan Territory, near Lake Superior.]

Missionaries, Abel Bingham, Mrs. Bingham. Mr. James D. Cameron, licensed preacher, and Miss Hannah Hill, school teacher.

Miss Macomber left the station in May last, on account of ill health.

TONAWANDA.

[Near Niagara, in the State of New York.]

The missionary operations at this station have been retarded, during some time past, by a frequent change of superintendents; but the present teacher will, it is hoped, be permanent. Brother Ely Stone, in a letter to the Treasurer, dated March 24th, 1835, says—"We have two excellent females associated with the superintendent. Great harmony prevails in the missionary family. We have the best school, perhaps, which we can have at the station. We have had occasional seasons of despondency intermixed with rejoicing. We have a farm of 120 acres, valuable buildings and improvements. The

farm contributes considerable towards the support of the station. The boys and girls are taught to labor. Public worship is regularly maintained at the Indian meeting-house."

West of the Mississippi.

All the stations of the Board west of the Mississippi are within the "Indian Territory," as it is termed; i. e. the country assigned by the Government of the United States for the future residence of the Indians. A considerable number of the Indians have removed thither from the East. In Mr. M'Coy's "Annual Register of Indian Affairs," the following description is given of the Indian Territory:

"By the Indian Territory, is meant the country within the following limits, viz.—Beginning on Red river, east of the Mexican boundary, and as far west of Arkansas Territory as the country is habitable; thence down Red river eastwardly to Arkansas Territory; thence northwardly along the line of Arkansas Territory to the State of Missouri; thence north along its western line, to Missouri river; thence up Missouri river to Puncah river; thence westwardly as far as the country is habitable; thence southwardly to the beginning.

"The scarcity of wood renders the remoter regions towards the Rocky mountains uninhabitable. It is supposed that the quantity of timber within the Territory is sufficient to admit of settlement for an average width, from East to West, of two hundred miles; and the country, as described above, is, from North to South, about six hundred miles.

"There is a striking similarity between all parts of the Territory. In its general character, it is high and undulating, rather level than hilly, though small portions partly deserve the latter appellation. The soil is generally very fertile. It is thought that in no part of the world, so extensive a region of rich soil has been discovered as in this, of which the Indian Territory is a central portion. It is watered by numerous rivers, creeks, and rivulets. Its waters pass through it eastwardly, none of which are favorable to navigation. There is less marshy land and stagnant water in it, than is usual in the western country. The atmosphere is salubrious, and the climate precisely such as is desirable, being about the same as that inhabited by the Indians on the east of the Mississippi. It contains much mineral coal and salt water, some lead, and some iron ore. Timber is too scarce, and that is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber, in prairie countries which have been settled, where the grazing of stock, by diminishing the quantity of grass, renders the annual fires less destructive to the growth of wood. The prairie (i. e. land destitute of wood,) is covered with grass, much of which is of suitable length for the scythe.

"The Choctaws, Creeks, Cherokees, Osages, Kauzaus, and Delawares, are entitled to land westward, some as far as the United States Territories extend, and others as far as the Rocky mountains. But we choose to limit our description of all to two hundred miles, because the average width of habitable country cannot be greater."

Mr. M'Coy adds a statement of the number of Indians within the country here described:

INDIGENOUS TRIBES.

Osage about	5,510	Pawnee about	10,000
Kauzau	1,500	Puncah	800
Otoe and Omaha	3,000		
		In all	20,810

EMIGRANT TRIBES.

Choctaw, about	15,000	Delaware,	800
Cherokee,	4,000	Kickapoo,	575
Creek,	3,000	Putawatomie,	250
Seneca and Shawanoe of Neosho,	462		
Wea and Piankesha,	400	Emigrants,	25,452
Peoria and Kaskaskia,	140	Indigenous,	20,810
Shawanoe of Kauzau river,	750		
Ottowa, about	75	In all	46,262

Among these Indians the Board have stations, of which some account will now be given.

SHAWANOES.

[Near the line of Missouri, and near the Kauzau or Kansas river.]

Mr. M'Coy resides, with his family, at this station; but he devotes his attention to the general concerns of the Indians, and derives his support from the government.

He published on the first of January last, the second number of "The Annual Register of Indian Affairs within the Indian (or Western) Territory," containing many valuable

facts. The subjoined account of the Baptist missions under the direction of the General Convention is taken from this work. Mr. M'Coy gives the following account of himself:

The author of this publication, and his wife, have been missionaries to the Indians ever since the year 1817. In August, 1828, they removed from among the tribes around Lake Michigan, to what is now termed the Indian territory. Their circumstances differ from those of other missionaries of the Baptist General Missionary Convention, inasmuch as their labors have not been located to a particular tribe, especially since they left the tribes of the North; but they have extended their labors to places and matters generally; and they have supported themselves without cost to the Mssionary Convention. Their post office is Westport, Jackson county, Missouri.

The SHAWANOE Station was commenced in 1831.

Missionaries, JOHNSTON LYKINS, Mrs. LYKINS.

ROBERT SIMERWELL, Mrs. SIMERWELL, JOTHAM MEEKER, and Mrs. MEEKER, are temporarily here.

Native church members, 6, viz. 1 Shawanoe, 1 Chippewa, 1 Osage, and 3 Delawares. White persons, 11, in all 17.

Two native members have died, who gave evidence of genuine piety.

At the Shawanoe station is a printing press, under the management of Jotham Meeker, missionary for the Ottowas.

Since the establishment of the printing press, there have been printed in the Delaware language two small elementary school books; in Shawanoe two, of a larger size, for the Baptists, and one for the Methodists; in Putawatomie three; in Otoe three, all small. Also, a considerable number of hymns have been printed in various Indian languages. Besides which, there is issued from the press a small monthly periodical, edited by Mr. Lykins, entitled "*Sauwaunowe Kesauthwau*,"—Shawanoe Sun.

In this periodical, such of the Shawanoes as have learned to read in their own language take a deep interest. Some of them have furnished matter for the work from their own pens.

DELAWARES.

[North of the Shawanoes, near the junction of the Kausau and Missouri rivers.]

Commenced in 1832. This mission is under the superintendence of Mr. LYKINS, missionary among the Shawanoes. Other missionaries at the Shawanoe station also visit this. The converts here are members of the church which meet at the Shawanoe mission house.

School.—IRA D. BLANCHARD, Mrs. BLANCHARD, teachers. Comfortable log dwellings and a school house are nearly completed. In consequence of attention to the erection of these, and of the necessary absence of the teacher, the former part of the year, and of sickness in the latter part, little has been done in the matter of instruction.

The sum of five hundred dollars has been appropriated by the Board, for the erection of buildings among the Delawares, and these buildings are probably now going up.

The post office for all connected with the Delawares is Westport, Jackson county, Mo.

OTOES.

[On the north bank of Platte river, six miles from its junction with Missouri river, and about 200 miles a little west of north from the mouth of Kauzau river.]

Commeneed October, 1833.

Missionaries, MOSES MERRILL, Mrs. MERRILL, Miss CYNTHIA BROWN.

A small school has been sustained the greater part of the past year. The preparations which have been necessary for locating the mission permanently have greatly hindered other missionary labors. A favorable change, however, may be hoped for as soon as Mr. Merrill, the U. S. Smithery, and the Otoes, become settled on the ground selected for those purposes by the proper officers of government.

The sum of one thousand dollars has been appropriated by the Board, for the erection of buildings among the Otoes this spring.

Post office for all connected with this tribe is Fort Leavenworth, Western Territory.

OMAHAS.

They are about settling on the bank of the Missouri, at a place recommended to them by the government, as being suited for agricultural purposes, about 60 miles north of the Otoes.

The Board have directed CHANDLER CURTIS, who was temporarily at the Cherokee station, to repair to the Omahas, and his arrival among them is daily expected.

PAWNEES.

The country of the Pawnees is westward of the Otoes and Omahas, chiefly on the Great Platte and its waters.

The mission to the Otoes, which at first embraced the Omahas, was undertaken with reference to the Pawnees also; and this design is still maintained.

PUTAWATOMIES.

Carey Missionary Station, in Michigan Territory, was among the Putawatomies. The treaty of September 20, 1828, includes an article favorable to the removal of the establishment to the west of the Mississippi; in accordance with which, matters are held in readiness to resume the operations of the institution as soon as the Putawatomies shall become settled.

Since the suspension of labors at Carey, some of the missionaries who belonged to that station have been employed for the benefit of other tribes. In the mean time those matters have been in charge of Robert Simerwell and Mrs. Simerwell, missionaries; who are at present at the Shawanoe mission house, awaiting the location of the Putawatomies. On resuming labors at their permanent station, they will be reinforced. Mr. Simerwell has written three small books, upon the new system, which have been printed in Putawatomie. He visits that part of the tribe which lives with the Kickapoos, and teaches upon the new system.

OTTOWAS.

This band owns 36,000 acres of land immediately west of the Peorias and Kaskaskias, and south of the Shawanoes.

Missionaries, JOTHAM MEEKER, Mrs. MEEKER.

They reside at present at the Shawanoe mission house. Mr. M. occasionally visits the Ottawas, and expects to locate permanently among them as soon as his services in the printing office at the Shawanoe mission house can be dispensed with.

The post office for all connected with this band is Westport, Jackson county, Missouri.

CREEKS.

FIRST STATION—North of Arkansas river, and four miles west of Verdigris river. Missionary labors were commenced in October, 1829, by John Davis, a native Muscogee. The station was regularly organized in October, 1832.

Missionaries, D. B. ROLLIN, Mrs. ROLLIN, Miss M. RICE.

An English school is taught gratuitously: the scholars are supported by their parents.

Church.—Muscogee Baptist Church was constituted September 9, 1832. Native church members, 18; Black, 58; White 4——80.

The church worships in the school house.

SECOND STATION—Eight miles west of the first.

Missionaries, JOHN DAVIS, Mrs. DAVIS, both natives; Miss MARY ANN COLBOURN.

Mr. Davis began to labor separately in February, 1834. He has three regular places of preaching.

School—Taught by Miss Colbourn, originated in 1835; 20 scholars instructed in English, gratuitously, and supported by their parents.

An elementary school book of 32 pages, and the Gospel by John, both upon the new system of writing Indian, have been printed, the past year, in the Muscogee language, at the Shawanoe Baptist mission house. This service required Mr. Davis to spend about three months with the missionaries at the Shawanoe station. In the preparation of these books Mr. D. labored in conjunction with the missionaries at that place.

The post office for all within the Creek country is Fort Gibson, Arkansas.

CHOCTAWS.

FIRST STATION.—Canadian river, 30 miles west of the Choctaw Agency, Arkansas district, commenced in June, 1833.

Mr. SMEDLEY, Mrs. SMEDLEY. Mr. S. is under appointment and pay of the United States as school teacher, in conformity with treaty stipulations.

Post office, Choctaw Agency, Western Territory.

SECOND STATION.—About twelve miles westward of Fort Towson, and six miles north of Red river, in Red river district.

Mr. RAMSAY, D. POTTS, Mrs. POTTS. Mr. P. is also under appointment and pay of the U. States as teacher, according to treaty provisions.

An elementary school book, in the Choctaw language, has, the last year, been compiled and printed at the Shawanoe Baptist mission house, and forwarded to the Choctaw country for use.

CHEROKEES.

The Treaty of 1828 secures to the Cherokees 7,000,000 of acres, westward of North Arkansas and South Missouri, as far as the United States territories extend.

The missionary station is near the eastern boundary of the Cherokee country. Commenced November 10, 1832.

Missionaries, SAMUEL ALDRICH. CHANDLER CURTIS is temporarily at this station.

School.—20 scholars, instructed in English, supported by their parents, and taught gratuitously.

The church was established in the Cherokee nation within the State of Georgia, and emigrated to Arkansas in 1832.

Native church members, 7—black, 6—white, 10——In all 23.

Mr. Duncan O'Bryant, who was located here, died of a bilious fever on the 25th of August, 1834. In his last hours, he enjoyed the presence of the Saviour. He was a zealous servant of the Lord Jesus, and he enjoyed in a high degree the love and confidence of all who knew him. He has left a widow and a number of small children, in a very destitute condition. May the Lord comfort and protect them. Mrs. O'Bryant, in a letter to the Corresponding Secretary, says, "When I remember, that our God has pledged himself to be unto the widow a husband, and a parent to the orphan, my heart is comforted within me." Mrs. O'Bryant will soon, it is probable, remove from this station.

Post office, Vineyard, Washington county, Missouri.

MISSION TO HAYTI.

The Board have, at different times, received applications from Hayti, to send a missionary to labor in that populous island. William C. Monroe, an educated man of color, has recently offered his services, and the Board have appointed him a missionary to Port-au-Prince, for one year. Mr. Monroe was ordained in New York, on the 2d of April, and sailed on the 6th, with his family, for Port-au-Prince. There are several Baptists in that city; and it is hoped that the truth will spread among the Catholic population.

MISSION TO EUROPE.

FRANCE.

Missionaries, Isaac Wilmarth, Mrs. Wilmarth, Anthony Porchat, D. N. Sheldon and Mrs. Sheldon, Erastus Willard, Mrs. Willard.

Mr. Wilmarth and his wife sailed from New York May 1, 1834, and arrived at Havre May 31. They immediately proceeded to Paris, and made arrangements for commencing their missionary operations. Sickness and other obstacles have impeded their progress, but they have made a beginning. The Board have appointed Anthony Porchat, a French Baptist preacher, as their missionary, to be associated with Mr. Wilmarth. The Board have also appointed two other French Baptist preachers, as missionaries in France. In a letter dated Paris, Dec. 29, 1834, Mr. Wilmarth says—

"Mr. Porchat and myself are the only persons now engaged in the mission. We have opened a small chapel capable of containing 60 or 70 persons, in a populous part of the city, where Mr. P. preaches the gospel in French every Sabbath, at 11, A. M. and at 7, P. M., and on Thursday evening, at 7. At 2, P. M. on Sunday, I preach in English. Our hearers are not yet numerous. The French congregation has amounted to about 30, but does not ordinarily exceed 15. The number of hearers at the English service is not so great, but we hope when the location becomes better known, that the number of hearers will be augmented. There are many Americans and English in this quarter of the city, who it is hoped may be induced to attend."

D. Newton Sheldon, of Suffield, Conn., and Mrs. R. H. R. Sheldon, of Boston, and Erastus Willard and his wife, of Grafton, Vt., sailed from New York as missionaries to France, October 25, 1835. Mr. Sheldon is stationed at Paris, and Mr. Willard in the vicinity of the Baptist churches in the *Department Du Nord.*

GERMANY.

The attention of the Board was drawn to Germany by several providential circumstances, which clearly made it their duty to commence measures for missionary labors in that great and important country. In the vast regions comprehended within the name of Germany, there is comparatively little of enlightened, scriptural piety. The Catholic religion prevails over a large portion of the territory, and different forms of corrupted protestantism hold many millions in a darkness which is almost equally dismal. Germany needs another Reformation, and thousands of her inhabitants are sighing for evangelical instruction.

God prepared the way for the operations of the Board, by raising up at Hamburg, a man who seems to be well fitted to be a pioneer. He is thus described, in a letter from Professor Sears, who was requested by the Board to make inquiries in Germany, respecting the religious state and wants of the country:

"I know not that there is any regular Baptist church in all the north of Germany. Of the Mennonites I have nothing to say now; but aside from them, there are in Germany not a few individuals who are Baptists in sentiment. On my arrival at Hamburg I called on Mr. Oncken, whom I found to be in all respects an interesting man. He is a German, a little more than thirty years of age, married in England, has two children, is perfectly

master of the English language, (which is much spoken in Hamburg,) and though not a man of liberal education, has a very strong, acute mind, has read much, is a man of much practical knowledge, and is very winning in his personal appearance and manners. From 1823 to 1828, he was a missionary of the Continental Society, and preached in Hamburg and vicinity with considerable success. Since that time, he has been agent of the Edinburg Bible Society, and has more influence than any other man in selecting the publications of the Lower Saxony Tract Society. He has the confidence of Tholuck, Hahn, Hengstenberg, and many other distinguished individuals of the evangelical party, and has their co-operation in circulating Bibles and tracts."

On the 22d of April, 1834, Mr. Oncken and six other individuals were baptized by Professor Sears, and were the next day formed into a church, of which Mr. Oncken was ordained as the pastor.

"The church at Hamburg are very happily united, are unmolested by government, and are in a prosperous state. Thirteen have been baptized in all. Of these, one young brother has recently died of the cholera. His last words, addressed to a friend who was not pious, were, 'O how blessed is religion in the hour of death! I know where I am going.'

MISSION IN AFRICA.

LIBERIA.

The prospects of our missionary operations in Africa are now brighter than at any former period. Two white brethren, William Mylne and wife, and Wm. G. Crocker, in company with Dr. Skinner and daughter, sailed from New York for Liberia, July 11, 1835, where they arrived on the 12th of August. Mrs. Mylne died of the fever on the 16th of September.

The Board have made contingent arrangements for the employment of one or two persons now in Liberia, as catechists and school teachers.

Dr. Ezekiel Skinner, who first arrived at Monrovia in August, 1834, has, though not connected with the Board, rendered useful services to the Baptist churches in the colony, and has communicated to the Board many valuable facts. In a letter dated Aug. 22, he says—

"Since our arrival, brother Waring is dead. He died on the 13th, and was buried on the 14th of the month. In him, I have lost a friend, his family an affectionate husband and father, the poor a benefactor, the First Baptist church a beloved pastor, and Monrovia one of her most active and valuable citizens. He died. after an illness of fourteen hours, of cholera morbus, or cholera.

"There are two Baptist churches in this colony, both in this village, though members of the First church are spreading over the colony. The Second is composed of *twelve* members, under the pastoral charge of brother Teague. There are *ninety-one* members of the First church at New Georgia, or Carey Town, distant four miles from this place, all recaptured Africans, and exhibiting a glorious evidence of what divine grace can do, in subduing the heart, and removing idolatrous superstitions from the mind. At Caldwell, distant eight miles, there are *twenty-one* members of the same church; at Millsburg there are *eleven* members; at Big Town, near Cape Mount, among the Veys, *two*—one an exhorter, both natives—where brother Revey has taught a school, for a considerable time, and numbers have learned to read.

"There are three ordained ministers here, of our denomination, and three licentiates. There are, of the Baptist denomination, in this colony 243. I think that the advancement of the cause of truth requires that there should be as many Baptist churches here as there are villages; that an Association of these churches should be formed; that such as God has called to the work of the ministry should be set apart without any unnecessary delay, and that the meeting-house of the First church in this village should be finished. To bring about these objects, I shall spare no pains on my part. I have agreed to pay ten dollars towards completing the house here. The walls are laid of stone up to the roof. The building is 34 by 44 feet. It is calculated that it will cost $1,200 to complete the house. I believe that duty to God and his cause requires that our brethren in America should help us in this work, and do something towards building this house. Dear brother, I am surrounded by intelligent beings, bound to the bar of God with me, who are literally worshipping the devil, a bad spirit; as they believe the good Spirit to be so good, that they need not regard him. All their acts of homage are designed to make the bad spirit good natured. To him, they offer pipes, tobacco, and rum, when any adverse fortune attends them, or they get into any difficulty. It is but a few miles to where they worship sharks, and yearly offer up a child to them, of nine or ten years of age, who is devoured by them. My God, shall Christians be idle in such a case? Shall money and men be wanting? May God help us to do what our hands find to do, with our might. I feel as though I wanted to be at the Bight of Benin, preaching the Gospel, and to stop, if possible, the sacrifice of another human being to the voracious sharks."

In a letter, dated Dec. 6, 1834, Dr. Skinner says—

"Since my last, a Baptist church has been constituted at Millsburg. It was done on the last Saturday in October. We had a pleasant season. We have reason to believe God blessed our meeting. Several were convicted of sin before the conclusion, which was on Sunday evening, and have since obtained hope. Three, I am informed, have been baptized. On Saturday, Nov. 1st., I assisted in the ordination of brother Hillary Teague. He is a man of good talents, and good English education; has a wife, but no children. He is now engaged in trade, of all employments the worst for a minister in this colony. I have conversed with him, and find that he would be willing to relinquish every thing else for the ministry, and would, with pleasure, engage in the missionary work."

The Board have adopted measures to employ Mr. Teague as a missionary, if no obstacle shall be found to exist.

The Board have viewed, with much interest, the new colony at Bassa Cove, established by the Young Men's Society of Pennsylvania. The emigrants are said to be of a very superior character. Brother Stephen P. Hill, pastor of the First Baptist Church, Baltimore, in a letter to the Corresponding Secretary, says—

"The emigrants to whom I allude, are the emancipated servants of Dr. Hawes, of Virginia, one hundred and ten in number; and a more interesting group, I presume, never left America. I came with them down the Rappahannoc, the latter part of October, to Norfolk, where they embarked on board the ship Primus, with the intention of forming a separate colony at Bassa Cove. They are generally capable and well-informed; and a portion of them, say twenty or thirty, are professors of religion—having been baptized and received to the church under the pastoral care of my esteemed friend and brother, William F. Broaddus. Two of their number, Aaron Davis and Charles Warner, have been accustomed to preach, and perhaps one or two others to take a part in religious meetings, with much acceptance. Of the intelligence and piety of all this portion, I speak with confidence, both from the testimonies of those who have long and intimately known them, and from ample opportunities which I had, on the passage, of personal conversation. Their motives in going to Africa seemed to be of the purest kind, and they listened with the deepest interest, to every thing which related to the duties and responsibilities of their new situation. The captain of the steamboat having kindly granted leave, I addressed them publicly, at their request, on topics connected with their spiritual welfare, and was followed by Elliott Cresson, Esq., Agent of the Colonization Society, on the regulation of their temporal concerns. Thus we parted; not, however, without committing them to the care of Heaven, and promising to endeavor to interest the benevolent and pious in their present and eternal well-being. Will not, dear sir, your Board have their eye on this little colony, and aid them in the prosecution of their religious enterprizes? They will, I hope, the pious part of them, on their arrival, form themselves into a church, with Aaron Davis for their pastor, who will I doubt not, do as much good, perhaps more, than if he went out in any other capacity. He goes, indeed, not as a missionary; but he is a man of deep piety, very acceptable gifts, and unblemished general character."

Immediately on their arrival at Bassa Cove, in December, 1834, the colonists devoted themselves to agricultural pursuits, and in ninety days provided themselves houses, cleared a portion of their lands, and planted them; and by the first of June, 1835, all of them were not only comfortably accommodated, in eighteen houses, with lots presenting a bright prospect of luxuriant crops of various kinds, to repay their toils and minister to their comforts, but ten additional houses were also erected to receive the emigrants to be sent out by the second expedition. About this time, a slaver arrived in the vicinity, and finding that no government ship had for a long time been on the coast to repress the traffic, hovered about the Cove until he found an opportunity to arouse the cupidity of a petty chieftain in the neighborhood, and to incite him to deeds of blood by the guilty use of ardent spirits. A petty case of alleged grievance was made the excuse for assailing the unoffending colonists, and on the night of the 10th of June, when apprehending no hostile movement, they were attacked, and twenty of their number were slain by the savages, including four members of the little Baptist church.

The colony, which was thus temporarily impeded by this painful catastrophe, has been reinstated, and on the 23d of November last the brig Independence, of 260 tons, at a cost of about $ 10,000, was despatched with ample supplies to meet the exigences of the case.

On the 6th of October, 1835, a Convention of Baptist Churches in Liberia was held, which resolved to form an Association, to be called the Liberia Association. Four of the churches united in this body, and resolved to meet annually on the first Wednesday in January.

MISSIONS IN ASIA.

BURMAH.

MAULMEIN.

Missionaries, ADONIRAM JUDSON, Mrs. SARAH B. H. JUDSON,* THOMAS SIMONS, Mrs. CAROLINE J. SIMONS, NATHAN BROWN, Mrs. BROWN, Mr. CEPHAS BENNETT, printer and school teacher, Mrs. SARAH BENNETT, Mr. ROYAL B. HANCOCK, printer, Mrs. ABIGAIL B. HANCOCK, Mr. OLIVER T. CUTTER, printer, Mrs. HARRIET B. CUTTER, Mr. SEWELL M. OSGOOD, printer, Mrs. ELVIRA B. OSGOOD. Native Assistants, *Ko Myat-Kyan*, *Ko Swa-ba*, *Ko Dwah*, *Moung Shway-Moung*, *Moung Zah*, *Ko Shan and family*, *Moung Doot*, *Ko Sah*.

As Maulmein is the principal and central station, it is the temporary residence of most of the missionaries till they can make preparations for resorting to other posts of labor. It is also visited, at various times, by missionaries from other stations, for the sake of health, for consultation, and for other purposes.

Translations.—Mr. Judson, as stated in the last Report, returned from an excursion among the Karens, April 9, 1833, and devoted himself exclusively, through the remainder of the year, to completing the translation of the Old Testament. On the 31st of January, 1834, this great work was completed. He says, in a letter under that date, "Thanks be to God, I can *now* say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen."

The Board need not express the feelings which must fill every heart, in view of the glorious fact, that the *whole Bible* is now translated into the language of Burmah. The word of God is now accessible by her numerous population, in their own tongue. Praise be to God, that he has preserved the life of Mr. Judson to finish this work, and that he has honored this Board as an instrument in furnishing to the millions of Burmah, this precious gift.

Printing.—The printing office has been kept in active operation under the care of brethren Bennett and Hancock, assisted by several native workmen. The Old Testament is in press, and will be published as fast as possible. A portion of it, as printed, has been received at the missionary rooms. It is expected to make three volumes, of about the size of the Burman Testament, which occupies 624 pages octavo. The first edition will consist of 2000 copies. Some of the books, however, will be issued separately as tracts. Five thousand copies of the Psalms have thus been prepared for circulation. Besides the Old Testament, there was in press at the last date, a book of 250 pages, called the "Life of Christ," being a reprint of one of the publications of the London Religious Tract Society. An edition of 5000 copies was to be printed. The printing of Tracts has proceeded as usual. The whole amount of printing done, (including Scriptures and tracts) during the year 1833, was 5,272,000 pages; and it was expected, that at least 3,500,000 pages would be printed during the year 1834.

Preaching.—Preaching has been continued in the Burman language by Mr. Judson, and in English, by Mr. Simons, Mr. Brown, and others.

Baptisms.—The Lord has blessed his word, and several persons have been converted. During the year 1833, forty-four were baptized at Maulmein, consisting of ten Burmans, sixteen Karens, and eighteen foreigners, mostly English soldiers. Two of these individuals professed to have been brought to see the necessity of a change of heart, by reading the Memoir of Mrs. Judson.

Churches.—The native church at Maulmein consists of eighty members. The English church, under the care of Mr. Simons, received an accession of twenty members, during the year 1833, but the whole number is not stated. Mr. Simons speaks very favorably of the deportment of the members, and of their zeal for the spread of the gospel. A Missionary Society had been formed, and the members resolved to raise fourteen rupees per month (about 84 dollars per annum) to support a native preacher at Ava. The monthly concert was held, and a collection was regularly made for missionary purposes.

Schools.—The school under the charge of Mrs. Hancock, on the 1st of January, 1834, consisted of two women, twenty-two boys, and fifteen girls—seventeen of whom are boarded at the expense of the mission. These are taught reading and writing principally. About 18 can read in plain reading, though some rather slowly. Five more are nearly through the spelling-book. Those who can read, commit a portion of the catechism, or

*Late Mrs. Boardman, to whom Mr. Judson was married, at Tavoy, in April, 1834.

having committed that perfectly to memory, take a portion of the tract—"View of the Christian Religion."—There is a flourishing Sabbath school connected with the English church, and a Bible class, under the care of Mr. Simons, consisting of eight or ten persons. An English school is kept at the house of Mr. Simons, under the care of Mrs. Simons, consisting of eight or ten persons. There have been from twenty-five to thirty regular attendants. Mr. and Mrs. Bennett have undertaken the charge of a school established by the English government. Mr. Bennett says, under date of May 12th, 1834, "A meeting of the brethren was held a few evenings since, and they unanimously voted to approve of my entering the school supported by government. A dwelling for myself, two schoolhouses, two boarding houses, with suitable out-houses, are to be erected immediately, and we shall probably commence in July next. The commissioner expects 150 scholars. The school is to be open to all, country born Burmese, Chinese, &c."

MISSION TO THE KARENS.

TAVOY.

Missionaries, JONATHAN WADE, Mrs. DEBORAH WADE, FRANCIS MASON, Mrs. HELEN M. MASON, Miss ANN P. GARDNER, school teacher. Native assistants, *Moung Sha-too, Moung Kya, Moung Seek-kee.*

Mr. and Mrs. Mason have been much afflicted by sickness, and by the death of one of their children. Yet their labors have been zealous and successful. Mr. Mason has preached to the English congregation, and in the zayat* there has been preaching by the native assistants. Mr. Mason had the pleasure of baptising, during the year 1833, twenty-four individuals, of whom three were Europeans, one a Burman, one a Tavoyer, and nineteen Karens, making the whole number connected with the church, at the close of the year, one hundred and ninety-four, two of whom are Burman, two Tavoyers, two Indo-Chinese, one a European, and one hundred and eighty-seven Karens. The spirit manifested by the members of the church, is such as the Gospel requires. Mr. Mason, in a letter dated Oct. 9, 1833, says,—"It has given me much pleasure, to find the Lord raising me up brethren where I least expected them, who give unequivocal tokens of their love, and desire to further, to the full extent in their power, the extension of Christianity among the heathen. One member of the congregation has gratuitously given his own superintendence, and the labor of his men, to making a plough for the Karens, and has taken charge of two Karen boys, who are learning to work in iron, under his direction. A member of my church yesterday presented me with thirty rupees,† accompanied by the following note:—

'Thirty rupees, to be appropriated to the church of God, in any way that may appear most advantageous; from one who wishes to promote the cause of Christianity.'"

Under the date of Jan. 11, 1834, Mr. Mason says,—"A pleasing circumstance has occurred in the formation of a missionary society in the congregation. This society embraces natives as well as Europeans; and, at the last meeting, it was resolved to support two native preachers the ensuing year, commencing with December, 1833."

RANGOON.

Missionaries, ABNER WEBB, Mrs. CATHARINE W. WEBB. Native pastor *Ko Thah-a.* Native assistants, *Ko Shan, Ko Thah-byoo, Moung En, Moung Zoo-thee.* Karen preachers, *Taunah, Pahlah.*

The last Report of the Board stated, that Mr. and Mrs. Bennett were then the only American laborers at Rangoon; that the spirit of persecution had been awakened, and that the school had been closed. These untoward events greatly retarded the progress of truth. Mr. Bennett and the native assistants continued nevertheless to distribute tracts, and to converse with all to whem they could gain access. But while little impression has been made on the Burmans, the Karens in the neighborhood of Rangoon have manifested a lively interest in the Gospel, and a strong desire to be instructed.

"On the 27th of September, Mr. and Mrs. Cutter arrived at Rangoon, on their way to Ava, with a printing press. Mr. Cutter says, in a letter dated November the 14th, "Since I have been here, I have called upon the Viceroy, and other officers of government, several times, and have met with a favorable reception. They also requested me to put up the press, which I did, and set up the first part of the 5th chapter of Matthew, and a small national hymn, which the Viceroy sent me. On the 5th of November, he and his wife, and several other government officers, called to see the press and printing, —an art of which they had never formed any idea before. They expressed themselves much surprised and gratified, at seeing so wonderful a machine in operation."

On the 19th of February, 1834, Mr. and Mrs. Webb arrrived at Rangoon, from Maulmein. On the 23d, Mr. Webb administered the Lord's supper to fifteen communicants, eleven of whom were natives; after which four Karen women were received for baptism,

* A building for public worship. † A rupee is about fifty cents.

and others presented themselves for examination. On the 26th Mr. and Mrs. Bennett left Rangoon, for Maulmein, where they arrived March 1st.

The number of the church at Rangoon, is ninety-three. One member of the church, Moung Dan, died June 8th, 1833. He bore his sufferings patiently, and enjoyed his reason till the last moment. He often said, that "he was not afraid to die; that he trusted in Jesus, and believed that he should, through him, be received into heaven."

The operations of the school at Rangoon have been much interrupted by the persecutions which have been experienced. Ko Thah-byoo has a school of fifteen or twenty Karens in Manbee.

AVA.

Missionaries, Eugenio Kincaid, Mrs. Barbara Kincaid. Native preachers, *Ko Shoon* and *Ko San-lone*.

The mission at Ava has become an object of intense interest. God has graciously given to it signal prosperity and special protection. The impression made on the public mind, has been astonishing; and the alarm excited among the priests and the members of the government, is one of the proofs that the truth is rapidly undermining the gorgeous but unstable edifice of idolatry. Multitudes of persons visited Mr. Kincaid—some as serious inquirers, some from curiosity, and some connected with the government as spies. The native assistants preached zealously in several zayats. Threats were uttered, to intimidate the missionaries, but without effect. They continued to labor, preaching and distributing tracts, which were received with great eagerness. The Spirit of God has accompanied the word, and several have been baptized. The first baptism occurred on the 13th of Oct. 1833. Mr. Kincaid thus describes this interesting event:—

"After a short discourse, we examined Mah Nwa Oo. When asked why she wished to be baptized, she said it was the appointed road for those who worshipped God. I asked her if she had found the way of life: she said, 'Yes, Christ on the cross opened the way of life.' We immediately repaired to the Irrawaddy, knelt down upon its shores, and lifted up our hearts in thanksgiving to Almighty God, for the tokens of his divine favor. Mah Nwa Oo was then buried beneath the wave, in obedience to her Saviour's will. How strikingly solemn this hour! How holy is this place! These waters, that for ages have been echoing the song of heathen worshippers, now listen to the voice of prayer, rising to the throne of the Eternal. The spire of the royal palace gleams over our heads, and the walls of the golden city fling their shadows upon the waters; but we heed it not. The King immortal, invisible, and only wise God our Saviour, has bid us plant our banners here. If God be for us, who can be against us? Several of the heathen were spectators of this scene; but no one offered the least insult, either in word or in action. Not a breath was heard but the voice of prayer, and the words of the divine commission. We hope this may be the commencement of good days in Ava. Let waters break forth in this desert; let the wilderness blossom; let the Lord's house be established on these mountains." On the next Sabbath, Moung Kay was baptized. He had been one of the most popular preachers of Boodhism in Ava, and he is considered as one of the most learned men in the city. He immediately commenced studying the Scriptures, with a view to preach the Gospel. Several other interesting individuals have since been baptized.

On the first day of January, 1834, Mr. and Mrs. Cutter arrived at Ava, with the press. They left Rangoon, on the 20th of November, and were forty-one days on the river. Mr. Cutter's journal of the passage is exceedingly interesting, but the closing paragraph is all which we can quote:—"Since we left Rangoon, we have passed 445 cities, towns, and villages, containing 25,900 houses, which lie scattered along the banks of the river, and have distributed among the inhabitants 7,185 tracts, which, I doubt not, will hereafter be the means of bringing forth much fruit to the praise and glory of divine grace. The Gospel has also been preached, and the people exhorted, whenever an opportunity presented. There are many places which I should judge would be good missionary stations, and where, I doubt not, a missionary would be cordially received. I trust the time is not far distant, when heralds of the cross will be stationed at these destitute places, and the bread of life broken to the perishing thousands."

CHUMMERAH.

This station, which is sixty miles above Maulmein, on the river Salwen, has been occupied by Miss Sarah Cummings, with some aid from native assistants. Her health suffered from the climate, and she was repeatedly obliged to visit Maulmein, where she died of the jungle fever, on the first Sabbath of August, 1834.

NEWVILLE.

This village appears to be in the Karen country, east of Maulmein, though we are not informed of its precise situation. There is a Karen church at this place.

MERGUI.

Ko Ing, Native Pastor, *Ko Man-poke* and wife. From this station no recent information has been received. Ko Ing died on the 29th of October, 1834.

ARRACAN.

Missionaries, GROVER S. COMSTOCK, MRS. SARAH D. COMSTOCK.

SIAM.

BANKOK.

Missionaries, JOHN T. JONES, MRS. ELIZA G. JONES, WILLIAM DEAN, MRS. MATILDA C. DEAN. Native Chinese assistant, *Bun-Ty*.

Mr. and Mrs. Jones arrived at Bankok, on the 25th day of March, 1833. They have since directed their chief attention to the Siamese language, but their labors have been frequently interrupted by sickness, by the death of two of their children, by difficulties in obtaining a convenient residence, and by other causes. But they have been enabled, notwithstanding these obstacles, to make some progress in their work as missionaries, as well as in preparation for their future labors.

An edition of Matthew's Gospel, translated into Siamese by Mr. Jones, has been published. Specimens of which have been received by the Board of Foreign Missions, the Baptist Tract Society, Hamilton and Newton Institutions.

MISSION TO CHINA.

The Board have devoted much attention to the establishment of a mission to the Chinese empire. The signs of the times, and the strong desires which God has created in many hearts, respecting this vast and benighted portion of the human family, have convinced the Board that it is their duty to make the attempt to introduce the Gospel. They do not consider the question as yet settled, whether missionaries will be permitted to reside and labor in China; but appearances are encouraging; and as experience only can decide the question, an experiment ought immediately to be made.

DESIGNATION OF MISSIONARIES.

On Sunday evening, Sept. 20, 1835, at the Baptist meeting-house in Charles street, Boston, the Board of Foreign Missions set apart to the service of Christ among the heathen, the following missionaries: Lovel Ingalls, of Worcester, Otsego Co., N. Y., late pastor of the Baptist church in Cummington, Mass., and Mrs. Maria Dawes Ingalls of Cummington; James M. Haswell, of Bennington, Vt., and lately member of the Hamilton Lit. and Theol. Inst., N. Y., and Mrs. Jane Mason Haswell, of Cheshire, Mass., with Miss Eleanor Macomber, of Lake Pleasant, Hamilton Co., N. Y., (recent residence in Albany, N. Y.,) designated to join the missions in Burmah: Alanson Reed, of Chesterfield, Mass., and recently of Hamilton Lit. and Theol. Inst., and Mrs. Jane G. Evarts Reed, of Granville, N. Y., (late residence at Brockport, N. Y.); John Lewis Shuck of Alexandria, D. C., and graduate of Va. Bap. Theol. Sem. near Richmond, Va., and Mrs. Henrietta Hall Shuck of Lancaster Co., Va., and more recently of Richmond; and Robert D. Davenport, printer, of Williamsburg, Va., also of Va. Bap. Theol. Sem., and Mrs. Frances G. Davenport of Richmond;—Messrs. Reed and Shuck appointed to labor among the Chinese, and Mr. Davenport to be connected with the Siam mission—present location at Bankok, Siam: Samuel S. Day of Leeds Co. U. C., and late member of Hamilton Inst., and Mrs. Roenna Clark Day, of Washington, N. H., but of late resident in Homer, N. Y.; and Elisha L. Abbott of Cazenovia, N. Y., also of Hamilton Inst., destined to the contemplated mission among the Telingas, on the Madras coast.

The missionaries embarked the following day in the ship Louvre, Capt. Brown, for Calcutta. Mr. Malcolm and the missionaries connected with the Orissa mission of the General Baptist Foreign Missionary Society, Amos Sutton, Eli Noyes, and Jeremiah Phillips, and their wives, took passage in the same ship with them.

BY-LAWS OF THE CONVENTION.

ADOPTED APRIL, 1832.

1. A Triennial Convention shall consist of Delegates from Missionary Societies, Associations, and other religious bodies, and of individuals of the Baptist denomination, which shall annually contribute to the funds under the direction af this body, a sum amounting to at least one hundred dollars: for every additional $100, one additional representative

and vote shall be allowed, but no member of the Convention shall be entitled to more than one vote.

2. At each triennial meeting, the Convention shall elect a President, Secretary, and Assistant Secretary, who shall continue in office till successors be chosen.

3. Any person, assuming the expense of supporting a missionary, which expense, for the purpose of this arrangement, is at present fixed for a single missionary, at the annual sum of $400, shall be allowed to designate from among the missionaries appointed by the Board of Managers, the individual whom he will thus sustain in the field of missionary labor; and he shall also be entitled to a seat in the Board of Managers, and in this Convention. Any person undertaking, in like manner, to defray the charges of a native preacher, (hereby fixed, for the purpose of this arrangement, at the annual sum of $100) shall be allowed to make a similar designation from among the native preachers, appointed or approved by the Board, and shall be entitled to a seat in this Convention.

4. At each triennial meeting, the Convention shall elect a Board of Managers, consisting of a President, Vice Presidents, Corresponding and Recording Secretary, a Treasurer, Assistant Treasurer, and forty Managers, out of the Societies, Associations, churches, or religious bodies before mentioned, who shall continue in office till successors shall be elected: the President and Secretaries of the Convention shall be also members of the Board.

5. The Board of Managers shall hold an annual meeting, at which, eleven shall be a quorum to transact business; but at other meetings, five shall be the quorum.

6. Such persons, only, as are in full communion with some church of our denomination, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

7. In regard to funds contributed for missionary purposes, but without appropriating directions, the Board shall exercise discretion in appropriating the same to Foreign and Indian Missions; but no application of moneys, given for a specific object, shall be made by them to any other use.

8. The Treasurer shall faithfully account for all moneys received by him; keep a regular entry of all receipts and disbursements, and make report of the same to the Convention, whenever it shall be in session, and to the Board annually, and as often as by them required. He shall, also, before entering on the duties of his office, give competent security to be approved by the Board, for all the stock and funds that may be committed to his care. His books shall be open, at all times, to the inspection of any member of the Board or Convention. The Assistant Treasurer shall also be required to give competent security, to be approved by the Board.

9. The Corresponding Secretary of the Board shall maintain intercourse, by letter, with such individual Societies, or public bodies, as the interests of the institution may require. Copies of all communications made by the direction of the Convention or Board, shall be handed by him to the Recording Secretary, for record and safe keeping, subject to the inspection and order of the Board or Convention.

10. It shall be the duty of the Recording Secretary of the Board to keep a fair record of all its proceedings, and of such other documents as may be committed to his care, for this purpose.

11. Each officer of the Convention, and member of the Board of Managers, shall be a member of some Baptist church.

12. In case of the death, inability, or resignation of any of the officers, (appointed by the Convention,) or any of their members, the Board shall have power to fill the vacancy. They shall also have power to reject from their body, any member, whose conduct, in the opinion of two-thirds of the members present, shall merit expulsion, and fill his place, by the appointment of another.

13. The Board of Managers shall have power to make such compensation to their Corresponding Secretary, as shall, in their judgment, be adequate to his diversified services; and, for this purpose, they shall have power to accept any funds contributed with the special design of forming a distinct fund, the interest, only, of which shall be applicable to the support of the said Secretary.

14. No moneys shall, at any time, be paid out of the treasury, but by order of the Board designating the fund by which it is to be paid.

15. It shall be the duty of the President, or, in case of his death, of either of the Secretaries, to call a special meeting of the Convention, on application from the Board.

16. Any alterations which experience may dictate, may be made in these articles, at regular meetings of the Convention, by two-thirds of the members present.

TABLE OF MISSIONS, STATIONS, &c.

Under the direction of the American Baptist Board of Foreign Missions.

JANUARY 1, 1836.

MISSIONS.	STATIONS.	First occupied.	Preachers.	Printers.	Teachers and Ass'ts.	Female Miss'ries and Assistants.	Native Preachers.	Native Teachers and Assistants.	Churches.	Members	Schools.	Scholars.
IN ASIA.												
Burmah*	Rangoon	1813	*a*2			*a*2	*b*2	*b*4	1	93		
"	†Ava	1822				1	*b*2	*b*2	1	13	1	14
"	Maulmein	1827	2			6	2	5	1	*d*354	3	103
Karens and Talings	Tavoy	1828	2			3		5	1	*d*213	*e*1	50
"	Chummerah	1829	1			1			1	*d*140	1	20
"	Mergui	1832						2	1	?		
"	Maubee	1833					1		1	*d*33		
"	Newville								1	*d*36		
Siam‡	Bankok	1833	1			1					1	
Chinese§	"	1835	1					1	1	6		
Arracan	Kyouk Phyoo	"	1			1						
Shans	Sudiya	"	1			1						
Telinga people‖												
IN AFRICA.												
West Africa	Caldwell	"	1						1		1	55
"	Millsburg	"	2									
IN EUROPE.												
France¶	Paris	1833	1			1			1	10		
"	Bertry	1835					1		1	20		
Germany	Hamburg,	"					1	1	1	13		
IN N. AMERICA.												
Hayti	Port au Prince	"	1									
Cherokees E. of Miss.	Valley Towns	1818	1			2	3	1	1	*f*252	1	
"	Amohee	1835					1		1	23		
Oneidas, &c.	Tonawanda	1826	*g*1			*g*2			1	30	1	30
Ottawas	Thomas	"	1			3			1	24	2	35
Ojibwas	Sault de St. Marie	1828	2			2			1	25	2	37
Shawanoes	Shawanoe	1831	2	*h*1	1	3			1	20	1	?
Western Creeks	Ebenezer	"	1			3	1	1	1	80	1	12
Western Cherokees	(*i*) Hopewell	1832	1						1	21		
Otoes and Omahas	Near Bellevue	1833	1			2					1	9
Delawares	Near Shawanoe	"			1	1					1	44
Choctaws	Choctaw Agency	1834			1		1				1	
"	Bethlehem	1835	1									
"	Bethel	"			1						1	
Putawatomies**												

a One of these is attached to the Karen Mission.

b Several of the native pr. and as. are temporarily absent.

c One is also a preacher. Several of the printers and their families are about to repair to other stations.

d Including Burmans, Karens, and Foreigners, who had been baptized at the station prior to the close of 1834.

e Three Burman schools and one English school are also taught at Tavoy, besides several Karen schools at out-stations.

f In Nov. 1835.

g Under the immediate direction of the Exec. Com. N. York State Convention.

h Who is also a preacher.

i The hostility to Christianity manifested here may lead to a removal of this Station.

* Two preachers and three female missionaries are on their way to join the Burman Mission.
† Suspended in 1829: resumed in 1833.
‡ Two preachers, one of them a printer, and their wives, are on their way to this Mission.
§ One preacher and his wife on their way to the Mission.
‖ Two preachers and one female missionary on their way to commence the Mission.
¶ Two preachers and their wives have lately gone to join the Mission.
** Formerly established at Carey: to be recommenced as soon as the tribe shall be located.

SUMMARY.

According to the preceding Table, there are under the direction of the Board, Missions, 22; Stations 30; Preachers, 28; Printers, 5, of whom 2 are also preachers; Teachers and Assistants, 4; Female Missionaries and Assistants, 35; Native Preachers, 15; Native Teachers and Assistants, 22 = 109. On their way to Missions—Preachers, 9, of whom one is a printer; Female Missionaries and Assistants 9, = 18: Whole number of Missionaries and Assistants, 127; Churches, 21; Members, 1406; Schools, 20; Scholars, 409. In consequence, however, of partial returns from some of the stations, the Table exhibits an incomplete view of the number of schools and scholars. The whole number of scholars is estimated at nearly 1000.

TABLE OF MISSIONARIES AND ASSISTANT MISSIONARIES*,

Employed by the American Baptist Board of Foreign Missions prior to January 1, 1836,

† *Exhibiting their names, and places of birth or of residence when appointed, the dates of their appointments, the Missions to which they were designated, the times of their departure, and arrival at the Missions, the Stations last occupied, and the close or continuance of their service; with remarks.*

Names.	Birth p. or resid'e.	Date of ap.	Mission.	Date of dep.	Date of ar.	Station last occu'd.	Serv. clos'd	Remarks.
Adoniram Judson (1)	Malden, Mass.	1814	Burmah	Feb.19,1812	July, 1813	Maulmein		(1) Dep. under the direction of A. B. C. F. M.
Mrs. Ann H. Judson (2)	Bradford, Mass.	"	"	"	"	Amherst	1826	(2)Died at Amherst, Oct. 24,1826.
Luther Rice (3)	Washington	"	India				"	(3) Employed as Agent of the Board in U. S. till April, 1826.
George H. Hough (4)	Pawtucket, R. I.	1815	Burmah	Dec. 1815	Oct. 1816	Rangoon	1816	(4) Since resident in India.
Mrs. Charlotte White (5)	Philadelphia	"	"	"				(5) Married to Mr. J. Rowe, of Eng. B. Miss. soon after her arrival at Calcutta.
James Coleman (6)	Boston, Mass.	1817	"	Nov. 1817	Sep.19,'18	Cox's Bazaar	1822	(6) Died at Cox's Bazaar, Chittagong, July 4, 1822.
Mrs. Colman (7)	" "	"	"	"	"	"	"	(7) Since married to Amos Sutton, of General Baptist Mission, Orissa.
Edward W. Wheelock(8)	" "	"	"	"	"	Rangoon	1819	(8) Lost at sea on his way from Rangoon to Calcutta, Aug. 20, 1819.
Mrs. Wheelock (9)	" "	"	"	"	"	"	"	(9) Subsequently married to Mr. Jones, Calcutta. Died 1831.
John M. Peck	Litchfield, Ct.	"	‡Ind. near St. Louis		1817	St. Charles	1820	(10) Mr. and Mrs. M'Coy now resident at Shawanoe, are still employed in promoting the interests of the N. American Indians, though not under the direction of the Board.
James E. Welsh	Kentucky	"	"		"	St. Louis	"	
Isaac M'Coy (10)		"	Putawatomies		"	§Carey	1831	
Mrs. M'Coy		"	"		"	"	"	
Humphrey Posey	N. Carolina	"	Cherokees		"	Valley Towns	1824	
Henry George (11)	Ohio	1818	Wyandot & Sandusky Ind.		1818	Up.& L. Sandusky	1818	
—— Ficklin	Kentucky	1819	Choctaws and Chickasaws		1819	Kentucky	1823	
Stark Dupuy (11)	"	"	" "		"	"	1819	
Thomas Dawson	Georgetown, Ky.	1820	Cherokees		1820	Valley Towns	1824	
Samuel Hill (11)		"	Putawatomies		"	Fort Wayne	1820	
Lot Carey (12)	Richmond, Va.	"	West Africa	1820	"	Monrovia	1829	
Collin Teage	" "	"	"	"	"	"	1823	(11) Appointment temporary.
Colston W. Waring (13)	Petersburg, "	"	"	"	"	"	"	(12) Died at Monrovia, 1829.
Jona. D. Price, M.D. (14)	Philadelphia	"	Burmah	May 27, '21	Dec. 1821	Ava	1828	(13) Died at Monrovia, Aug.1834.
Mrs. Price (15)	"	1821	"	"	"	Rangoon	1822	(14) Died at Ava, Feb. 14, 1828.
								(15) Died, 1822, at Rangoon.

* Several *Domestic* Missionaries were employed by the Board prior to the amendment of the Constitution in April, 1826, whose names are not inserted. The names of some appointed to Foreign Missions are also omitted, who were prevented by sickness or other cause from entering on actual service.

† In a few instances the Table is incomplete, for want of certain information: in a few others it may be found incorrect, though entire accuracy has been studiously [sought.

‡ Mission suspended in 1820.

§ Station relinquished in 1831, on account of the removal of the Puta. to the Ind. Ter., where miss. operations are to be recommenced as soon as the tribe shall have become settled.

Thomas Roberts	Great Valley, Pa.	1821	Cherokees			1821	Valley Towns	1824	
Mrs. Elizabeth Roberts	"	"	"			"	"	"	
Isaac Cleaver	"	"	"			"	"	1825	
Mrs. Rachel Cleaver	"	"	"			"	"	"	
Evan Jones	"	"	"			"	"		
Mrs. Elizabeth Jones	"	"	"			"	"		
Miss Elizabeth Jones, 2d	"	"	"			"	"	1831	Died 1831.
John Farrier	"	"	"			"	"		
Peter Clyde	Pennsylvania	"	Putawatomies			"	Carey	1824	
Giles Jackson	Troy, Ohio	1822	"			1822	"	1823	
John Sears		"	"			"	"	"	
Johnston Lykins	Fort Wayne	"	Shawanoes*			1831	Shawanoe		Stationed several years at Carey.
Mrs. Lykins	"	"	"			"	"		" " "
Benjamin Sears	"	"	Putawatomies			1822	Carey	1822	
Peter Thurston	Ohio	"	"			"	"	"	
Lee Compere	Georgia	"	Creeks			1823	Withington*	1828	
Mrs. Compere	"	"	"			"	"	"	
Thomas Simons	Wales, G. B.	"	Burmah	1832	Jan.	1833	Maulmein		Stationed several years among Creeks at
Peter Doty		1823	Creeks			1823	Withington	1826	Withington.
Jonathan Wade	Edinburg, N. Y.	"	Karens	June	1823	Dec. 5, 1823	Tavoy		
Mrs. Deborah B. L. Wade	"	"	"	"		"	"		[to Tavoy.
George D. Boardman	Livermore, Me.	"	"	July,	1825	April, 1827	"	1831	Died Feb. 1831, on return fm. bap. of Karens
Mrs. S. D. Boardman	Salem, Mass.	"	"	"		"	Maulmein		Married to Mr. Judson, 1834.
William Polke	Carey	1824	Ottawas			1824	Carey	1825	
Miss Fanny Goodrich	Lexington, Ky.	"	Shawanoes			"	Shawanoe		Stationed several years at Carey. Since mar-
D. O'Bryant (16)		"	Western Cherokees			May, 1832	Hopewell	1834	ried to Mr. Simerwell.
Mrs. Martha O'Bryant		"	"			"	"	"	
Robert Simerwell	Blockley, Pa.	1825	Shawanoes			1825	Shawanoe		Stationed several years at Carey.
Calvin Holton	Waterville, Me.	"	West Africa			Dec. 1825	Monrovia	1826	Died at Monrovia, July 23, 1826.
John Lewis	Monrovia	1826	"			1826	"	1829	(16) Stationed first among the Cherokees at
Leonard Slater	Worcester, Mass.	"	Ottawas			"	Thomas		Tinsawattee.† Died at Hopewell, Aug. 1834.
Mrs. Mary Ann Slater	"	"	"			"	"		(17) Since married to Mr. Potts, and stationed
Miss L. A. Purchase (17)	Wrentham, Mass.	"	Putawatomies			"	Carey	1828	among Choctaws, tho' not in connect. with the B'd.
Jotham Meeker, pr. (18)	Cincinnati, Ohio	1827	Shawanoes			1827	Shawanoe		(18) Formerly with Ottawas at Carey. Des. to
Ko Ing (19)	Burmah	"	Burmah			"	Mergui	1834	Ottawas, near Shawanoe.
									(19) First ordained native preacher. Died at
									Mergui, Oct. 1834.

* Station relinquished in 1829, on the removal of the Creeks to the Indian Territory.
† Station relinquished on the removal of the Cherokees.

Joseph Bey		1828	Putawatomies		1828	Carey	1830	
Abel Bingham	Tonawanda	"	Ojibwas		"	Sault de Ste. Marie		Formerly in charge of Tonawanda station.
Mrs. Bingham	"	"	"		"	"		
Ko Shway-Ba	Burmah	"	Burmah, (Talings)		"	Rangoon		
Ko Miat-Kyan	"	"	Burmah		"	Maulmein		
McDonald (Hindoo)	"	"	"		"	"	1829	
Miss —— Richardson		"	Shawanoes		"	Shawanoe		Since married to Mr. Meeker.
Miss Susan Thompson	Worcester, Mass.	"	Ottawas		"	Thomas	1831	
John Timson, interp.		"	Cherokees		"	Valley Towns	1834	
Cephas Bennett, pr.	Utica, N. Y.	"	Burmah	May 1829	Jan. 1830	Maulmein		
Mrs. Stella K. Bennett	"	"	"	"	"	"		
John Taylor Jones	Ashby, Mass.	1829	Siam	Aug. 1830	Feb. 1831	Bankok		First stationed in Burmah. Arrived at Bankok, March, 1833.
Mrs. Eliza G. Jones	Hartford, Ct.	"	"	"	"	"		
Ko Thah-a, nat. pr.	Burmah	"	Burmah		1829	Rangoon		
Ko Manpoke & wife, as'ts	"	"	"		"	Mergui		
Ko Dwah, nat. as.	"	"	"		"	Maulmein		
Ko En, nat. pr.	"	"	"		"	Ava		
Ko Thah-byoo, nat. pr.	"	"	Karens		"	Maubee		
Francis Mason	*a* England	"	"	May 1830	Nov. 1830	Tavoy		(*a*) Subsequently resided at Newton, Mass.
Mrs. Helen M. Mason	Brookline, Mass.	"	"	"	"	"		
Benj. R. Skinner	Ashford, Ct.	1830	West Africa	Oct. 1830	Dec. 1830	Monrovia	1831	Died March 1, 1831, on his return home.
Mrs. Skinner	"	"	"	"	"	"	1830	Died at Monrovia soon after her arrival.
Mrs. A. W. Stannard	Dorset, Vt.	"	Putawatomies		1830	Thomas	1831	
Eugenio Kincaid	Galway, N. Y.	"	Burmah	May 1830	Nov. 1830	Ava		Arrived at Ava, May, 1833. Previously
Mrs. Almy Kincaid *b*	"	"	"	"	"	Rangoon	1831	stationed at Rangoon.
John Davis, nat. pr.	Creek Ter.	"	Creeks		Aug. 1829	Ebenezer		(*b*) Died at Rangoon, 1831.
Mrs. Davis	"	"	"		"	"		
Miss Eleanor Macomber	Montgom'yco. N. Y.	"	Burmah	Sep. 1835				Stationed several years at Sault de St. Marie.
Miss Mary Rice	Boston, Mass,	"	Creeks		1830	Ebenezer		
Oliver T. Cutter, pr.	Cambridge, Mass.	"	Burmah	Oct. 1831	1832	Maulmein		
Mrs. Harriet B. Cutter	"	"	"	"	"	"		
Nathan Brown	Brandon, Vt.	"	Assam	Dec. 1832	June 1833	Sudiya		Recently resident at Maulmein.
Mrs. Brown	"	"	"	"	"	"		do do do
Miss C. J. Harrington.	Brookfield, Mass.	1831	Burmah	"	"	Maulmein		Since married to Mr. Simons.
George Kalloch	Chester, N. H.	"	Putawatomies				1831	Died at Charlestown, Mass. Nov. 16, 1831,
Mrs. Rebecca B. Kalloch	"	"	"				"	on the eve of departure for mission.
John Wickliffe or Kaneeda } nat. pr.	Cherokee Country	"	Cherokees		1831	Valley Towns		

Dsulawe, nat. pr.	Cherokee Country	1831	Cherokees			1831	Valley Towns	
Miss Mary Walton	South Reading, Ms.	"	Delawares			"	Near Shawanoe	
J. C. Rostan (*a*)	Marseilles, France	"	France		Oct. 1832	1832	Paris	1833
Royal B. Hancock, pr.	Cambridge, Mass.	"	Burmah		June 1832	Jan. 1833	Maulmein	
Mrs. Abigail B. Hancock	"	"	"		"	"	"	
Miss Sarah Cummings	N. Yarmouth, Me.	1832	Karens		"	"	Chummerah	1834
Alexander Evans	Sullivan Co. Ia.	"	Shawanoes			Aug. 1832	Shawanoe	"
Daniel French	Piqua, O.	"	Kickapoos			Nov. 1832	Near Shawanoe	"
David Lewis	Wales	"	Creeks			Aug. 1832	Ebenezer	"
Mrs Lewis	"	"	"			"	"	1833
Charles E. Wilson	Philadelphia	"	Choctaws			1832	Choctaw Agency	1834
Leonard Butterfield	Roxbury, Mass.	"	Cherokees		Nov. 1832	"	Valley Towns	1835
Mrs. Butterfield	"	"	"		"	"	"	"
Moses Merrill	Sedgwick, Me.	"	Otoes and Omahas			Dec. 1833	Near Bellevue	
Mrs. Eliza W. Merrill	Albany, N. Y.	"	" "			"	"	
Edward Tanner, interp.		"	Ojibwas			1832	Sault de St. Marie	1833
Mrs. Tanner		"	"			"	"	"
Ramsay D. Potts		"	Ottawas			"	Thomas	1835
Miss Cynthia Brown	New York (State)	"	Otoes and Omahas			Dec. 1833	Near Bellevue	
Abner Webb	Jefferson Co. N. Y.	"	Burmah		Dec. 1832	June 1833	Rangoon	
Mrs. Catharine S. Webb	Albany, N. Y.	"	"		"	"	"	
Ko Shan & fam. nat. as.	Burmah	"	"			1832	Maulmein	
Moung Doot, nat. as.	"	"	Talings			"	"	
Taunah (or Toonoo) na. pr.	"	"	Karens			"	Rangoon	1835
Mong Zoothee, nat. as.	"	"	Burmah			"	"	
Pallah, nat. pr.	"	"	Karens			"	"	
Ko Chet-thing, nat. pr.	"	"	"			"	Maulmein	
Ko Sanlone, nat. pr.	"	"	Burmah			"	Ava	
MoungShway-Moung, n. pr.	"	"	"			"	Maulmein	
M'g Shan-noung, nat. as.	"	"	Karens			"	"	1833
Moung Kya, nat. pr.	"	"	"			"	Tavoy	
Justus H. Vinton	Wilmington, Ct.	"	"		July. 1834	Dec. 1834	Chummerah	
Mrs. Calista H. Vinton	Union, Ct.	"	"		"	"	"	
Hosea Howard.	W. Springfield, Ms.	"	"		"	"	Rangoon	
Mrs. Teresa P. Howard	Onondaga Co. N. Y.	"	"		"	"	"	
William Dean	Eaton, N. Y.	"	Chinese		"	"	Bankok	
Mrs. Matilda C. Dean	Morrisville, N. Y.	"			"	"		1835

Stationed first at Thomas. Since married to Mr. Blanchard.

(*a*) Died at Paris, of cholera, Dec. 5, 1833.

Died August, 1834, at Maulmein.

Died 1833.

Mr. and Mrs. Butterfield are still employed among the Cherokees as teachers, though not in connection with the Board.

Stationed for a short time at Sault de St. Marie.

Now teaching a Choctaw school near Red river, but not in connection with the Board.

Stationed for a short time at Sault de St. Marie.

Died at Rangoon, March, 1835.

Temporarily at Rangoon.

Died 1833.

Died at Singapore, March 5, 1835.

G. S. Comstock	Rochester, N. Y.	1832	Arracan	July, 1834	Dec. 1834	Kyouk Phyoo		
Mrs. Sarah D. Comstock	Brookline, Mass.	"	"	"	"	"		
Miss Sarah Rayner	Boston, Mass.	"	Cherokees		Nov. 1832	Valley Towns		
James D. Cameron	Canada	"	Ojibwas		1832	Sault de St. Marie		
Jesse Bushyhead, nat. pr.	Cherokee country	1833	Cherokees		1833	Amohee		
Alex. M'Grey, interp.	"	"	"		"	Valley Towns	1835	
Moung Zah, nat. ass.	Burmah	"	Burmah		"	Maulmein		
—— Sha-too, nat. ass.	"	"	Karens		"	Tavoy		
—— Shwa-boo, nat. ass.	"	"	"		"	"		
Ko Myet La, Bur. ass.	"	"	"		"	"		
Ko Shoon, nat. pr.	"	"	Burmah		"	Ava		
Chek Bun-ty, nat. ass.	China	"	Chinese		"	Bankok		
Mrs. Barbara Kincaid	England	"	Burmah		"	Ava		Married to Mr. Kincaid in 1833.
Isaac M. Wilmarth	"	"	France	May 1, '34	May 31, '34	Paris		
Mrs. Wilmarth	Vermont	"	"	"	"	"		
Sampson Burch, nat. pr.	Choctaw country	"	Choctaws		1834	Choctaw Agency		
Sewall M. Osgood, printer	Watertown, N. Y.	1834	Burmah	July, 1834	Dec. 1834	Maulmein		
Mrs. Elvira B. Osgood	"	"	"	"	"	"		
Miss Ann P. Gardner	Cazenovia, N. Y.	"	Karens	"	"	Tavoy		
Moung Tsiek-kee, nat. as.	Burmah,	"	"		1834	"		
—— Kai, nat. ass.	"	"	Burmah		"	Ava		
—— Shwa-Tha, nat. ass.	"	"	"		"	Rangoon		
—— Pyau, nat. ass.	"	"	Karens		"	"		
David B. Rollin	Monroe co. N. Y.	"	Creeks		"	Ebenezer		Employed several years previous at Tonawanda.
Mrs. Rollin	"	"	"		"	"		do do do
Miss Mary A. Colbourn	Boston, Mass.	"	"		"	"		
Antoine Porchat	Orleans, France	"	France		"	Paris	1835	
Joseph Smedley	Philadelphia	"	Choctaws		"	Choctaw Agency		
——— Tucker		"	Ottawas		"	Thomas	1835	
Mrs. Tucker		"	"		"	"	"	
Miss Hannah Hill	New York (State)	"	Ojibwas		"	Sault de St. Marie	"	
Samuel Aldrich	Hamilton, N. Y.	"	Western Cherokees		"	Hopewell	"	Died at Fairfield, Ind. Ter. Nov. 22, 1835.
Columbus F. Sturgis	Georgia	"	Cherokees		1835	Valley Towns	"	
——— Blanchard		1835	Delawares		"	Near Shawanoe		
David Foreman, interp.		"	Cherokees		"	Valley Towns		
Dsusawala, nat. pr.		"	"		"	"		
William C. Monroe	Portland, Me.	"	Hayti	Apr. 1835	"	Port au Prince		

J. G. Oncken	Germany	1835	Germany		1835	Hamburg		
William G. Crocker	Newburyport, Mas.	"	West Africa	July, 1835	Aug. 1835	Millsburg		
——— Dussard	France	"	France		1835	Bertry		
William Milne	Richmond, Va.	"	West Africa	July, 1835	Aug. 1835	Millsburg		
Mrs. Elizabeth Mylne	"	"	"	"	"			
Jehu Lewis Shuck	Alexandria, D. C.	"	Chinese	Sept. 1835			1835	Died at Millsburg, September 16, 1835.
Mrs. Henrietta H. Shuck	Richmond, Va.	"	"	"				
R. D. Davenport, printer	Williamsburg, Va.	"	Siam	"				
Mrs. F. G. Davenport	Richmond, Va.	"	"	"				
Alanson Reed	Chesterfield, Mass.	"	Chinese	"				
Mrs. Jane G. E. Reed	Granville, N. Y.	"	"	"				
Lovel Ingalls	Cummington, Mass.	"	Burmah	"				
Mrs. Maria D. Ingalls	"	"	"	"				
James M. Haswell	Bennington, Vt.	"	"	"				
Mrs. Jane M. Haswell	Cheshire, Mass.	"	"	"				
Samuel S. Day	Leeds county, U. C.	"	Telinga people	"				
Mrs. Roenna Clark Day	Homer, N. Y.	"	"	"				
Elisha L. Abbott	Cazenovia, N. Y.	"	"	"				
D. Newton Sheldon	Suffield, Conn.	"	France	Oct. 1835				
Mrs. R. H. R. Sheldon	Boston, Mass.	"	"	"				
Erastus Willard	Grafton, Vt.	"	"	"				
Mrs. Willard	"	"	"	"				
Miss Mary Bond	Boston, Mass.	"	Ottawas		Oct. 1835	Thomas		
Miss Sarah Day	Saratoga Springs, N. Y.	"	"		1835	"		
Charles Curtiss	Middletown, Conn.	"	Western Cherokees		June 1835	Hopewell		
C. F. Lange	Germany	"	Germany		1835	Hamburg		
A. W. Anderson	Liberia	"	West Africa		July, 1835	Caldwell		
Miss Nancy Brown	Wheatland, N. Y.	"			1835	Sault de St. Marie		
Eber Tucker	Canaan, N. Y.	"	Choctaws		"	Bethlehem		
Alanson Allen, M. D.	Washington co. N. Y.	"	"		"	Bethel		
Robert Edmonds	Lancaster co. Va.	"	Shawanoes					

At Tonawanda there are also one teacher and two female missionaries designated by the Executive Committee of the New York State Convention.

SUMMARY.—Whole number of missionaries and assistants, 205. Died, missionaries 22, assistants, 2 = 24. Left, missionaries 23, assistants 31 = 54. Present number of missionaries and assistants, 127.

ORIGIN OF THE TRIENNIAL CONVENTION

Of the Baptist Denomination in the United States for Foreign Missions.

After the foregoing account of the Baptist Missions was struck off, the following letter from brother Rice came into our hands, which is here inserted as an article of permanent interest and importance. It is addressed to Elder Jesse Mercer, Editor of the Christian Index, and dated Mercer Institute, Ga., Jan. 20, 1835.

Brother Mercer: In the 3d No. of the 3d Vol. of the Index, January 20th, is seen a notice of the annual meeting of the Baptist Foreign Mission Society. This Society is the *first* that was formed in the United States after and in consequence of the change of sentiments in the minds of brother and sister Judson, and in mine, concerning Baptism; and it is the *oldest* society of this character in the United States, except one—the Salem Bible translation and Foreign Mission Society, which was formed about the period of the sailing of the missionaries, Judson, Hall, Newell, Nott, and myself, early in 1812. The General Committee connected with the Charleston Association, S. C., existed much earlier, but did not assume its foreign missionary aspect till later.

It is gratifying to mark the steadfast and growing regard of this society to the all-important object which called it into being, and the deep interest it maintains in the public mind, and the effective manifestation of that interest at its anniversaries. In connection with this society, my exertions in this country were commenced on my return from India.

In the notice referred to in your 3d No. 3d Vol. it is stated that "From this society originated the Baptist Triennial Convention." It may not be amiss to bring to view some of the leading facts which go to develope the manner in which this was brought to pass.

When the missionaries just mentioned were ordained, and sent out for India, it was our expectation, as well as that of the Board that sent us out, that we should go to Burmah and labor there. Soon after reaching Calcutta, however, the representations that we received of the desperate condition of that country, induced us to abandon the purpose of entering that large and very important field. About the same period, brother and sister Judson, having become entirely satisfied that nothing but immersion is baptism, and that none but a believer in Christ is a proper subject of the ordinance, were, by Elder Ward, one of the English missionaries of the Serampore station, in the Baptist chapel in Calcutta, baptized. In the same place, and by the same administrator, six weeks afterwards, having become indubitably convinced of the truth of believer's baptism, it became my duty to be baptized. The mission was of course divided. Brother Judson with his wife, and myself, having become Baptists, constituted one branch—The rest, who remained as they were, the other.

Measures that were adopted by the East India Company's government made it necessary for us to retire to the Isle of France, which was more than a quarter part of the way back again to the United States. Unassociated with the English Baptists—unacquainted with the Baptists in our own country—unable to calculate with any satisfactory degree of certainty what might be the effect of letters sent home—we were three solitary individuals, disconnected from all the Christian world; in a heathen land, with but scanty means of a very temporary subsistence: *but we did not doubt but that the Lord would provide for us!*

Having given up the purpose of going to Burmah, we concluded, after much prayer and deliberation, to direct our efforts to the object of evangelising the Malay people, and commenced the study of their language. Meantime, most unexpectedly and providentially, opportunity occurred for my return. After long continued praying for the direction and guidance of

our Heavenly Father, connected with the most serious consideration of the question, it was, finally, our united opinion, that it was expedient for me to re-visit our native land—see the Baptists—give them information of the state of things pertaining to the mission—and endeavor to bring them forward into the missionary ranks.

Just here, let me state, that soon after my parting with brother and sister Judson, they went from the Isle of France to Madras, intending to proceed from that place to Penary, or to some point where they might labor for the salvation of the Malays; but an order was issued in a short time by the government to send them to England, for the purpose of getting them out of the country. Just at that crisis, a small vessel was about sailing from Madras to Rangoon, in Burmah; and as the only alternative to escape being absolutely driven away from the field of their contemplated exertions and of their hopes, they took passage, and were thus unexpectedly, and without having intended it, conveyed to a very important position in the Burman empire. Finding it possible to live there, they clung to the place, and their purpose was at once fixed, to begin on the very spot their great undertaking to give "the glorious gospel of the living God" to the eighteen millions of that dark empire, and to the many millions of the contiguous regions! Thus, by a manifestly special and very signal interposition of Divine Providence, were they without themselves intending it, placed in that most important missionary field—and thus most providentially was the Burman mission commenced! And by many signal interpositions of the same Divine Providence has it been brought to its present condition of unusual prosperity and of unparalleled promise! *Glory be to God!*

My return was by the way of South America; and I arrived in New York early in September, 1813. Information having previously arrived touching the change in our sentiments concerning baptism, three missionary societies had, in consequence of it, been formed to aid the foreign mission, in addition to the one already existing at Salem, Massachusetts, viz. the one at Boston, one at Providence, and one at New York.

After barely introducing myself to the brethren in New York, I hastened to Boston to see the brethren connected with the mission society there, the notice of whose late anniversary has prompted these statements and observations. A meeting was held, at which it was proposed, if I rightly recollect, by the late Elder Ensign Lincoln, that the Boston society should adopt such an organisation as to allow other societies to appoint a certain portion of the members of the Board of Managers. According to the best of my recollection, it was then suggested by me, that perhaps it would be better to waive the adoption of any such arrangement till other societies still farther to the South should be formed, when probably some general, and possibly more satisfactory combination, might be produced. To this it was agreed.

Being furnished with credentials and letters of introduction and of recommendation, I returned without delay to New York: additional letters were given me, and I proceeded immediately to Philadelphia, to be present at the session of the Philadelphia Association, which was held that year in the city. Measures were adopted to accomplish the formation of a Mission Society there, on the same plan with the others. Letters and testimonials were furnished me here also, in addition to those already in my possession, and I went on directly to the South, to attend the Charleston Association, which was held that season at Society Hill, in South Carolina. Steps were taken to bring within the scope of the General Committee connected with that Association, the object of foreign missions. Here, too, additional papers were put into my hands to facilitate the design in which I was engaged, and I went on to the Savannah River Association, then considered as belonging to Georgia. It was agreed to form a mission society of the same stamp with the others, the seat of which should be Savannah.

Although time had allowed me to stay but a very little while in any place, yet such was the impulse given by the occasion and circumstances to the brethren generally in my route, that societies of the same character were formed in Baltimore, in Washington City, in Richmond, Va., and in North Carolina, shortly after my passing through those places.

Elder W. B. Johnson, now pastor of the church at Edgefield Court House, S. C., and President of the Baptist State Convention of South Carolina, was at that time pastor of the church in Savannah. After completing the range of travel and formation of mission societies here recited, I had conversation with brother Johnson on the subject of having a meeting of delegates from all the societies of this kind, for the purpose of forming some general combination or concert of action among them. He consented, and engaged that, in case it should be agreed to by others concerned, he would go personally as a delegate from the Savannah society as far as Philadelphia to attend such a meeting. Immediately, of course, I wrote to all the other societies, stating that fact, and urging the importance of the meeting in Philadelphia, as proposed by brother Johnson. This was agreed to by all the societies of the character specified, which had then been formed, from Massachusetts to Georgia. The meeting was held accordingly in Philadelphia, in April, 1814; and thus in the operations of the Divine Providence, was brought about the formation of *The Triennial Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom.*

Most sincerely and respectfully yours, LUTHER RICE.

MISSIONARY HYMN.

BY S. F. SMITH.

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connections, happy country!
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger-heart can tell!
Happy home! 'tis sure I love thee!
Can I— can I say—*Farewell?*
Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath-bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleased I leave thee—
Far in heathen lands to dwell.

In the deserts let me labor,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell!
Let me hasten—
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land!—FAREWELL—FAREWELL!

The following beautiful hymn, written by Amos Sutton, missionary of the General Baptists, in Orissa, near the temple of Juggernaut, was sung at several missionary meetings during his recent visit to the United States.

THE CHRISTIAN'S HOPE.

Air, "Auld Lang Syne."

Hail! sweetest, dearest tie, that binds
Our glowing hearts in one,
Hail! sacred hope, that tunes our minds
To harmony divine.
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven.
We all shall meet in heaven at last,
We all shall meet in heaven:
The hope when days and years are past,
We all shall meet in heaven.

What though the northern wintry blast,
Shall howl around thy cot:
What though beneath an eastern sun
Be cast our distant lot,
Yet still we share the blissful hope
Which Jesus' grace has given, &c.

From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's, land,
We hope to meet again.
It is the hope, the blissful hope,
Which Jesus' grace has given, &c.

No lingering look, no parting sigh,
Our future meeting knows:
There friendship beams from every eye,
And hope immortal grows.
O sacred hope! O blissful hope!
Which Jesus' grace has given, &c.

BAPTIST GENERAL TRACT SOCIETY,

INSTITUTED IN WASHINGTON CITY, 1824.

In December, 1826, the seat of the Society's operations was removed to Philadelphia, on account of the greater facilities afforded there for the accomplishment of its objects.

Principles of the Society.

MEMBERSHIP. A payment of one dollar annually constitutes a member—*ten dollars* at one time, a Life Member, and *twenty-five dollars* a Life Director. Members of the Society are entitled to one half of the amount of their payments in Tracts, at the rate of *fifteen* pages for one cent.

AUXILIARY SOCIETIES. Any Tract Society may become auxiliary to this Society, by contributing to its Treasury at least one fourth of its receipts. Auxiliaries are supplied with tracts at the same rate as members; and they are requested to send one Delegate to the annual meeting of the Society, who shall have the privileges of a member.

ANNUAL MEETING. The annual meeting of the Society is held on the first Wednesday in January.

OFFICERS. The business of the Society is transacted by a Board of *twenty-one* Managers in addition to the Managers who are elected annually. The following are the Officers and Managers for 1836.

WM. T. BRANTLY—*President.*
JOHN L. DAGG—*Vice President.*
IRA M. ALLEN—*General Agent.*
WILLIAM FORD—*Secretary.*
SAMUEL HUGGENS—*Treasurer.*

MANAGERS.

R. W. Cushman,	D. B. Hinman,	Franklin Lee,
Wm. H. Richards,	A. D. Gillett,	P. D. Gillett,
John Davis,	John B. Trevor,	Israel E. James,
John Mulford, jr.	Wm. E. Garrett,	Joseph Taylor,
Joseph Reynolds,	Thos: B. Sherborne,	John C. Davis,
Joseph H. Kennard,	J. J. Woolsey,	James M. Linnard,
Isaac Reed,	Jacob Reed,	Wilson Jewell.

LIST OF COMMITTEES.

Committee of Publication.
Wm. T. Brantly,
J. H. Kennard,
R. W. Cushman,
Ira M. Allen,
Samuel Huggens,
P. D. Gillett,
J. J. Woolsey,
A. D. Gillett

Committee of Ways & Means.
Wm. H. Richards,
John Mulford, jr.
Israel E. James,
John B. Trevor,
Franklin Lee,

Depository & Book Committee.
John Davis,
Joseph Reynolds,
Wilson Jewell,
John C. Davis,
Joseph Taylor.

Committee of Accounts.
Isaac Reed,
D. B. Hinman,
T. P. Sherborne,
Wm. E. Garrett,
Jacob Reed,
Saml. Huggens.

The services of all the officers are gratuitous, except those of the General Agent, who devotes all his time and attention to the concerns of the Society.

Depositories of the Baptist General Tract Society, and their Agents,

From whom Tracts may be obtained on the same terms as at the Depository in Philadelphia, and through whom payments may be made for the Society.

MAI.—*Portland*, A Richardson.
Bangor, J. R. Greenough.
N. HAMP.—*Concord*, G. P. Lyon.
VER.—*Brandon*, W. Kimball.
Whitingham, A. Lamb.
MASS.—*Boston*, C. B. Shute, 47 Cornhill.
Newton Institution.
R. ISL.—*Providence*, George P. Daniels.
CONN.—*Hartford*, Canfield & Robins.
Norwich city, George Byrne.
New Haven, Whitman & Buckingham.
N. YORK.—*Perry*, S. F. Phœnix.
Albany. Charles Pohlman.
Utica, Edward Bright, jr.
Rochester, H. B. Sherman,
Hamilton, Theo. Inst. P. Spear.
Ogdensburgh, J. C. Lewis.
Troy, John Campbell.
Trumansburgh, J. M'Lallen.
Canandaigua, M. Allen.
PENN.—*Pittsburg*, John Lloyd.
MAR.—*Baltimore*, W. Richards.
VA.—*Portsmouth*, Thomas Hume.
Richmond, William Sands.
Fredericksburg, William Warren.
Lewisburg, William G. Margrave.
N. CAR.—*Wake Forest*, William Roles.
S. CAR.—*Charleston*, A. C. Smith.
Lanc. Dis., S. S. Burdett.
Darlington Dis., John M. Timmons.
GEO.—*Augusta*, E. Mustin.
Savannah, H. H. Furman.
Macon. A. T. Holmes.
Columbus, James M. Watt.
Milledgeville, W. C. Powell.
AL.—*Tuscaloosa*, Lacy & Hester.

Erie, William R. Hinton.
MISS.—*Columbus*, George Tucker.
TEN.—*Nashville*, J. H. Marshall.
KEN.—*Louisville*, J. B. Whitman.
Greensburg, Z. Worley
OHIO.—*Putnam*, George Helmich.

Cleaveland, Benjamin Rouse.
Norwalk, Eld. A. Morse.
Cincinnati, D. F. Newton.
ILL.—*Alton*, J. M. Peck.
IND.—*Washington*. W. G. Cole.
MICHI.—*Detroit*, R. Ambrose.

Progress of the Society,
From its formation in 1824, to January 6, 1836.

	RECEIPTS.	PUBLICATIONS.	
In 1824	$373 80	85,500 Tracts.	696,000 pages.
1825	636 53	48,000 "	480,000 "
1826	800 11	88,000 "	888,000 "
1827	3,158 04	297,250 "	2,946,000 "
1828	5,256 76	428,500 "	5,442,000 "
1829	5,536 39	446,750 "	4,941,000 "
1830	3,094 09	191,563 "	2,427,000 "
1831	4,506 34	385,108 "	6,020,160 "
1832	5,213 27	86,083 "	1,202,000 "
1833	6,126 97	235,000 "	3,775,000 "
1834	6,035 34	248,312 "	5,324,636 "
1835	8,000 30	268,730 "	7,080,000 "

PUBLICATIONS.—The Publications of the Society in the regular series are 149. Besides these, the Society has eleven other publications, embracing in all, with those in the regular series, 3,566 pages. Of these 2726 pages are in permanent type.

The publications embrace a great variety of doctrinal, experimental, and practical subjects, and are bound in seven volumes for the use of libraries, containing 2,100 pages of most excellent Christian reading, which can be procured as a family possession for the small sum of three dollars and fifty cents.

Prices of the Publications of the Baptist General Tract Society.

Tracts, (each cover being counted as 4 pages,) 15 pages for - - - 1 cent.
Monthly Tracts, 300 pages in a volume, - - - - - 50 cents.
Seven bound volumes, 300 pages in a volume, - - - - - 50 cents.
Do. do. do. calf, gilt, - - - 75 cents.
Fourteen half volumes, 150 pages in a volume, - - - - - 25 cents.
Memoirs of Pearce, bound in morocco backs, - - - - - 25 cents.
Do. do. stiff covers, - - - - 12½ cents.
Animadversions on Dr. Wood's Lectures on Infant Baptism, or Letters of David and John, - - - - - - - - 12½ cents.
Wisdom's Voice to the Rising Generation, on Intemperance, - - - 31¼ cents.
Do. do. do. in stiff covers, 25 cents.
Hinton's Active Christian, 50 cents, or $4 50 a dozen.
Baptist Manual, 400 pages, 50 cents; calf, gilt, extra, $2; morocco, gilt, $1.
Monthly Paper, 50 cents per annum.

GRATUITOUS DISTRIBUTION.—The free grants of Tracts which were made by the Society during the year 1835, amounted to $1,196 21, which were distributed chiefly in the United States. An appropriation of $418 was also made to aid in printing and circulating tracts in Burmah.

GERMANY.—In 1832, the Board published the *Scripture Manual on Baptism*, in Germany, under the superintendence of Mr. Oncken, pastor of the Baptist Church at Hamburg. Early in 1835, they were strongly solicited by this brother to furnish him with the means of publishing some Temperance Tracts, and the Memoir of Mrs. Judson, in the German language. Believing that the publication of these works in Germany would greatly promote the cause of temperance and missions, as well as that of evangelical truth, the Board opened a subscription for the purpose, and about three hundred dollars have been received, a sum by no means adequate to the accomplishment of the object.

EFFORT IN BEHALF OF THE WEST.—To facilitate the accomplishment of the important work of placing a bound volume of the Society's publications in every accessible family in the Western States, as well as to place at the disposal of Baptist missionaries an adequate supply of tracts, it was proposed by the Board, in the early part of 1835, to raise *one thousand dollars*, or more, annually, for five years, by subscriptions of five dollars each, provided that 200 subscribers could be obtained for the object during the year. Although no very special means were employed to obtain subscribers, about two hundred and sixty have been enrolled, and there is a prospect of obtaining many more, which it is earnestly hoped will be the case.

Argument for the Baptist General Tract Society, taken from the Address of Rufus Babcock, Jr., Pastor elect of the Spruce Street Baptist Church, Philadelphia, at the Annual Meeting of the Society, in January, 1836.

"There are obvious *reasons why* our Pædobaptist friends may be content with the union, while we are not. They believe and confess that in the debated matter of Christian ordinances ours is *a* right course. Yes, sir, the time has passed away, I trust for ever, when even bigotry and blear-eyed prejudice can deny that the believer in Christ who is 'buried with him in baptism,' has, in this respect, fully and faithfully complied with the requirement, while he has followed the example of his Lord. Now this concession, which involves no sacrifice on their part, we can by no means reciprocate. Grateful as it would be to our feelings of Christian courtesy to make what would be hailed as a very acceptable offering upon the common altar of misnamed *charity*, there is one thing which we cannot and dare not sacrifice, and that is THE TRUTH OF GOD. There is a valid reason, therefore, why *they* may rest satisfied with a common society, while we cannot and ought not.

"Again, the version of the Sacred Scriptures in common and approved use among us, was made by their denominational friends, and carries all the weight of its antiquity and authority in their favor. The *transplanting* instead of the *translating* of the principal term employed in prescribing our distinguishing ordinance, has done more to countenance and perpetuate their heterogeneous views, and varying practice, and to hinder the prevalence of our own more simple and consistent belief, than a whole generation can counteract. Are we then inconsistent, or even uncharitable, in desiring to spread abroad, as widely as possible, the light of scriptural truth upon this subject?

"But it is sometimes asked, why we will not be content to publish only such tracts as express our dissent from the views of Pædobaptists? To this course we have a three-fold objection.

"1. Such a proceedure would give an undue prominence and disproportion to one feature of the lovely and symmetrical countenance of Christain truth. If an artist were to paint the human form, or "the countenance divine," destitute of some important limb or feature, the true correction surely would not be found in that limb or feature exhibited alone, but in presenting it in the proper place and connexion where it belonged.

"2. Such a course would give apparent countenance to a wide spread and eagerly perpetuated misconception in reference to our views, viz., that we regard immersion as *the* indispensable requisite to salvation. "What clearer proof of this can be needed," it would be tauntingly said, "all your disclaimers to the contrary notwithstanding, than that your denominational Society publish nothing else?"

"3. Nor would this course enable us, where our publications circulate alone, properly to prepare the way, by inculcating faith and repentance, for this distinguishing ordinance. It is therefore most appropriate to our views, that in the selection of Tracts called the "Baptist Manual," you have given the first place to the Answer to the great question, "What must I do to be saved?" Never until this answer is verified in the personal experience of the believer in the Lord Jesus Christ, do *we* find place for even his initiatory ordinance."

Brother Babcock closed by remarking that we have the authority of the infallible Teacher in saying that man should not live by bread alone, but by every word of God. That even the least of his commandments may not be broken, without fearful peril. That while the weightier matters of the law demand the first place, they should be so done, as not to leave the other undone. From all of which, as well as from the Saviour's last commission for evangelizing the nations, namely, to teach them all things whatsoever which he had commanded, we may gather with assured confidence his express will on this subject. The averment of this Resolution is not therefore too strong. *Our allegiance to Christ* binds us to preach the whole gospel, and to teach and practise the unmutilated ordinances of our Lord."

AMERICAN BAPTIST HOME MISSION SOCIETY.

This Society was organised in the city of New York on the 27th of April, 1832. The Constitution makes provision for any person to become a member who contributes annually to its funds. Thirty dollars constitutes a member for life, and one hundred dollars a director for life. All the executive business of the Society is performed by a Committee appointed by the officers and life-directors. Missionary Societies may become auxiliary by paying into the treasury their surplus funds.

The third annual meeting of the Society was held in Richmond, Va. May 4, 1835. During the year the Society had 96 Missionaries under appointment, the greater part of whom were employed in the Western States and Territories. The amount of missionary

labor which they performed was sixty-eight years and five months. The disbursements of the Society were $8,839 97. The Baptist Convention of the State of New York resolved, in 1834, to raise in aid of this institution *six thousand dollars;* the following year, *ten thousand dollars;* and at the last annual meeting, in October 1835, *twelve thousand dollars.*

It was resolved at the meeting in Richmond, that at least the sum of $50,000 was needed by the Society, and was due from the churches.

Officers for 1835.

Heman Lincoln, of Massachusetts, *President.*
William Colgate, of New York, *Treasurer.*
Jonathan Going, " *Corresponding Secretary.*
George W. Houghton, " *Recording Secretary.*
Roswell Graves, " *Auditor.*
With 48 Vice Presidents, and 50 Directors.

Executive Committee.—A. Maclay, S. H. Cone, C. G. Sommers, D. Dunbar, W. R. Williams, L. Howard, C. L. Roberts, Wm. Winterton, T. R. Green and John Bowen. J. Going, W. Colgate, and G. W. Houghton, ex officio members.

Assistant Secretaries.—John C. Murphy and Luther Crawford.

MINISTERIAL EDUCATION.

To show that the efforts which the churches are now making for the education of their ministry, is no innovation upon the principles and usages of the denomination, we have collected the following facts from Crosby's History of the Baptists, and other writers.

In 1704, an Association of thirteen Baptist churches in London resolved " That it would be highly useful that a fund of money be settled and maintained, either by subscriptions or collections, as each church should think most expedient, for the education of pious young men, who are in communion with one or other of these associate churches, and are blessed with promising gifts, in order for the better fitting them for the work of the ministry; and also for the furnishing of others, who have not time to attain the knowledge of the tongues and some other parts of useful learning, with such *English* books as may be thought most proper for their assistance and improvement, and that this be recommended to each particular church.

In the year 1715, the Charity School upon Horsley-down was founded by the Protestant dissenters, in which the Baptists sustained an equal share.

In 1717, several ministers and other persons, " who had the interest and welfare of the baptized churches in England very much at heart, observing for some time with deep concern the great want of able and qualified persons to defend the truth, and to supply those churches which were destitute of the stated ministrations of the Gospel, proposed that a sum be annually raised to redress these grievances, and more especially for the support and maintenance of gospel ministers, and providing for the succession of such. It was also proposed that this fund should be for the use and advantage of those churches *only*, which were denominated Particular Baptists.

But this narrow plan had not long been laid, when measures were adopted by other Baptists for the establishment of an institution on more extensive and liberal principles, whereby all pious and useful ministers of the Baptist persuasion, of good dispositions and promising abilities, might be encouraged and aided in their studies.

In this catholic design, their numbers increasing, they formed a plan, wherein they declared, that it was far from their intention to oppose their brethren already engaged in this good work; but only to render what they had begun more extensive; and that accordingly they should be ready to join with them in any proper meaures for attaining so good an end. But they took notice with concern, that whereas the late *scheme* of their brethren excludes a considerable number of churches both in city and country, and is applied only to the relief of persons of one particular character, many worthy and useful men already in the ministry are neglected; besides, that very little provision appears to be made for qualifying others to fill their places, as they shall become vacant. They proposed, therefore, that a larger supply should be provided, for the support of the present ministry; which, under the direction of prudent managers, might be distributed without distinction, to all, as their exigences may require, who agree in the practice of *baptizing* by *immersion*, upon profession of faith, and appear to be sober, pious, and faithful, in the discharge of their work; and that due provision likewise be made for the education of pious and sober young men, who are inclined to devote themselves to the work of the ministry; that a succession of able men might not be wanted, as the necessities of the churches shall call for their labors.

Rules relating to the Students.—That as any persons shall be recommended to the Society, in order to be encouraged as *students*, before their admission inquiry shall be made by a committee of the managers, with respect to their morals and piety, as well as to their abilities and proficiency in learning; and such only shall be received who have been *baptized* by *immersion*, on profession of faith, and are members of some *baptized church*, and in whom it may reasonably be hoped, there is a real love of religion, as well as a good disposition for literature.

That three years at least be allowed to the students to go through their academical studies; and that it shall be in the power of the managers to grant four or five years, if they shall judge that the circumstances of the case require and deserve it.

That all students who have behaved themselves well through the course of their studies, upon a testimonial from their respective tutors, or any other sufficient evidence, as well of their sober conversation, as proficiency in learning, shall be allowed any sum not exceeding twenty pounds per annum, for one or two years after finishing their said course of studies, at the discretion of the managers.

In pursuance of this catholic plan, many pious and useful ministers, both of the *general* and *particular* persuasion, have been comforted under their difficulties, and several young men trained up in a course of academical studies, and others assisted with books."

The historian then adds—"Having thus traced the history of the *English Baptists* from their origin to this period of time, which has given them liberty to declare publicly, what before they practised privately, as their opinion, That a due regard ought to be had in training up regularly, such pious persons as seemed well disposed for the work of the ministry—" &c.

From the foregoing it is evident that the English Baptists were always friendly to ministerial education—that they regarded it as an object of great importance long before the civil disabilities under which they suffered permitted them to concert and carry into effect, in a public manner, any well regulated plans for its attainment.

There has also always existed among the American Baptists a disposition to provide suitable schools for the culture of the mind. The history of the Philadelphia Association, the oldest in the United States, clearly evinces this fact. Besides its early patronage of the Brown University, Providence, R. I., it has given countenance and aid to several institutions within its own boundaries. Among these may be mentioned the school for the education of young ministers at Hopewell, N. J., under the care of Isaac Eaton, pastor of the Baptist church at that place. This school was opened in 1756, towards the support of which the Philadelphia Baptists raised a fund of upwards of 400 pounds. Subsequently they established other schools, one at Lower Dublin, Pennsylvania, taught by Samuel Jones, and the Theological Institution which, with its instructers Staughton and Chase, was removed from Philadelphia to Columbian College, Washington, D. C. Lately the same Association has made a further attempt to promote the same object, by establishing a Literary and Theological Institution at Haddington; while a number of other churches in Philadelphia and vicinity, who do not exactly harmonise with these, have established a similar institution at Burlington, N. J. Other Associations of Baptists, in various parts of the United States, have established Seminaries, which are in successful operation, and producing incalculable benefits to the churches and the cause of Christ.

The following paragraphs on the lawfulness and expediency of attempting the general diffusion of theological knowledge, are from the pen of John L. Dagg, Professor in the Haddington Institution, and were originally published in the Christian Gazette.

"If it could be shown that the general diffusion of theological knowledge would tend to break down the order of the Christian ministry, an objection against its lawfulness might be urged worthy of serious consideration. But no such tendency can be shown. Our utmost efforts to make the diffusion general, can never make it every where equal. Though the knowledge of all may be greatly increased, there will still be some among the faithful who will be 'able to teach others also.' When the weakest shall become as David, the house of David shall be as the angel of God, going before the tribes of Israel. The spiritual growth of Christ's mystical body will not destroy the proportion and harmony of its members, nor confound their appropriate functions."

"I. *Great benefits would result from the general diffusion of Theological Knowledge.*

"1. It would greatly promote the spiritual welfare of individual Christians. Growth in grace is coupled with growth in the knowledge of our Lord and Saviour, Jesus Christ. Theological study, if properly directed, aims to attain the knowledge of that truth which sanctifies the heart. If Christians generally had more knowledge of the Bible; if they were well acquainted with the proofs of its divine authority, and skilled in the principles of a just interpretation; if they were familiar with the important facts it relates, the glorious doctrines it teaches, the holy precepts it inculcates, the precious promises it contains, and

the marvellous scheme of prophecy it unfolds; they would be better prepared both for the enjoyments and the duties of the Christian life.

"2. It would greatly improve the ministry. In the general diffusion of sacred knowledge, those who occupy the station of teachers must share, at least, a full proportion. The teachers will be mighty in the Scriptures, when the learners, having left the first principles, are going on to perfection in the Divine science. A sense of duty, and other powerful motives, must push the ministry forward; when, in the progress of improvement, those to whom they minister are coming up closely behind them. Besides, the churches will select their pastors and teachers much more judiciously, after having been well taught the truth as it is in Jesus.

"3. It might serve, in the Divine hand, as the means of calling very many to the ministerial office. God uses means in converting souls; and he equally uses means in calling men to the gospel ministry: and the truth is the great means of accomplishing both. Let our young men be made more deeply acquainted with divine truth; let them mingle freely with those who are already burning with zeal to go forth with the tidings of salvation; and unite with them in study and devotion, and in the inquiry, "Lord, what wilt thou have me to do?" If these means be employed, together with general, fervent prayer to the Lord of the harvest, to send forth laborers into his harvest, we may reasonably hope that he will pour down the spirit of the ministry upon many, and incline them to render service which he will accept and reward.

"4. It would guard the entrance into the ministry much better. By excluding every one from the studies which are considered preparatory to the ministry, until a license has been obtained, the evil of granting licenses prematurely is much encouraged. It is seen that much time which ought to be spent in study, will be lost to the candidate if his license be deferred until all doubt of his being designed of God for the sacred work shall be removed. A hasty decision is therefore made from the first hopeful appearances, and the youth is solemnly called to the work before his qualifications are ascertained. If he had engaged in theological study while the question of his aptness to teach was yet undecided, the final decision might have been far more judiciously made, after some trial of his aptness to learn.

"5. It would produce great gain of time for ministerial labor. The youth who is called of God to the sacred office, often remains for a long time in perplexing doubt respecting the fact of his call. Having but little information on theological subjects, he does not know wherein a call to the ministry consists: and, being conscientious towards God, he dares not put forth his hand to the ark, while his mind remains undecided. His love of sacred truth; his hope that he may be designed by the Head of the church for useful labor; and his desire for information on the very point of perplexity under which his soul is pained to anguish; combine to render theological study desirable; but he dares not engage in it, until he has first decided the great question. Being compelled to judge, without the means necessary for judging, he must either break through his conscientiousness, to the wounding of his soul, or continue in distressing doubt, while he sees the very period of life wasting away in which he might prepare for his future labor. The writer of this, was in this state of indecision for about four years. If he had possessed a larger share of theological knowledge—or could have engaged in theological study, under some wise instructer, with a view simply to usefulness, as a member of the church, in any station for which it might afterwards appear that the Lord had designed him—his mind might have been relieved of a heavy burden; and he might have entered the ministry in a state of preparation greatly in advance of that in which he was finally thrust forward into the work.

"6. It would greatly promote the efficiency of ministerial labor. Instead of being obliged to teach perpetually the first principles of the doctrine of Christ, the instructer in Christ's school would find himself surrounded with pupils who have made considerable progress in their studies, and whose minds are prepared, by previous discipline, to receive his instructions with readiness.

Upon such learners, his labor would produce double effect. Moreover, many of the better taught pupils would be able to be "teachers of others." The spiritual discipline of the church would thus be much improved; and the increase of the whole body, "by that which every joint supplieth," greatly promoted.

"7. It would very much meliorate the government of our churches. So many and so great evils have been found to attend the form of government which prevails in Baptist churches, that many would gladly have sought to change it, if they had not been overawed by the belief that it has the authority of the Scriptures. These evils are to be remedied, not by changing the form of the government, but by improving its administration; not by transferring the power to unauthorised hands, but by teaching those with whom the Saviour left it to wield it properly. Our churches need, for their deacons, and for

those who are to be influential in their government, men who are well skilled in "the mysteries of the faith:" and, on this account, our young men, who are hereafter to exercise this control in ecclesiastical affairs, ought to be instructed in divine things. We have neglected our duty with regard to the general diffusion of sacred knowledge; and that form of church government is the best, which makes us feel the evils of our delinquency, until we are driven to reformation.

"II. *There is sufficient reason to expect the general diffusion of Theological Knowledge.*

"When the venerated Carey stept forth, under the influence of the Divine Spirit, to call the Christian hosts to the conquest of the world, he taught them to measure their expectation of success by the promise of God, and to judge of the expedience of the attempt by the reasonableness of the expectation. So let us do, in the present case. The prophetic word declares that "knowledge shall be increased," and that the earth shall be full of "the knowledge of the Lord, as the waters cover the sea." So wide spread, and so deep, is that knowledge of divine things, which we have all the reason to expect, that the promise of God can furnish. With this confident expectation of great things, we ought to attempt great things; or to abandon the principles on which the father of modern missions commenced his glorious career, and on which the whole scheme of converting the world has been formed.

"III. *The attempt will produce benefits in proportion to its success, though the success be but partial.*

"If, notwithstanding what has been said, the idea of diffusing theological knowledge generally, should appear chimerical, and the attempt hopeless, there are still sufficient inducements to aim at a wider diffusion than exists at present. If we cannot convert the world to Christianity at once, yet, while the conversion of one sinner gives joy to angels, sufficient inducements are found for missionary toil, even in its immediate results. Precisely in the same manner, every degree in which spiritual knowledge is increased, adds so much to the edification and comfort of Zion's children, that the benefit abundantly recompenses the labor. 'All thy children shall be taught of the Lord, and great shall be the *peace* of thy children.'

"Moreover, every degree of increase in the knowledge of divine truth, is preparing the church for duty, as well as for enjoyment; and fitting her for that enlarged and active diffusion of holiness and joy by which she is to bless the earth, until, "in the wilderness waters shall break out, and streams in the desert." It was said by one of the ablest coadjutors of Carey in the missionary enterprise, that the spirit of missions must convert the church, before the church can convert the world. Let us labor, therefore, to diffuse the leaven which is to leaven the whole lump; and, though we may at first accomplish but little, let us not despise the day of small things. Let us remember how contemptible the scheme for converting the heathen nations once appeared to the unbelieving; and let its astonishing success give us boldness to advance, in the name of the Lord, to every toil and difficulty which may lie in the way that Heaven has marked out for our feet."

We shall close this sketch with an extract from the Inaugural Address of George W. Eaton, Professor of Mathematics and Natural Philosophy in Hamilton Literary and Theological Institution. The following are his closing remarks:

"If I have haply made the least impression upon any mind that I would exalt human learning to the prejudice of vital godliness, I shall consider myself extremely unfortunate. Far from me, and far from every friend and patron of this institution be the thought, that *any* thing can be a substitute for deep toned piety in the ministers of the cross. Not even angelic attainments in knowledge can make up for a deficiency here. It is to every other qualification, as the sun in the heavens to the dependent luminaries which receive and reflect his light. It gives to them their value and glory. I have contemplated learning simply as a means, sanctified by the Spirit, of rendering the minister's piety more conspicuous and efficient; or, recurring to our figure, of brushing away the clouds from the sun, and letting its bright beams fall, full and unobstructed, upon a dark world.

"I have no confidence in human science dissociated from piety, as a means of elevating the church or reforming mankind. I consider a cold, scientific, and speculative ministry, destitute of the teachings and unction of the Holy One, as one of the greatest calamities which could befal the church. Wo betide the day when this institution shall inflict such a curse upon the Baptist denomination. Ere that day shall arrive, let these goodly structures, reared by the prayers and alms of God's people, and now filled with pious youth, and made vocal by their strains of elevated and fervent devotion, be levelled to the earth, and entombed beneath its surface. That that day may never come, let unceasing prayers, my brethren, ascend to Him who alone can keep your hearts and ours.

"But science and literature, when sanctified by grace, are the loveliest and most proper handmaids to the religion which we love. They should never have been seduced from her side. Let them be brought back, and lead the pure and white robed spirit around the world. As handmaids to religion they are eminently useful; and, in the present state

of the world, indispensable to her progress, and the consummation of her heavenly purposes towards the human race.

"We long to see the day when all the heralds of the cross shall be richly furnished with every requisite to make full proof of their ministry; when their minds shall be filled with a cherub's wisdom, their hearts glowing with a seraph's love, and their lips touched with fire from off the eternal altar. We wish to see them going forth at the command of the great Captain of salvation, leading the "sacramental host" against the powers of darkness, completely clad in intellectual and spiritual armor, burnished bright and flaming in the light of heaven; and marching right on to the conquest of the world."

NORTHERN BAPTIST EDUCATION SOCIETY.

This Society was formed in 1814, under the name of the Massachusetts Baptist Education Society. This name was retained until the fall of 1829; while the operations of the Society, up to that date, were chiefly confined to Massachusetts, except that their assistance was afforded to all young men of suitable qualifications, coming from whatever section they might. In the winter of 1830, a new act of incorporation was obtained, taking the name of the Northern Baptist Education Society. Since 1830, there has been organised in each of the New England States, a Branch Society, holding to the Parent Society the mutual relation of giving or receiving assistance, as the circumstances of either may admit or require. Otherwise, the Branches are perfectly independent; the business of each Branch being conducted by a Board of its own, who take measures for raising funds, make appropriations, examine and receive candidates, &c. &c. All young men needing assistance, within the limits of a given Branch, make application to said Branch: they are thus examined, and, if the funds will admit, are received under patronage; otherwise, they are recommended by the Branch, to the Parent Society, where, upon such recommendation, they are received, without further examination, and placed upon its funds, to whose Treasury they become responsible. On the other hand, if a Branch have surplus funds, they receive young men on recommendation from the Parent Society; and young men thus received, become responsible to the Treasury of said Branch. It ought to be mentioned, in this connection, that Baptist Education Societies existed in Rhode Island and Connecticut previous to the present organisation of the Northern Baptist Education Society. The Society in Rhode Island was formed in 1816, and that in Connecticut in 1818.

The design of the Northern Baptist Education Society is, to receive all suitable applicants coming from any section where they have no Branch.

During the year ending May 1832, the number of applicants for patronage to this Society was 57. Including the period from May, 1830, to May, 1835, the beneficiaries increased from 42 to 176.

The whole number assisted by the Society during the year ending May, 1835, was 131. The whole number upon the respective Branches was 71, increasing the entire number under patronage to 176.

Funds. The amount expended by the Society and its Branches during the year ending May, 1835, was $9,348 36. The amount subscribed at the last anniversary was $2,495.

Preparatory Schools.—Since the last annual meeting, four classical schools of a high order, have been opened in New England, under the auspices of the Baptist denomination. Union Academy in Kennebunk, Me., Rockingham Academy at Hampton Falls, N. H., Black River Academy at Ludlow, Vt., and the Worcester Manual Labor High School at Worcester, Mass., in which have been collected already, more than 200 youths, each having a considerable number who are studying for the ministry.

There are in New England at this time, thirteen of these schools, besides two others which are exclusively devoted to female education, which are annually imparting their benefits to more than two thousand youths of both sexes.

Plan of the Society. The organisation of the Northern Baptist Education Society is confined to the New England States; while its patronage has hitherto been extended to young men coming from whatever country, or section of country, they might. A young man, to make a successful application, must come recommended by the church of which he is a member, as being indigent, and as being in their opinion designed for the ministry. If admitted, he is placed upon the funds of the Society, from which he draws quarterly, a certain amount per annum, varying according to the stage of his education; $48 being the minimum, and $75 being the maximum. For each appropriation he gives his note, without security and without interest, payable, one third at the end of one year after he shall have completed his education, and the other two thirds, at the end of the second and third years.

Each of the several Branch Societies in Maine, New Hampshire, Vermont, Connecticut and Rhode Island, is in a prosperous state;—the aggregate number of their beneficiaries having increased in the space of four years, from seven to seventy-one.

The following table exhibits the progress of each of the Branch Societies, during the past year, and the comparative strength of each:

	No. of beneficiaries	Expended	Received
Maine,	12	$211 00	$211 00
New Hampshire,	12	545 16	545 16
Vermont.	26	473 44	473 44
Rhode Island,	9	529 67	529 67
Connecticut,	12	549 43	549 43
	71	$2308 70	$2308 70

[*From E. Thresher, Corresponding Secretary.*]

It has already been remarked, that the relation of the Board to its beneficiaries, is designed to be strictly parental. The Board only require, on the part of the beneficiary, that he sustain a certain character, embracing piety, talents, scholarship, and promise of usefulness as a preacher of the gospel; all which is implied in being an approved candidate for the ministry; so that to require less would argue a want of fidelity in the Board. The means of ascertaining this degree of promise, is of a most delicate and unexceptionable character.

Each beneficiary is allowed to rely on the Board, with the utmost confidence, for a certain amount of pecuniary support. It is not intended that the student shall regard his quarterly appropriation as an act of charity, but purely as a business transaction. It is desired by the Board that every beneficiary may feel himself removed at the farthest possible distance from a subject of charity. He does not need charity, but wants patronage; that is to say, he needs for a season, being engaged in an important enterprise, the assistance of his friends, the obligation for which he has a prospect of being more than able to meet at a future day.

The amount appropriated is ordinarily about one half of what is absolutely indispensable to defray a young man's necessary expenses. It being supposed that every young man of the requisite talents for the ministry, has certain resources which it is thought desirable he should bring into requisition. Upon this point the Board have endeavored to act in obedience to the obvious teachings of Divine Providence. They have noticed, that self-made men are a class who rank highest in point of ability and usefulness. They notice, too, that a vast majority of those who give evidence of a call to the ministry, are among the poor; they, therefore, conclude that the work of the ministry is such as requires that those who enter it be raised under somewhat of a severe discipline, and they dare not counteract this order of Providence. They intend to remove from the path of a young man every insurmountable obstacle, while at the same time they leave every one to feel that he must educate himself. Some there are, who, by their own industry, without any assistance, will acquire an education; others again, would faint under so heavy a burden.

BROWN UNIVERSITY.

Rhode Island College.—This institution was incorporated in the year 1765, by the "General Assembly of the Governor and Company of the English Colony of Rhode Island." It was originally established at Warren, where, in the year 1769, the first Commencement was celebrated. In the year 1770, it was permanently fixed in Providence, where, in the same year, the first college edifice, (now University Hall,) was erected.

According to a provision in the charter, the original name of the college was, in the year 1804, changed to that of Brown University, "in honor of its most distinguished benefactor."

Hope College.—In the year 1821–22, the second college edifice was erected by the Hon. Nicholas Brown, and wholly at his own expense. It was by him formally presented to the Corporation, who, agreeably to the suggestion of the donor, whose only sister bears the name of Hope, resolved unanimously that the new building should be denominated "Hope College."

Manning Hall.—This college edifice, the third which has been erected, is built of stone. Including the portico, it is about ninety feet in length, by forty-two in width. Its height from the top of the basement is forty feet. The Library occupies the whole of the first floor, and is a beautiful room. In the centre, it is ornamented with a double row of fluted columns. The Library is sixty-four feet by thirty-eight, and is thirteen feet high. The Chapel is on the second floor. It exhibits the most graceful proportions. Its length and

breadth are the same as those of the Library. Its height, however, is not less than twenty-five feet. The front of the edifice is ornamented with four fluted columns, resting on a platform projecting thirteen feet from the walls. Manning Hall is situated between University Hall and Hope College—equidistant from each. It is of the Doric order, and is said to be one of the finest specimens to be found in our country. Mr. Russell Warren was the architect, Mr. Daniel Hale the master mason, and Messrs. Tallman and Bucklin the master builders.*

President Manning.—In 1765, James Manning was elected the first President of Rhode Island College. Mr. Manning was born in the State of New Jersey, 1738. He received his collegiate education at Nassau Hall, Princeton—an institution which has numbered among its sons some of the most distinguished citizens of the country. He was graduated in 1762, and soon after was settled as pastor of a Baptist church in Morristown, N. J. His connection with this church was of short duration, for it would seem that, towards the close of the year 1765, he accepted an invitation from the Baptist church in Warren, R. I. to become their pastor. Soon after his ordination, he opened a Latin school in that town. In an authentic biographical sketch of Mr. Manning, written by John Howland, Esq., and published several years since in the Rhode Island Literary Repository, it is stated that, although Mr. Manning obtained for his services as a teacher of Latin and as pastor of a church, a compensation "barely sufficient for his support," yet that, amidst such discouragements, he had the courage to commence the great work of founding Rhode Island College. Of this college his Latin school may be considered as the germ. Thus may it with truth be said, that one of our oldest and most flourishing literary institutions owed its origin mainly to the exertions of a humble village pastor! How emphatically does a fact like this illustrate the impulsive power of Christian benevolence, and the elastic vigor of Christian principle!

At the Annual Commencement in the year 1790, President Manning, as if in prophetic anticipation of his approaching death, requested the Corporation to direct their attention towards some suitable person as his successor. On the last Sabbath of April, 1791, he preached his farewell sermon to the church and society who had long enjoyed the privilege of his faithful ministry—and on the Sabbath morning of July 24th, while uttering the voice of prayer around the domestic altar, he was seized with an apoplectic fit, in which he remained, with but imperfect consciousness, till the ensuing Friday, when he expired, aged 53 years. He was interred with extraordinary demonstrations of veneration and love.

Mr. Manning presided over Rhode Island College for the long period of twenty-six years. Although nearly half a century has elapsed since his death, yet the memory of his virtues and various accomplishments is still fresh in the souls of those who once caught from his lips the spirit af classic beauty, and the lessons of imperishable truth. The gentleman who at his own expense erected the beautiful edifice which has just been dedicated to the service of God, was a collegiate pupil of Dr. Manning. Entertaining an almost filial veneration for his early teacher and friend, and desirous to perpetuate the remembrance of one of the principal founders and the first President of the college, the gentleman to whom we have alluded has given to this beautiful specimen of architecture the name of Manning Hall. By this venerated name may it be known to distant generations in our land, when oblivion shall have covered with its pall whatever has not been done for the cause of *virtue and truth!*

President Maxcy.—Jonathan Maxcy, a native of Attleborough, Mass., a graduate of

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* At the dedication of Manning Hall, on the 4th of February, 1835, erected by the munificence of Nicholas Brown, the following Ode, composed for the occasion by an alumnus of the college, and a native of Providence, was sung by the choir.

Ages after ages urge
On and on, like ocean waves—
Soon shall break the future surge
O'er our long-forgotten graves;
Yon bright bay as bright shall gleam,
Yon fair city rise as fair,
Yon rich meads as richly teem;
Other eyes shall see them there.

Yet shall learning's hoary halls
Win the vot'ry step of youth;
Yet shall speak these echoing walls,
Sacred still to sacred truth:
And must ours be voiceless sleep,
Ours an image left on nought,
Lost beneath the whelming deep
All we were and all we wrought?

No; through many a distant age,
Each and all unchanged may live;
No; to form the future's page,
Each and all have much to give;
Patient toils and worthy aims,
Guarded trusts and cherished pow'rs,
Blameless lives and stainless names,
These we give, if these be ours.

Clasp we then the brother hand,
Seal the compact, fair and fast;
Long as these loved walls shall stand,
That unsullied gift shall last;
Thou whose truth is saving might,
Thou, whose love is strong defence,
Lift the Cross of life and light,
Lift it here and send it hence!

the college, and at the time of his election one of its Professors, was appointed the successor of President Manning. Mr. Maxcy performed the presidentship from 1792 till 1801—when he resigned his office, having been appointed President of Union College, Schenectady, N. Y. He was subsequently elected President of the University of South Carolina, at Columbia, where, after a long period of official service, he died in the year 1820, aged 52. It is sad to think how scanty are the memorials of this gifted and accomplished man. He embodied, in an enduring form, none of his noble thoughts: and but for the testimony of cotemporary friendship, even the present generation would hardly know how versatile and commanding were his powers of intellect; how brilliant his fancy—how captivating his eloquence. It is sad to think, that of that eloquence, upon which mixed multitudes and youthful academies once hung with delight, there will soon be left nought but a dim traditionary recollection!

Skilled as he was in metaphysics and divinity, he was equally conversant with classical literature and belles letters. Perfectly familiar with criticism, he expounded the principles of the fine arts with the ease, and clearness, and comprehensiveness of a master." In praise of his talents as a preacher, the language of the sketch is enthusiastic—but no one who ever listened to Mr. M. will complain that it is extravagant: "He was a remarkably powerful and fascinating preacher. Few men have ever equalled him in the impressive solemnity and awful fervor of his manner. There was nothing turgid, or affected, or fanatical. His delivery was founded upon the purest principles of eloquence, and, like his mind, was at once sublime and simple. His voice was unquestionably the most clear and articulate I have ever heard. No syllable of his discourse was ever lost. Every portion of a word was uttered with a clearness and precision, as if upon the distinctness of its enunciation, the efficacy of the whole depended. But though his general manner was rather mild than vehement, and rather solemn than impetuous, yet he sometimes exhibited an eloquence animated and impassioned in the last degree, and carried with it, as with the force and rapidity of a torrent, the hearts and feelings of his audience. I shall never forget the sudden burst of feeling with which he delivered an apostrophe to the grave, at a funeral discourse upon the death of a student, and which, by a spontaneous and electric impulse, clothed the whole assembly in tears."

President Messer.—In the year 1802, Asa Messer, then a Professor, was elected the successor of President Maxcy. With a success highly honorable to his talents and learning, he conducted the affairs of the college till the year 1826—when, upon his resignation, he was succeeded by the present incumbent. Mr. Messer is still living. Long may friendship plead this apology for withholding a more ample tribute to his acknowledged worth.

Brown University, a liberal and catholic institution.—Brown University was founded by the Baptists—and it is under the control of the Baptists. Thus far, and no farther, may it be considered as a *sectarian* institution. To the grand principles of religious toleration, on which it was founded, it may not be deemed improper briefly to advert. These principles are unequivocally recognised in the charter, and through every stage in the history of the college, they have, it is believed, been preserved inviolate.

The charter prescribes that the Corporation shall consist of two branches—the Board of Fellows and the Board of Trustees—the former comprising twelve members, the latter thirty-six. Of the twelve Fellows, eight must be Baptists—but the remaining four must be chosen from other denominations of Christians. Of the Trustees twenty-two must be Baptists, five Episcopalians, five Friends, and four Congregationalists. In determining these proportions originally, reference, it is supposed, was had to the existing state of the principal religious denominations at the time of granting the charter.

Of the Officers of Instruction, the President alone is required to be a Baptist. The college is more than once denominated by the charter "as a liberal and catholic institution."

Every college in New England, and most of the colleges in the middle States, are under the control of some particular religious denomination. The charter of no one of them, except that of Brown University, *secures* to several leading sects of Christians the *right for ever* to share in the administration of their affairs.

With many of our American colleges, Theological schools are connected. Brown University is, and always has been, without one. That institution is, in the language of its Charter, "a seminary for the education of youth in the vernacular and learned languages, and in the liberal arts and sciences."

In many colleges, the students are compelled to attend public worship, on the Sabbath, at some particular place, which is designated by law. In this manner, the students of Brown University are, by law, allowed an uncontrolled choice.

Finally—with confidence may it be asserted, that, in Brown University, no officers of instruction and no students, who happen not to be Baptists, (and of the latter there are many) are ever made to feel that, "sectarian difference of opinions" diminishes, in any degree their privileges, their usefulness, or their happiness.

Members of the Faculty, and other Officers, 1835.

Francis Wayland, President, and Professor of Moral and Intellectual Philosophy.
William G. Goddard, Professor of Belles Lettres.
Romeo Elton, Professor of the Latin and Greek Languages and Literature.
Alexis Caswell, Professor of Mathematics and Natural Philosophy.
George I. Chase, Professor of Chemistry.
Horatio B. Hackett, Adjunct Prof. of the Latin & Greek Languages & Literature.
William Gammell, Assistant Professor of Belles Lettres.
John M. Mackie, Tutor in Greek.
Arthur S. Train, Tutor in Mathematics.
James T. Champlin, Tutor in Latin.
Horatio Gates Bowen, Librarian.
Lemuel H. Elliott, Register and Steward.

Students, 1835.—Seniors, 28—Juniors, 51—Sophomores, 50—Freshmen, 59—Students in the Partial Course 7. Total, 195.

1. *Requirements for Admission.*—No person shall be admited a member of the Freshman Class unless he have completed his fourteenth year, nor to advanced standing, without proportional increase of age. He must bring satisfactory evidence of unexceptionable moral character, and be thoroughly acquainted with the Grammar of the Latin and Greek Languages, be able to construe and parse any portion of the followiug books, namely:—Jacob's Greek Reader, the Historical Books of the New Testament, or three Books of Xenophon's Cyropædia, Cæsar's Commentaries, Virgil, Cicero's Select Orations, and translate English into Latin correctly. He must also be well acquainted with ancient and modern Geography, Arithmetic, English Crammar, and Algebra, as far as Quadratic Equations. To enter upon an advanced standing, he must, in addition, be thoroughly versed in all the preceding studies of the Class into which he proposes to be admitted.

The Grammars used in College, are Goodrich's Greek and Adam's Latin Grammar. Candidates for admission will be subjected to a rigid examination in both.

In conducting the studies of the several classes, the most approved text-books are used. It is not, however, the design of the Instructors to be confined strictly to any text-book, as they wish to teach rather the science, than the view of it given by any individual author. For this purpose, a considerable part of the teaching, in the more advanced classes, is done by Lectures.

Courses of Lectures are delivered on the following subjects.

1. Roman Antiquities and Literature. 2. Grecian Antiquities and Literature. 3. The several branches of Natural Philosophy. 4. Chemistry. 5. Physiology, Vegetable and Animal. 6. Political Economy. 7. Moral Philosophy, and Evidences of Christianity. 8. Intellectual Philosophy. 9. Rhetoric. 10. Geology.

GENERAL INFORMATION TO PARENTS AND GUARDIANS.

The Faculty of this Institution propose to give instruction in the following departments of science:—

1 The *Latin Language* and Literature.
2. The *Greek Language* and Literature.
3. The *pure Mathematics*, including Geometry, Algebra, and the Differential and Integral Calculus, together with their various practical applications.
4. *Natural Philosophy*, including Mechanics, Hydrostatics, Pneumatics, Optics and Astronomy.
5. *Physical Science*, including Chemistry, Mineralogy, Geology, Electricity, Magnetism and Physiology.
6. *Rhetoric*, including the theory and practice of writing, and the composition and delivery of discourses.
7. *Intellectual and Moral Philosophy*, including the study of the intellectual and moral powers of man, and the Evidences of Revealed Religion.
8. The *Constitution of the United States.*
9. *Political Economy.*

It is required by the statutes of the University, that the above studies be pursued, and the regular examinations in them sustained, by every person who intends to become a candidate for the degree of Bachelor of Arts.

The Faculty are aware that the above course of studies cannot be advantageously pursued, except by persons who have attained some degree of intellectual maturity. Such, however, they think, must be the case with any course of discipline, intended really to lay the broad foundations of a liberal education, or to prepare young men for the learned professions. It might also be suggested, that individuals whose youth would disable them from pursuing the above studies with success, would do wisely to delay the commencement

of a collegiate education to a somewhat later period. The arrangements of such a seminary as this presuppose in the pupil some power of self-government, and some decidedly formed feeling of social and moral responsibility. Until the character of a young man be thus far formed, he is too young to enter a public institution.

1. *Regulations and Discipline.*—The *Regulations* of the Institution are formed with the single design of promoting the intellectual and moral advancement of its members. They are made public, and may be known by every candidate before admission. If, at any time, a student become dissatisfied, he is at liberty immediately to withdraw, with every testimonial of scholarship and character to which he is entitled.

The *Discipline* of the Institution is intended to be strictly paternal. The officers desire to cultivate with their pupils habits of kind and familiar intercourse, and to influence them rather by an appeal to the better principles of the heart, than by severe or disgraceful punishment. If, however, the conduct of a student render it evident that he is not susceptible of such influence, he is immediately, and if possible, without disgrace, returned to his friends, in the hope that under other circumstances he may yet form a character which will give promise of usefulness. Immoral or disorderly conduct is always considered a sufficient reason for directing a student to leave the Institution. If any student, after having completed the studies of any year, shall, upon examination, be found incompetent to pursue the studies of the year succeeding, he is permitted, without additional expense for tuition, to enter the class immediately below him, and thus enjoy a second opportunity of qualifying himself to proceed in the course.

An accurate account of the delinquencies of every student, and also of the degree of his attainment in conduct, scholarship and attendance, is kept; a copy of which account, in connection with the regular term bill, is transmitted to every parent or guardian who may desire it.

The students generally occupy rooms in the College edifices, and board in commons. Any student, however, at the request of his parents, is permitted either to board or to board and lodge, at any suitable private house in the city. It is desired that students residing in the city should lodge at home, that they may, as much as possible, be under the guardianship of their parents.

2. *Annual Expenses.*—The board in commons is charged at its net expense, and varies with the price of provisions. Good board is furnished at from $1 to $1 12 per week, and that which is more expensive at from $1 50 to $1 61 per week.

Board for 39 weeks, at $1 00 to $1 12	$39 00 to 43 68		
Board " " " 1 50 to 1 61	- - -	- - -	$58 50 to $62 79
College bills, including tuition, room rent, use of library, and incidental expenses, about $21 00 per term, or $63 00 per annum,	63 00	63 00 63 00	63 00
	102 00 to 106 68	121 50 to 125 79	

3. *Payments.*—There are three terms of study in each year, and the expense of each is paid in advance. Students, unless from another College, entering the Freshman Class, pay five dollars as a fee of matriculation; Sophomore Class, eight dollars; Junior Class, twelve dollars; Senior Class, fifteen dollars. No retrospective tuition is, however, demanded, and a candidate may enter, if qualified, at any period of the course, previously to the last term of the Senior year.

4. *Commencement and Vacations.*—Commencement is held on the first Wednesday of September. Immediately afterwards, the first Term commences, and continues till December 10th, fourteen weeks—when it is succeeded by a vacation of three weeks. The second term commences January 1st, and continues till March 31st, thirteen weeks—when it is succeeded by a vacation of four weeks. The third Term commences April 29th, and continues till July 21st, twelve weeks—when it is succeeded by a vacation till Commencement.

WATERVILLE COLLEGE.

This institution was called into existence by the necessities of the Baptist denomination in the extensive section of New England which lies too remote from the seat of Brown University, to avail itself of the facilities of education which are there furnished. Previously to its establishment, no other institution existed than the one last named, for intellectual or Theological instruction among a denomination more numerous at this time, (and probably then,) than any other in our country. It having been ascertained by the result of several unsuccessful endeavors, that Baptists would be allowed no share in the management of Bowdoin College, at Brunswick, which was then the only institution of this character in Maine, and had been established and richly endowed by the friends of the State to which they felt that they had a common claim—measures were taken for originating a seminary of their own. A spirit of indomitable energy and perseverance was evinced

by several of its founders,* which will entitle them to the lasting remembrance and gratitude of the friends of learning and religion. Though a charter was secured in 1813, yet an unwarrantable disposition on the part of the Legislature, to fetter it by injurious restrictions, prevented any considerable progress towards its actual establishment until some years afterwards. It was at last located in Waterville, (the original charter having been so altered as to allow some choice in this respect to its Trustees,) under the name of "*The Maine Literary and Theological Institution.*" In the year 1818, Jeremiah Chaplin, of Danvers, Mass., who then had charge of several students, whom he was accustomed to receive into his own family and become their teacher, both in Literature and Theology, was appointed by the Trustees as Professor; and under their auspices and those of the Massachusetts Baptist Education Society, he removed with the students under his charge, to Waterville, and began his course of instruction in a private dwelling, hired for the purpose, until public edifices could be erected. His able and faithful services gradually attracted an increasing number of pupils to the infant institution; and although persevering efforts were made to secure an additional number of instructers, it would seem that it was by his unaided efforts, almost entirely, that the institution rose to such respectability that the first meeting of the Legislature of Maine, after she became an independent State, "authorised and empowered the Trustees to confer such degrees as are usually conferred by universities." This act was passed June 19th, 1820. In the following year an act was passed altering the name of the institution to Waterville College. In August, 1822, the first public Commencement was held, and Mr. Chaplin, who had previously been elected to that office, was inaugurated as President of the college.

Avery Briggs was elected Professor of Languages the same year; and George Dana Boardman, (a name dear to the friends of Christian missions,) was elected Tutor. Not less than ten or twelve individuals have since served the institution in each of the subordinate but highly responsible offices.

Although some small sums were annually appropriated by the State to aid in defraying the current expenses of the institution, and the contributions and subscriptions of generous individuals were much more considerable—yet the erection of the college edifices, the purchase of scientific apparatus, enlargement of the Library, and the maintenance of the officers of instruction, had involved the institution in debts far beyond its ability to discharge. Under these circumstances, a conditional subscription, payable when $10,000 should be subscribed, for the liquidation of a portion of its debts, was commenced by a liberal friend in Salem, Mass., in the winter of 1832. Unexpected delays occurred in completing the requisite sum; and to add to the embarrassments of the institution, in the following summer, the worthy President and two of the Professors, under circumstances at once painful to themselves, and full of peril to the best interests of the college, resigned their offices. At the annual meeting of the Trustees, which occurred a few weeks afterward, when the effort to induce those officers to withdraw their resignations had proved ineffectual, a committee was appointed to endeavor to procure the services of suitable successors. After considerable delay and some unsuccessful appointments, the Trustees, with perfect unanimity, elected the present incumbent, in September, 1833, to the office of President—and his arrangements were soon made to take leave of the people of his charge in Salem, Mass. and enter on the performance of the duties of this appointment.

Such were the complicated difficulties which now encompassed the college, that many of its timid and irresolute friends were almost disposed to abandon it. Its debts were ascertained to amount to more than $18,000. The conditional subscription for its relief was not more than two-thirds filled: the patient forbearance of many of its creditors began to be exhausted: it had no available means to discharge these debts, or even to meet more than three-fifths of its current expenses. But in this exigency, greatly increased as it was by the pecuniary pressure so universally experienced in 1834, the energetic beneficence of its friends, who promptly filled up the $10,000 subscription, and the cheering indications of public favor, manifested by the continued increase of its students, encouraged the President and his associates in the Faculty to persevere.

In the autumn of this year the first catalogue of the graduates of the college was published by order of the Trustees. The number who had regularly completed their course of studies in the institution, and received its honors in the first fifteen years of its existence as a college, was 99; about one-fourth of whom are known to have devoted themselves to the Christian ministry. For the first time in its history, the annual catalogue of the college classes this year, showed a number of over 100 students in actual attendance. About two-thirds of these were professors of religion—the most of them regarded as candidates for the gospel ministry. Previously to the next annual meeting of the Board of Trustees, a sale had been effected of the remainder of the township of land originally granted

* Most of these are still living, and delicacy forbids the mention of their names: But no such reason can withhold the acknowledgement in this place of the inestimable services of Daniel Merrill, of Maine, and Mr. Bachelder and Eld. Baldwin, of Massachusetts.

to the institution by the legislature of Massachusetts, which provided means for the relief of the college from its pecuniary embarrassment, and also a small fund for future use. An appeal had also been made to the liberality of its friends for the permanent endowment of a number of college scholarships, by the payment of $ 600 each, the contributors of this sum to be allowed to send one scholar at a time free of charge for tuition, room-rent, library and lectures. The Trustees at their meeting authorised the erection of an additional college edifice, to contain a chapel, library and philosophical halls, lecture rooms, and halls for the accommodation of the literary and philosophical societies. An edifice for these purposes, 65 feet by 40, from the design of *Thomas U. Walter, Esq.*, a distinguished architect, of Philadelphia, is now contracted for, to be completed the ensuing summer.

The location of the institution is as eligible and pleasant as could possibly be desired. At the head of steamboat navigation on one of the noble and beautiful rivers of Maine—the Kennebec—on the north line of the pleasant and thriving village of Waterville, in a town now containing about 3,000 inhabitants, but rapidly increasing, and surrounded on every side by the most fertile and best cultivated portion of the State—its unsurpassed healthfulness, its facility of access, the cheapness of the principal requisites of living, and its happy removal from scenes of dissipation and habits of extravagance, conspire to point it out as a most desirable site for such an institution. The colleges stand in the midst of a charming plain, of about half a mile in extent, and elevated about 100 feet above the bed of the river, which here seems hastening on its rapid course to the great Ticonic Falls, about half a mile below, and directly in view of the edifices. This is said to be the largest fall of so great a body of water in New England, and some seasons of the year is truly grand and majestic. The slope from the colleges to the margin of the river is unobstructed, and easily susceptible of the highest ornament. The college lots contain about forty acres, lying compactly around the principal buildings; and it is the design of the Trustees to bring the whole into a high state of cultivation, and give the avails to reduce the cost of board to the students. The various labor of cultivation will afford healthful exercise, in the summer season, to those students who prefer it to the workshops. To give all possible encouragement to *manual labor*, in connection with study, the trustees have expended three or four thousand dollars, in erecting and properly furnishing four extensive shops, for the accommodation of those who desire to avail themselves of these advantages. Arrangments have been made for a first rate printing office and book bindery, to be added to the other branches of labor here prosecuted, the present season. The following facts in regard to the success of this department, with some other items of information, are taken from a published statement of the President a few months since.

Considerably more than one half of the whole number of students in college are regularly engaged in labor (chiefly in the college shops) three hours a day. Their earnings vary from 50 cents to $2 50 per week, according to their skill, strength, and diligence; but on an average they pay for their board by their labor. This system of labor has been in successful operation for more than two years; (with the exception of a few weeks last autumn, when the scarcity of lumber partially suspended work in the shops,) and the results of it are now no longer doubtful. The regular exercise thus furnished is found highly conducive to health, and to intellectual vigor. No student is hindered in the successful prosecution of his studies, by employing three hours a day in work. The good order of the college is also essentially promoted by this kind of employment of the leisure hours of so large a portion of the students.

It is often asked—"How can your manual labor department continue to flourish, when the experiment in so many other institutions has entirely failed?" Several circumstances have conspired to its success here. A large proportion of our students are able-bodied men, who have been accustomed to labor, and do not regard it as dishonorable. We have an excellent and popular superintendent of the shops, at a reasonable charge. The shops, tools, &c., have been furnished by contributions for the purpose, and only need to be kept in repair, by a small tax on the occupants. We have also unusual facilities for purchasing lumber, and disposing of work of various kinds from the shops. By carrying the principles of *the division of labor* into effect, the several processes are so simplified, that young men of common ingenuity, even if they have never before been accustomed to the use of tools, very soon learn to work to good advantage. The low price of board and tuition (only $1 a week for the former, when *paid in advance*, and $20 per annum for the latter) are an encouragement to many worthy young men, thirsting for the advantages of education, to endeavor to procure one here, chiefly by their own efforts.

Of the instruction here furnished, it does not become me to speak. The course of studies and the regular examinations of the classes are *public*, and we are never better satisfied than when they are submitted to the closest scrutiny. Commencement is on the *first Wednesday in August*, and is immediately followed by a vacation of five weeks. Candidates for examination should present themselves, the morning of the day before Commencement, or the first of the following term. The requisites for admission are the

same, generally, as in the other colleges and universities of New England. But without becoming candidates for a degree, individuals of proper age are permitted to reside for any length of time they choose in the college, and pursue such studies as they please.—They enjoy all the advantages of the institution, libraries, lectures, and literary societies, subject to the general regulations which may be applicable to them. The requirements for entrance on this partial course, are, an ability to pursue profitably, along with the college classes, those branches of study which are preferred. It is desired that no one would enter even the partial course, who does not design to spend at least one year in the institution.

There are two brick edifices besides the one now in process of erection, which form a uniform line, both in front and rear, of about 450 feet in extent. The President's House, and the Steward's Hall, are handsome buildings of wood, at convenient distances, and, with the workshops before mentioned, strike the eye pleasantly, from almost any direction. The college grounds, buildings completed and now in progress, with the libraries and scientific apparatus, cannot be worth less than $ 50,000: and if the plans now on foot for enlarging its means of usefulness should be judiciously prosecuted, before the close of another year, its productive capital may be increased to an equal sum. Less than this would not suffice to give the institution that permanent standing and respectability which all its friends should so earnestly desire. It would then afford accommodation for more than 130 students, and could maintain a competent and efficient Faculty.

The catalogue for the present year will show a total of 115 students, viz:
In Senior standing 28; Junior do. 24; Sophomore do. 30; Freshman do. 33.

The Faculty of Instruction consists of

Rufus Babcock, Jr., *President*, and Acting Professor of Moral Philosophy.
George W. Keely, Professor of Mathematics and Natural Philosophy.
Calvin Newton, Professor of Rhetoric and the Hebrew Language.
Ezekiel Holmes, Lecturer on Chemistry, Mineralogy, Geology and Botany.
Phineas Barnes, Professor of the Greek and Latin Languages and Literature.
Samuel F. Smith, Acting Professor of Modern Languages.
Samuel Randall, Jr., Tutor in Greek and Latin, and Librarian.
William Lamson, Tutor in Mathematics.
Stephen B. Page, Assistant Instructer in Elocution.

The institution is under the entire control of a Board of thirty Trustees, besides the President, who is ex-officio a member of the Board. They fill their own vacancies, and have full power of appointing officers of instruction and government. About five-sixths of the present Board are of the Baptist denomination, but no preference is given in any of the advantages of the institution, on account of religious differences.

THE COLUMBIAN COLLEGE,

IN THE DISTRICT OF COLUMBIA.

This institution has a delightful and commanding site, on the high range of ground north of Washington city, a mile from the President's house, and two and a half from the Capitol.

The natural scenery of the District, heightened in its effect by the seat of government, has much to awaken the enthusiasm and charm the imagination of the scholar.

This college was incorporated by an act of congress, in 1821; and, after the completion of the principal edifice, and the appointment of a faculty, the course of instruction was commenced in 1822.

Its buildings are, a college edifice 117 feet by 46, of five stories, including the basement and the attic, having 48 rooms for students, with two small dormitories attached to each—the chapel, and offices of the steward's department, in the lowest story; another edifice, of the same dimensions, but partially erected, which is connected with the first by a building of one story, 80 feet by 40, designed for a refectory; two very commodious dwelling-houses for professors; and a philosophical hall, with apartments for depositing apparatus for lecture-rooms and the classical school. All its buildings are of brick, and remarkably well finished and arranged. Of the 47 acres embraced in the college grounds, about 30 are devoted to gardens and tillage.

It has a library of between 3 and 4000 volumes, obtained principally in England and Germany, and well adapted to its design.

The philosophical apparatus is ample, and of a superior order, having been procured in London, under the inspection of a distinguished English professor.

FACULTY.

Stephen Chapin, President, and Professor of Belles-Lettres, and of Moral and Intellectual Philosophy.

Thomas Sewall, Professor of Anatomy and Physiology.

William Ruggles, Professor of Mathematics and Natural Philosophy.

Alexander M'Williams, Professor of Botany.

Thomas P. Jones, Professor of Chemistry.

William Boulware, Professor of Ancient Languages.

Philip Leon, Teacher of French.

Adiel Sherwood, Professor elect.

There are two sessions in the college year: a winter session, commencing the first Wednesday of November, and terminating the first Wednesday of May; the summer, the first Wednesday of July, and ending the *first Wednesday of October*, when the annual commencement for conferring degrees, &c., is held. After the summer session there is a vacation of one month; after the winter session one of two months, May and June. This arrangement gives students the advantage of spending the sickly season on college hill—*a spot not surpassed in healthfulness by any in the Union.*

COURSE OF STUDIES, TEXT-BOOKS, &c.

Requirements for Admission.—The candidate must be well acquainted with English Grammar, Arithmetic, Modern Geography, the Grammar of the Latin and Greek languages, be able to translate correctly and with facility Cæsar's Commentaries, Virgil, Sallust, Cicero's Select Orations, the Gospels, and Jacob's Greek Reader; and, for an advanced standing, he must be well versed in the preceding studies of the class to which he wishes to be admitted. He must also bring satisfactory credentials of a good moral character. Where the Text-Books mentioned have not been used, the candidate must have studied works which the faculty deem an equivalent.

Freshman Class.—*The Latin and Greek Languages;* Grammars; Latin, Zumpt's Greek, Valpy's (Anthon's edition,) or Robinson's Buttmann; Text-Books; Folsom's Livy, Selections from Ovid commenced, Xenophon's Anabasis, Homer's Odyssey first twelve Books commenced, Latin and Greek composition, written translations into English. *Mathematics;* arithmetic reviewed, Lacroix's, Euler's Algebra in the Cambridge course.

Sophomore Class.—*Languages and Literature of the Greeks and Romans;* Ovid finished, Horace's Satires and Odes, Homer's Odyssey twelve Books finished, Greek and Roman Antiquities, History, and Geography; written translations. *Mathematics;* Legendre's Geometry, and Lacroix's Algebra. *History &c.;* Tytler's General History, History of the United States, Whatley's Rhetoric commenced, Paley's Natural Theology, and Smellie's Philosophy of Natural History, Webster's edition.

Junior Class.—*Greek and Roman Literature;* Æschines and Demosthenes De Corona, Euripides' Alcestis, or Medea, Sophocles' Œdipus Rex, Homer's Iliad first six Books commenced, Tacitus' History, Germany, and Agricola, Plautus' Captivi, Horace's Epistles, Selections from Juvenal. *Mathematics and Natural Philosophy;* Plane and Spherical Trigonometry, and the application of Algebra to Geometry, particularly to Conic Sections. Mensuration of Heights and Distances, Navigation, Surveying, Leveling, and Nautical Astronomy, Cambridge course. Olmsted's Mechanics and Hydrostatics. *Intellectual and Moral Studies;* Hedge's, or Whatley's Logic, Paley's Moral Philosophy in part, Abercrombie on the Intellectual Powers, Alexander's Evidences of Christianity, Whatley's Rhetoric finished.

Senior Class.—*Literature and Philosophy of the Greeks and Romans;* Iliad six Books finished, Xenophon's Memorabilia, or Plato's Phædon, Cicero's Brutus, Cicero de Officiis, Tusculanae Disputationes first Book. *Mathematics and Natural Philosophy;* Olmsted's Pneumatics, Acoustics, Electricity, Magnetism, and Optics. Herschel's, or Farrar's Astronomy. Bezout's or Boucharlat's Differential and Integral Calculus, Chemistry. *Political, &c.;* Abercrombie on the Moral Feelings, Campbell's Philosophy of Rhetoric, in part, Vattel, Federalist, Say's Political Economy.

Declamation, or Composition, each week. Orations written and delivered once in three months by the Junior and Senior Classes.

The students are permitted, occasionally, to hear the arguments in the United States Supreme Court, and the debates in Congress.

The higher classes are admitted to courses of lectures on Intellectual and Moral Philosophy, Rhetoric, Anatomy and Physiology, and Natural Philosophy.

The charges for the Winter Session will be—Tuition,	- - -	$26 00
Library, room, furniture, and bed,	- - -	17 00
Table, washing, fuel, lights, and servants, per week,	-	2 50
Summer Session.—Tuition,	- - - - -	14 00
Library, room, furniture, and bed,	- - -	9 00
Table, washing, lights, and servants, per week,	-	2 50

The above are the charges to students who board in the college. Students not boarding, are charged, for

Winter Session.—Tuition,	$26 00
Library, room, furniture, fuel,* and servants,	18 00
Summer Session.—Tuition,	14 00
Library, room, furniture, and servants,	8 00

A small charge is made for average damages. Students who enter a college class pay a matriculation fee of $10 on admission. For the French Language, when taught, an extra charge is made.

There is connected with the College a *Preparatory School*, in which Pupils are fitted for admission to the Freshman and higher classes; and for other objects. Course of Study, in *English*:—Reading, Writing, Grammar, Arithmetic, and Geography. *Latin*:—Latin Reader, Cæsar's Commentaries, Virgil, Sallust, and Cicero's Select Orations. *Greek*:—Gospels, and Jacob's Greek Reader. Algebra, Geometry, and other higher studies, are also pursued in this School.

Charges in this School, per quarter, to Pupils not boarding in College.

Tuition in Languages, Mathematics, &c., Room, Fuel, and sweeping,	$9 00
Common English Branches,	7 00
To those who board, Tuition in Languages, Mathematics, &c.	7 00
Library, Room, Furniture, and Bed,	6 50
Table, Washing, Fuel,* Lights and, Servants, per week,	2 50

This School has three Vacations in the year; the three last weeks in August, one week at Christmas, and the first week in May.

The necessary College expenses of a *Boarding* Student, exclusive of books and Stationary, will not exceed $167 per Annum; of a pupil in the school, $175 per Annum, his time of Boarding being 8 weeks longer.

Students may be admitted at any time; the opening of the Session is preferable.

Bills payable in advance; half at the opening, the balance at the middle of the Session.

The graduates, on taking their degrees at the public Commencements, have uniformly acquitted themselves in a manner highly creditable to the institution, and shown that the great objects of education are there successfully prosecuted. Although its establishment has been so recent, and its career unhappily checked by serious financial embarrassments, it has numbered among its students young men from almost every State in the Union, and sent forth from its walls scholars who are already ornaments to the professions they have chosen, and will be eminently so to their country. More than three hundred pupils have received more or less of their education at this institution, among whom are about forty who have devoted themselves to the ministry.

The only public aid this institution has received is a grant by Congress, of $25,000, for a permanent endowment, having relied thus far for support exclusively on private munificence. Considerable progress has been made in obtaining subscriptions for the endowment of the presidency, and for the support of one of the professors for five years. The pecuniary embarrassments which have so long oppressed it, are becoming less; and through the blessing of God on the untiring efforts of Luther Rice, they will soon be entirely thrown off.

We subjoin the remarks of a "Southern Baptist," taken from the Religious Herald, May 30, 1835.

"For my part I am free to confess, that I had at one time prejudice against it, but at this time, if there is one institution in the United States which I regard with deeper interest than another, that institution is the Columbian College. True, it has had many difficulties to encounter, but it has struggled manfully for existence, while billows rolling 'mountain high,' have threatened to envelope it in ruin. Now, its prospects are fair, and brightening every day. No college possesses greater advantages for a thorough education, in my humble opinion—indeed, none possess equal advantages, in some particulars.

"It has a Faculty who are 'all devotion' to its interests—a course of study as complete as at any similar institution, and as successfully pursued—and philosophical and chemical apparatus of the first order. Lectures are given regularly upon various subjects. At the close of the last term, Dr. Sewall was delivering a course of lectures on Physiology, and Professor Ruggles on Natural Philosophy.

"The grand advantage of this college, is the opportunity which the students have of hearing the debates in Congress, and the arguments before the Supreme Court. The im-

*37 1-2 Bushels of coal, per annum, are allowed to each boarder, and 25 to each day scholar; it is presumed that two will occupy the same room, if not, or the coal be wasted, more will be used, and an extra charge made.

The same charge for board in vacations as during a session. When a student takes a room by himself, an extra charge will be made.

provement derived from this source has been remarked by all who have attended the exhibitions and commencements of the college. The elocution is more natural and animated than at most institutions. An exhibition by the junior and senior classes took place at the last term, which reflected much credit upon the institution. The audience were much gratified with the efforts of the young gentlemen, both on account of their composition and elocution.

"The Literary Society of the college is of the first order, and it has enrolled among its former members, many individuals who have risen to considerable distinction. Among the pious portion of the students, there is a society denominated the Evangelical Society, before which monthly reports are read, (upon some field of missionary labor). All its meetings are characterised by a spirit of fervent prayer for the salvation of sinners. Weekly prayer meetings are also held in the college.

"As to its location, there is not a more healthy and delightful seat for a literary institution in the United States—sufficiently remote from the city of Washington to be freed from its evil influences, and yet enjoy the advantages of a city. Indeed it enjoys all the advantages of a city and of the country combined, with none of their attendant evils. It is surrounded by scenery which is charming to an imaginative mind. The majestic Potomac spreads its wide waters in full view before you, with here and there a steamboat or masted vessel, gliding rapidly along on its bosom. Hill and dale, covered with verdant foliage, are to be seen on either side. In the dim distance we behold the mansion of the immortal chief who wielded our destinies in the revolutionary struggle, and opposite to this, a proud fortress waves the striped flag of a happy Union, and bids defiance to foreign invaders. On the high land back of Alexandria, is situated the Episcopal Theological Seminary. While gazing on such scenery, the imagination of the student may soar to its loftiest summits. Genius, imagination, and judgment, have all the fullest and fairest opportunity for successful cultivation at this institution.

"I might say much more about this college, but I forbear. If any have been interested in what has been said, and wish further information, its worthy President will readily and speedily afford it. I have no other interest in the prosperity of this college than what is common to every lover of religion and literature. I desire earnestly its prosperity, and hope soon to see it ranking among the most useful and favored institutions of our country."

NEWTON INSTITUTION.

"The Newton Theological Institution, at Newton, in the County of Middlesex, about seven miles west of Boston, is under the direction of persons of the Baptist denomination. It stands on an eminence, commanding a delightful view, not only of the surrounding country, but also of the city and harbor.

"This Institution was founded in November, 1825, by the Massachusetts Education Society, which appointed the first Professor, and commenced the measures which resulted in the incorporation of the Institution in February, 1826, and the appointment of a Board of Trustees. The Institution began its operations, November 28th, 1825, with three students, in the family of Professor Chase, that able and stedfast friend of learning, to whose toils and sacrifices the Baptist churches are incalculably indebted for the advancement of education among their young ministers.

Faculty.—The Faculty consists of Irah Chase, Professor of Biblical Theology, and, pro tem., of Ecclesiastical History. Henry J. Ripley, Professor of Biblical Literature. J. D. Knowles, Professor of Pastoral Duties.

These are known and tried men, in whose soundness in the Christian doctrine, solid learning and large attainments, and devotedness to the improvements of the rising ministry, the churches may safely confide.

Students—The number of students is 42, of whom 16 are in the senior class, 14 in the middle, 10 in the junior, and 2 in the shorter course.

Between *eighty* and *ninety* have enjoyed the advantages of the Institution, who are now actively engaged in promoting the cause of our Redeemer. They are in Burmah, France, and Africa; in the British Provinces of New Brunswick and Nova Scotia, and in many States of our own country.

Qualifications for Admission. The Institution is adapted to the instruction of graduates, and others whose attainments enable them, along with graduates, to proceed profitably in theological studies.

It is open for the admission of those persons only, who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates

from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

Regular Course. The regular course occupies three years, and embraces Biblical Literature, Ecclesiastical History, Biblical Theology, Sacred Rhetoric and Pastoral Duties.

Shorter Course. While the regular course of study is vigorously sustained, suitable persons, though having only an English education, upon presenting the requisite certificates from the churches to which they belong, may in special cases, be permitted to reside at the Institution, (subject to its rules, and with the approbation of its immediate government,) for pursuing such a shorter course, as shall be adapted to their ages and circumstances, and as shall be consistent with the regular duties of the Professors.

The shorter or select course is, ordinarily, to be made up of a selection from the most important English branches of study in the regular theological course; namely, Biblical Geography, and Oriental Customs, General Principles of interpreting the Scriptures, a series of Theological Subjects, Ecclesiastical History, Sacred Rhetoric and Pastoral Duties.

Expenses. The expense of boarding at the Institution does not exceed one dollar and fifty cents a week.

Washing is at the rate of thirty-seven and a half cents a dozen.

For fuel and light, the sum of six or seven dollars a year is sufficient.

A reasonable charge is made for fuel used in the lecture rooms, and for other necessary public expenses.

No charge is made for tuition, room rent and furniture, or use of the Library.

Reading Room. The Reading Room is supplied with the principal Religious and Literary Periodicals.

Anniversary. The Anniversary of the Institution occurs on the last Wednesday but one in August.

Vacations. There are two vacations in the year, each of six weeks; one commencing on the day of the Anniversary, the other on the last Wednesday in March.

From the last Annual Report of the Faculty to the Trustees.

The sum of preaching, performed by the students during the year, at *forty-five* places, amounts to *two hundred and thirty-five* Sabbaths, and *sixty-two* half Sabbaths. Several prayer and conference meetings, Bible classes and Sabbath schools, have been sustained by members of the Institution.

The usual religious meetings of the Professors with the students, and the discussions before the whole Institution have been continued.

The time, it seems to us, has arrived, when the Professorship of Ecclesiastical History ought to be filled by an individual who can devote his whole strength to this extensive and highly important field.

HAMILTON SEMINARY.

This institution is located on an elevated site, a short distance from the village of Hamilton, Madison county, in the State of New York. It owes its existence to the New York Baptist Education Society.

When the society was formed in 1817, the Baptist denomination in the State numbered about 310 churches, 230 ministers, and 28,000 members. At that time there were only two ministers in the State west of the Hudson river who had a collegiate education.

The work of missions had been going on for years, and there was a great call for able ministers of the New Testament, both at home and abroad. God was raising up young men for the ministry in many of the churches, but no provision was made for their education. Under these circumstances, a few felt the importance of doing something to aid these youths in their preparation for the work before them, and for the better accomplishment of the object, this Education Society was formed, on the 24th of September, in the year above named, which at first consisted of only thirteen persons, each of whom subscribed to pay one dollar annually.

The winter following, a number of young men applied for assistance, the first of whom was brother Wade, now in Burmah. Brother Kincaid entered soon after, and became a member of the class with brother Wade, and has followed him to the same field of labor. For two years the students were taught by private instructers, and at academies; but in the year 1820, a Literary and Theological Institution was opened in Hamilton, for the education of all under the patronage of the society (the number then was 10,) and such as might afterwards be received. Since that period, 140 have graduated, about 200 more have been assisted to some extent, and about 180 are now members of the institution. Of

the graduates, seven have gone as missionaries to Burmah, Tavoy, and Siam; eight to the great Western Valley, and others are laboring in the northern and middle States.

The whole course of studies first adopted, embraced a term of three years; some time after, it was extended to four years; and now it is extended to six years. The same amount of preparation is required for a student to enter this extended course, as is required to enter a common college. There is another and more limited course, in which the languages are omitted, which is adapted to students of more advanced age when they commence, and whose circumstances will not justify their spending more than three or four years in study. The institution, thus modified, is adapted to the various circumstances of young men preparing for the ministry.

The location of the seminary is on a farm of 130 acres, about 100 rods from the village. It has two large stone buildings, each a hundred feet long, and four stories high, containing for study, recitations, and lodging about two hundred rooms.—About half the study and lodging rooms have been furnished by individual females, and female societies, and take the names of those who furnished them; the remainder have more or less furniture in them, procured by the Board. They can be selected and furnished by ladies at pleasure.

The expense of furnishing a room for study, and another for lodging, to be occupied by two students, is about $50. The principal articles are bed, bedding, chairs, table, stove and pipes, shovel and tongs, light stand, lamps, wash bowl, pitcher, towels, and tumblers. An attempt was made to warm one of the buildings with furnaces in the basement; but the experiment failed. If this had succeeded, it would have rendered stoves in the several rooms unnecessary, and lessened the expense of furnishing them about $15. This is mentioned because the expense of furnishing rooms in that building, which is the last one finished, and has a number now to be furnished, has been estimated at $35.

To preserve their health, and earn something to apply to their expenses, the students cultivate a garden, which affords vegetables for the boarding house; they also labor on the farm, and in a sash factory, and in a stone quarry.

In the preparatory department there are about sixty students destitute of means to defray their expenses, which, at $64 each, is - - - - -	$3,840
In the collegiate department there are about fifteen without means, at $72, -	1,080
Total expense for the destitute this year, - - - - - -	$4,920

There are eight Professors connected with the Institution, namely,

Nathaniel Kendrick, Professor of Systematic and Pastoral Theology.
Barnas Sears, Professor of Biblical Theology.
Thomas J. Conant, Professor of Hebrew and Biblical Criticism.
Joel S. Bacon, Professor of Intellectual and Moral Philosophy.
George W. Eaton, Professor of Mathematics and Natural Philosophy.
Asahel C. Kendrick, Professor of Languages.
Stephen W. Taylor, Principal of the Academic Department.
John F. Richardson, Tutor.

The whole expenses for Teachers' salaries, board and Tuition of 180 students amount to about $12,000.

Of this sum the students pay what they can. There are seven or eight available scholarships; but for the principal part, dependence is placed upon the liberality of the denomination in the State.

The Institution is extensively connected with the cause of missions, both foreign and domestic. As many as twenty of our number, are preparing for the Burman, and other eastern missions, and some twenty or thirty for the great Western Valley. They are making good proficiency in their studies, and appear to have much of the spirit of consecration to their calling.

The average number added annually to the Institution for the last three or four years, has been from sixty to seventy. There can be accommodated in the buildings about 230.

While the Institution is leaning on the churches for aid, it is exerting a healthful influence on their spiritual condition. In seventeen years it has seen the denomination in the State more than doubled. The number of churches has increased from about 310 to 700. The number of members from 28,000 to more than 70,000. It has now in a course of preparation for the ministry, more than half as many more as there were in the whole State, at its commencement. When its history shall be given before the throne, it will be seen that it owed a great part of its support, under God, to the sisterhood. Many have labored for this, as others aided to build the Temple, when "all the women that were wise-hearted, spun with their hands, and brought that which they had spun."

Students.—The number of students now belonging to the Seminary is 154, namely, Resident Graduate 1, in the Theological Department 9, in the Collegiate 83, and in the Academic Course 61.

COURSE OF INSTRUCTION, &c.

In arranging the classical course, as none are members of the Institution but candidates for the ministry, an exclusive reference has been had to the sacred office, and no studies have been introduced, but such as in the judgement of the Faculty, were important to a thorough preparation for the work.

The full course is divided into four years Collegiate and two years Theological studies. The same amount of preparation is required to enter the lower class in this course, as is requisite to enter an ordinary College.

This system offers to young men preparing for the ministry, equal, if not superior advantages for a thorough education, to those furnished at common Colleges, and Theological Seminaries, in their separate conditions, and will enable them to accomplish in six years the labor of seven, at those Institutions. Thus, without lowering the standard of his education, the student, who takes this course, redeems one year in seven, and an hundred students would secure an hundred years labor to the church and the world.

The same facilities for redeeming time, are afforded in the academic department. Under the vigilant culture of the Principal and his Assistants, a student in that department will accomplish a greater amount of preparation, for his higher course, in one year, than he would at an ordinary academy, in a much longer time.

It will be understood that the intention of the classical course, does not supersede a more limited one, embracing English and Theological studies, adapted to the circumstances of young men for whom the other would not be advisable. Four years are allowed to complete this course, and those who enter upon it, somewhat advanced in the common English branches, may do it in less time.

The higher branches of the course, are Algebra, Logic, Rhetoric, Natural, Intellectual, and moral Philosophy, Jewish Antiquities, Principles of Interpretation, Ecclesiastical History, together with a course of systematic and pastoral Theology. This is regarded by the faculty, as an important branch of the Institution, containing a respectable number of students. Every young man who prefers taking this course, has the privilege of doing so, and every facility is afforded him for prosecuting it with success. Thus in the expansion of the system, permanency is given to all its primary principles, and its identity of character and design is sacredly maintained.

Although the organisation of this Institution is such as to provide for the whole course of ministerial education, both literary and theological, and in this respect differs from all others in our country, yet the Managers have indulged no aim at originality, but have uniformly endeavored to bring to bear upon its interests, the experience of former times; the increasing light of science; the combined wisdom of the age, and the continued developements of the counsels of grace.

A course of Lectures on Chemistry is given annually to the Junior and Senior classes. by WILLIAM MATHER, M. D. of Fairfield.

The Instructors in the several Departments, constitute the Faculty of the Institution, This arrangement brings all the departments under the same supervision, and secures one entire course of systematic discipline and instruction. In order that its advantages may be fully enjoyed, it is desired that all who expect to enter this Institution, should apply for admission as soon as they are prepared for the academic course.

ADMISSION. The Institution is open to young men possessing the requisite qualifications, from every denominaton of Evangelical Christians. Candidates for admission are examined in relation to their Christian experience, call to the ministry, studies, &c. Every one is required to present testimonials from the church to which he belongs, certifying that he has the approbation of the church in entering upon a course of preparation for the gospel ministry. While the Faculty would urge upon the churches the utmost caution in recommending young men as proper candidates for the ministry, they would also add that a full license is required of none previous to their commencing the study of theology. Graduates of colleges, wishiug to enter the Theological Department, will be required to sustain an examination in Hebrew, Chaldee, and Syriac, as far as they are pursued in the Collegiate Department of this Institution. Such as may find it necessary, will be permitted to recite with the Sophomore class in Hebrew, and with the Senior in Chaldee and Syriac, and also to attend the exegetical exercises on Monday mornings. For these and other studies, pursued in connection with the regular classes, such persons will be charged no tuition.

BENEFICIARIES. The examination made by the Faculty has no reference to the reception of students as beneficiaries of the Education Society. The Executive Committee of that Society will receive applications from those who wish to enjoy its patronage. For the information of such persons, it is proper to remark, that it is the practice of that Society to furnish aid to no young man until he has been in the Institution one term, or at least a sufficient period to furnish an opportunity to judge of his character and talents.

The amount of aid furnished to beneficiaries is sufficient to defray the expenses of board and tuition, for the refunding of which, at some future period, a written pledge is taken by the society.

Library and Reading Room. The sum of one thousand dollars has recently been expended for the increase of the Library.

There is also under the control of the students, a commodious reading room, furnished with many of the most valuable religious and other periodicals.

Examinations and Commencement. There are two public examinations, each continued two weeks: the first, at the close of the spring term, on all the studies of the two preceding terms; the second, at the close of the year, on all studies of the year.

The Commencement is on the third Wednesday of August.

Vacations. I. Six weeks immediately after Commencement.
II. Four weeks from the third Wednesday in April.

Expenses.	Board, Washing, and Lodging, per week, $1,	-	-	-	$40 00
	Room Rent and Library, gratuitous.				
	Tuition, per annum:				
	Academic Department,	$20 00.	Total expense,	"	$60 00
	Collegiate "	30 00.	" "	"	70 00
	Theological "	Gratuitous.	" "	"	40 00

ACADEMICAL AND THEOLOGICAL INSTITUTION,

NEW HAMPTON.

This Seminary is situated near the centre of New Hampshire, at a small distance from the Pemigewasset river, the principal branch of the Merrimac. Being not entirely at the base of the bold declivity of surface from the highest summit of the United States, the scenery participates much of wildness and sublimity. From an elevation less than a mile south of the Institution, may be seen an area of more than a hundred miles in diameter, including a point of the State of Maine on the east, and of Vermont on the west, exhibiting every variety, from the gigantic masses in the northern horizon, to the adjacent Winnepiseogee, and the plains on the margin of the ocean. The country around is almost exclusively agricultural.

This Institution went into operation in May, 1826. The principal building is of brick, 100 feet in length by 36 feet in breadth, and three stories high, divided into 36 rooms; having also a basement devoted to the commons. It cost about $7000. About a mile and a half from this Institution, as a distinct branch, is the Seminary for young ladies with a suitable building.

BOARD OF INSTRUCTION.

Eli B. Smith, Principal and Professor of Theology.
Stephen Morse, Professor of Languages and Classical Literature.
B. Osgood Pierce, Professor of Mathematics and Natural Philosophy.
Isaac N. Hobart, Tutor in English and Classical Literature.
Gardner T. Barker, Teacher of Penmanship.

Martha Hazeltine, Principal of Female Seminary and Teacher of Languages.
Sarah Sleeper, Teacher in Mathematics and Natural Philosophy.
Lucy Ann Griggs, Teacher of English Literature.
Aurelia N. Barker, Teacher of Ornamental Branches.

Plan.—It is designed to be divided into five distinct departments; the *Theological*, embracing such students as are engaged in studies immediately preparatory to the ministry, under the instruction of the Principal—the *Classical*, consisting of students in the Latin and Greek languages, instructed by a Professor exclusively devoted to them—the *Senior English*, comprising young gentlemen in the common and higher branches of English Literature, the Mathematics, and Natural Science, under the Professor of Mathematics and Natural Philosophy—the *Junior English*, including lads from 8 to 15 years of age, in the appropriate branches of English education, under the immediate care of the Tutors, who also assist, occasionally, in the two last named departments—and the *Female Department*, being a distinct branch of the Institution, under the general superintendence of the Principal, but instructed usually by three ladies, one of whom sustains the chief responsibility of management and instruction. Few Seminaries in the country present equal advantages for a highly literary and liberal female education.

STUDENTS.—The number of Students in this Institution is 367, as follows: Theological Students 23, Classical 51, Senior English 77, Junior English 49—Female Students 167.

COURSE OF INSTRUCTION, &c.

ADMISSION.—Application for admission should be made personally, or by letter, to the Principal. None will be admitted, who have not entered upon their ninth year.

THEOLOGICAL DEPARTMENT.—The regular course in this Department will occupy three years. Besides all the studies pursued in the Senior English Department, instruction will be given in Natural Theology, Evidences of Christianity, Scripture, Geography, Natural History of the Bible, Biblical Archæology, Ecclesiastical History, Principles of Interpretation, and a course of Systematic and Pastoral Theology, and upon the composition and delivery of sermons.

As the system of Theology here taught, is designed to be strictly Biblical, instead of adopting any "Body of Divinity," the students will be furnished with a list of subjects systematically arranged, accompanied with a reference to such passages of Scripture as assert or explain each topic. These Scriptures, the class will examine *one by one.*

Frequent Lectures will be given during the course, and select portions of the Sacred Scriptures will be examined in the original Languages, and also, in the English translation where those languages have not been studied.

TERMS.—The annual period of instruction is divided into three terms. The first commences on the first Monday in Sept. and closes one week before the first Monday in December.—The second commences on the first Monday in December, and closes two weeks before the first Monday in May. The third commences the first Monday in May, and closes two and a half weeks before the first Monday in September.

In the Theological Department there are two terms. The first commences three and a half weeks after the first Monday in September, and closes two and a half weeks before the first Monday in May. The second commences two and a half weeks after the first Monday in May, and closes two and a half weeks before the first Monday in September.

ANNIVERSARIES AND EXAMINATIONS.—A public examination of all the Departments takes place at the close of the Summer Term; commencing on Tuesday three weeks preceding the first Monday in September, and closing on the Thursday following with an Exhibition in Elocution. There is also, an Examination at the close of each of the other terms, before a Committee of the Corporation and such other gentlemen as please to attend.

SUPERINTENDENCE.—The Principal, besides his ordinary duties of instruction extends his supervision to the several Departments, they passing occasionally in review and undergoing examination. A watchful superintendence is exercised over the students during their absence from the Public Halls; and written reports are exhibited every week by Monitors from the several Boarding Houses.

EXPENSES.—Board, Washing, and care of Rooms in Commons, Summer and Fall Terms, per week, - - - - - - - - - - - - - $1,04
Winter Term, - - - - - - - - - - - - -

good and virtuous conduct by an appeal to the better principles of the heart, by leading them to cultivate tenderness of conscience, to abide its enlightened decisions and act conformably to its plainest dictates. They will as much as possible endeavor to give the moral as well as intellectual powers of those committed to their care, their proper training.

All the members of the Institution are required to attend public worship on Lord's day. They are distributed into Bible classes and receive instruction in this way once a week.—Entire impartiality is observed in the instruction given, as it regards the peculiarities of different sects of Christians. The Bible is used in the daily devotional exercises, and is necessarily possessed by all.

There is a weekly Rhetorical Exercise, when particular instruction is given in Elocution.

Lectures are also given by the Professors on the following subjects: Classical Literature, Rhetoric, Chemistry, Political Economy, Natural and Moral Philosophy, and Evidences of Christianity.

During the Fall Term the qualifications of Instructors for common schools is made an object of special attention, and during each term lessons are given in Penmanship.

There are connected with the Institution two Literary Societies, each having a well selected Library and a Reading Room, containing several valuable Reviews and other political, literary, and religious publications.

There is also a choice Library belonging to the Theological Department.

CONNECTICUT LITERARY INSTITUTION.

The Board of Trustees of the Connecticut Literary Institution, announce to the public that the concerns of the Institution are in prosperous circumstances. They do not say that all things relating to the internal and external management of it, are, at present, in the most desirable state; but they would be understood confidently to say, that the whole concern is in an improving condition, and is approximating to an elevation which will secure for it the patronage and confidence of the entire Baptist denomination throughout the State.

This Institution is the offspring of the denomination. They came forward with zeal and interest, and nobly subscribed to its funds, the requisite amount of which was ten thousand dollars: all of which, however, has not been collected. The amount collected has been faithfully laid out in purchasing a small, but very valuable farm, with a mansion house, and suitable out-houses, and in erecting a spacious and commodious brick edifice, four stories high, (including the basement story, which is of stone,) and 74 feet long, by 33 wide, sufficiently large to furnish rooms for about forty students, besides several large rooms for public uses.

It is the intention of the Trustees to furnish the rooms and accommodate students with board on the most reasonable terms. For this purpose, they have placed a Steward upon the premises, who, it is believed, will spare no pains to render comfortable the condition of the student.

At the instance of the Connecticut Baptist Education Society, the Trustees petitioned the late Legislature of the State for an act of incorporation, which petition has been granted, and the charter accepted by the Trustees, and approved by the Education Society.

At the meeting of the Trustees in Middletown, on the 9th June, 1835, they were organised as a legal body, by the choice of Gustavus F. Davis, President, George Phippen, Secretary, and Edward Bolles, Treasurer.

It is well known that the location of the Institution, in the delightful village of Suffield, is excelled by few in the State, and although somewhat remote from the centre, the facilities of communication are so great, they measurably remedy that inconvenience.

Mr. Harvey Ball, a thorough and critical scholar, is Principal, and at present is assisted in the English department, by Mr. G. A. Curtis.

PRICE OF TUITION.

For the Languages, Latin, Greek, French, and Hebrew, per quarter, -	$5 00
Higher branches of English, - - - - - - - - - - -	4 00
Common English branches, - - - - - - - - - - -	3 00
Prudential expenses, - - - - - - - - - - -	25

Board and washing, six pieces per week, including tea and coffee, $1 12½ per week. Without tea and coffee, $1 per week. Furnished rooms from 50 to 75 cents per term.

BURLINGTON INSTITUTION.

This Institution was organised under the patronage of the Central Education Society, formed in Philadelphia, in December, 1834.

It is located in the beautiful city of Burlington, New Jersey. The advantages of this place, for an Institution of this character, cannot be surpassed by any location in our country.

It is situated on the eastern side of the *Delaware river*, about twenty miles above Philadelphia, and fifteen below Trenton.

Its facilities of communication with Philadelphia, New York, and other places are very great, there being daily, and almost hourly intercourse with the above places, both by the rail road and steamboat.

Burlington is no less celebrated for its pleasant location and surrounding country, than remarkable for health, purity of air, and good morals.

The power of the gospel is much felt and seen, and the cause of temperance and other benevolent objects are gloriously triumphing.

The Friends, Baptists, Methodists, and Episcopalians have places of worship, and the interest taken by Christians in the promotion of truth and holiness, give tokens of the most heart-cheering character.

The buildings formerly occupied as an *Academy*, afford every convenience. They are large, commodious, well ventilated and situated in a healthy and retired part of the city.

There are attached to the Institution about six acres of land, appropriated to the use of a pleasure ground and garden, where such students as think proper may labor for the benefit of their health.

The discipline and regulations of the Institution are of the first order, and the instructions adapted to the various circumstances of the students.

The course of study embraces the various branches of English Literature, Mathematics, Latin, Greek, Hebrew, French and Spanish languages, together with the studies which usually form a Theological course in the other Theological Institutions of the denomination.

The students enjoy the advantages of a course of lectures delivered during the autumn and winter, on Natural Philosophy and Chemistry, attended with illustrations of an extensive philosophical apparatus, the original cost of which was three thousand dollars. A library containing between eight hundred and a thousand volumes, selected from the best ancient and modern authors, is at the command of the students.

These advantages, combined with the industry and indefatigable exertions of the present *Faculty*, facilitate the progress of the student, and render the Institution a desirable place of residence for young men whose object is usefulness in future life. The present condition of the Institution is flourishing, and every way encouraging to the patrons.

The students at present, in the literary department, considerably exceed in number, those in the Theological, the former numbering about forty, and the latter about twelve; but recent additions to the latter, together with the future prospects, justify the hope that it will soon be otherwise—a result every way pleasing to the patrons and friends of the Institution.

To all those interested in its prosperity, we can say, rejoice and let these reflections gladden your hearts, that you are now, by your prayers and benevolent exertions, laying the basis of an Institution, from which shall issue light that will reflect on regions of *idolatry*, and streams which will make glad the city of our God.

The principal teachers are Samuel Aaron and Henry Kirk Greene, both Baptist ministers in the prime of life, and eminently qualified for their important and very responsible station. A. N. Girault, a gentleman educated in the University of Paris, has been engaged to give lessons in the French and Spanish languages.

The terms for Tuition, Boarding, Washing, Lodging, Fuel and Candles, Pens and Ink, will be $150 for the academic year, which consists of two sessions. The summer term commences on the 5th of May, and closes on the 1st of September; the winter term commences on the 5th of October, and ends on the 1st of April; thus allowing two vacations of five weeks each. The charge for the former term is $55, and for the latter, $95, payable in advance. An extra charge of $10 for the former, and $15 for the latter term, is made for instruction in the French, or French and Spanish languages. The students board with Mr. Aaron.

The students are subjected to such discipline and restraint only, as proper parental solicitude and affection would impose.

HADDINGTON COLLEGE.

This Institution is located at present four miles west of Philadelphia, on a farm belonging to the "Philadelphia Baptist Association," near the village of Haddington. It was the design of its founders, to establish a respectable seminary of learning, in which the principles of morality and religion should be inculcated, and an opportunity afforded to pious young men to obtain such an education as would prepare them for future usefulness.

This Institution was chartered by the Legislature of Pennsylvania, in March, 1836, under the title of "Haddington College, in the county of Philadelphia."

Faculty.

J. L. Dagg, President, and Professor of Theology.
Jonathan Pierson, Professor of Mathematics.
Wm. M. Collom, Principal of the English Department.

The Professorship of Languages is at present vacant.

Course of Instruction.

The Institution is divided into four departments.

1. Primary School.
2. Academical Department.

This department comprises two divisions; the Classical and the Scientific.

3. Collegiate Department.

A respectable proficiency in the studies of the Primary School, and of the Classical Division of the Academical Department, will be required, in order to admission.

It is intended that the course of study in this department, shall be similar to those pursued in the most respectable Colleges of our country.

4. Theological Department.

During the infancy of the Institution, the course of instruction in this department, will be pursued in accommodation to the other studies in which the students may be engaged. It will comprehend Hebrew; Principles of Interpretation; Jewish Antiquities; Evidences of Christianity; Systematic and Pastoral Theology; Ecclesiastical History.

To furnish an opportunity of impressing the minds of the students generally, with a due respect for Christianity, and to diffuse Theological knowledge and a spirit of religious inquiry among them, are deemed very important. For the accomplishment of these objects, at least one recitation in a week is required of each class in the Institution, from suitable Theological books, selected for the purpose.

Division of the Year.

The *Winter* term commences on the first Wednesday in October, and continues 25 weeks.

The *Spring* vacation includes the month of April.

The *Summer* term commences on the first Wednesday in May, and continues 17 weeks.

The *Autumnal* vacation includes the month of September.

Expense.

	Summer Term.	*Winter Term.*
For Board and Tuition,	$50	$75
" Tuition alone,	16	24
" Bed, Books, and Stationary,	8	12
" Stationary alone,	1	1 50

When students are admitted after the commencement of a term, they are charged for the remaining part of the term.

For Board and Tuition,	$3	per week.
" Tuition alone,	1	"
" Bed, Books, and Stationary,	0 50	"
" Stationary alone,	7	"

Students who remain during vacation, are charged $2 per week, for board.

Payment is required *in advance* in all cases.

Fuel and lights are furnished in the public rooms, and six pieces per week are washed for each student, without additional charge. The charge for extra washing is 30 cents per dozen.

The number of students in the Classical Department is about sixty, and in the Theological about fifteen.

VIRGINIA BAPTIST SEMINARY.

This Seminary is located a mile and a half from the Capitol of Richmond, in a situation reputed to be one of the healthiest in the vicinity, commanding an extensive and delightfully diversified view of the surrounding country.—The Richmond and Fredericksburg Rail Road passes directly by the Seminary.

This is the fifth year since the Seminary was first opened, commencing at first with fourteen students—the second year there were twenty-five: the third year thirty-nine.—Its proximity to Richmond gives it all the advantages of a location immediately in the city, with none of its evils.

The Seminary is under the patronage of the Virginia Education Society. It was at first located about four miles from Richmond. An estate has since been purchased for its permanent location for $9,500, the old Farm being disposed of for $3,000.

The land connected with the premises is indeed limited in its quantity, being scarcely eight acres, but it is in a high state of cultivation, admirably adapted for horticultural purposes, and adequate to the immediate wants of the institution.

Students.—The number of students during the last session of 1834, was 39, the number in 1835 was 60; of these, 20 have been received as beneficiaries by the Board, either on its own responsibility, or on that of individuals or societies; of the remaining 40, 20 are professors of religion, and several of these are entertaining the honorable purpose of devoting themselves wholly to the work of the ministry.

Six students, brethren R. N. Herndon, P. Crawford, J. T. Tinsley, W. Mylne, J. L. Shuck, and D. Davenport, have left the Institution by permission of the Board—the three former are now engaged in the work of the ministry, in Virginia; brother Mylne has gone out as a missionary to Liberia, and the two latter to Burmah, by appointment from the Board of the Baptist Convention for Foreign Missions.

Studies.—The course of studies has now been permanently regulated. The Literary course, for those who have to enter the first class, embraces a period of three years; while the Theological students have to remain a fourth year: where an English course only is taken by a licentiate, which in some cases the Board may deem advisable, the time occupied is reduced to three years.

Manual Labor.—The Board are particularly desirous that all the friends of the Institution, and especially those who may contemplate sending their sons, should understand, that this feature of the plan on which the Seminary is conducted, will be faithfully adhered to—and that no student will be retained in the Institution, who does not promptly acquiesce in this portion of its arrangements.

Library.—A gradual accession of books has accrued to the Library; and a pair of globes, tellurium, and electrical apparatus, have been procured. Further assistance however, in this department, is much needed.

FACULTY.

Robert Ryland, Principal,
Wm. F. Nelson,
Caleb Burnley. } *Professors.*

RULES OF THE SEMINARY.

The Faculty.—1. The immediate management of the Seminary shall be committed to the care of a Principal and two other Professors, whose duty it shall be to reside at the Institution—give instruction to the students—maintain order and consult the general welfare of the Seminary.

2. They shall make a monthly report of the condition of the Seminary, and the proficiency or delinquency of the students.

3. They shall have the power, by a unanimous vote of their body, to suspend from the recitations (until the Board of Managers can act upon the case) any student who shall violate the rules of the Seminary, in such a manner as in their judgment to render such a course advisable.

Admission of Students.—1. Though the *primary design* of this Institution is to afford young Baptist Ministers facilities for acquiring useful knowledge, young men of good moral character will be received on condition of their defraying their whole expenses.

2. Students shall not be admitted into the Seminary under fourteen years of age—and none for a shorter term than one session.

3. They shall be expected to enter the Seminary at the *beginning* of the term, and no one shall be received during the session unless he is prepared to enter some class already organised.

Beneficiaries.—1. Students shall not be received into this Seminary as beneficiaries unless they shall give evidence of genuine piety and suitable talents for the Ministry, and present certificates from the churches of which they are members, approving of their devoting themselves to the work of the Christian Ministry.

2. No student shall be fully received as a beneficiary until he shall have sustained a trial of one session at the Seminary.

3. They shall have tuition rooms, bedding, use of the library and garden, free of expense; but shall be charged for board, washing, fuel and lights, the same as the other students.

4. On entering the Institution each beneficiary shall pledge himself to pursue the whole course of study required by the Board, unless their consent be obtained to the contrary.

5. Whenever a student shall have been credited for his term bills on the responsibility of the board, he will be expected to refund the amount as soon as Providence shall place it in his power.

Manual Labor.—1. The students shall labor diligently three hours in each day, Saturdays and Sundays excepted.

2. Their labor in the garden or in lots appropriated for their cultivation, shall be under the direction of monitors chosen by themselves, who shall record at the close of each day the time employed in labor, in a book kept for the purpose.

3. The students shall be entitled to the net proceeds of their labor in the proportion of the time employed.

4. To mechanics, (if deemed proper,) the Board will furnish, at a fair rate, facilities for laboring at their respective trades, and they shall be entitled to the avails of their labor.

5. The tools of the workshop shall be accessible only to those who labor there *statedly*, to be used by them *exclusively*—and they shall be held responsible for all damage sustained by any tool committed to their care.

Vacations.—A public examination is held at the close of each session.

There are two vacations—the first commencing July 20th and ending Aug. 20th, and the second commencing December 20th and ending January 20th.

The necessary expenses of the Seminary are—

Tuition,	$35 00
Board, washing, fuel and light,	60 00
Room rent and bedding,	5 00
	$100 00

WAKE FOREST INSTITUTE.

No person has furnished us with any information respecting this Institution. We have not even received a catalogue of its faculty and students. We have, therefore, with much labor, collected the following facts from newspapers and other periodicals.

The Institute is under the patronage and control of the Baptist Convention of North Carolina. It is located on a pleasant and healthful plantation in Wake Forest, sixteen miles from Raleigh.

The Institution commenced in February, 1834, with about twenty-five students, which number had increased to seventy, in August following. During this year, it pleased God to pour out his Spirit upon the Institution in a wonderful manner, and to bring to a knowledge of his salvation about forty of the students, who have become decidedly pious.

The past year, 1835, commenced with about one hundred students, and their number continues about the same.

The Professors are Samuel Wait and John Armstrong, both highly esteemed ministering brethren, and well qualified for the station they occupy. Brother Graves is employed as Tutor.

The Committee, in their brief report to the Convention in November, 1835, say, "The healthful appearance of the young men, and the successful progress in their studies, must prove satisfactorily to every mind, the great advantages of the labor department of the Institution. The experiment of connecting manual labor with study, has now, we judge, been fairly made. The Committee entertain no doubts or fears about the continued success of this child of the Convention, and recommend it still to its fostering care and protection."

The additional information that follows is taken from the Biblical Recorder of November 18, 1835, and is from the able pen of the editor, brother Thomas Meredith—

"*Wake Forest Institute.*—On our way to and from the Convention, we were favored with an opportunity of spending a few days at this Seminary. Our most sanguine expectations, formed chiefly from previous representations, were more than realised. We found there nearly one hundred students, all in excellent health and fine spirits. The most perfect order and harmony and contentment prevailed in the establishment; and, so far as we could observe, the very best understanding subsisted between the students and instructors. The discipline is evidently very mild, but firm and efficient. In short, we found every thing just about as we could wish; and it is our present settled conviction, that the school is becoming, every day, more worthy of public confidence and public patronage.

"There is one peculiarity in this Seminary which we think worthy of special remark. We allude to the religious influence which is exerted there.—The public have already been informed of the existence of two revivals, and of the constitution of a church, at this place. About seventy of the students, we think, are now professors of religion, and united to one another and to their instructors, in the holy and delightful relations of church membership. The discipline over two thirds of the pupils is, therefore, strictly ecclesiastical, and in this respect, this Seminary probably differs from every other similar institution in the country. Religious services are held in the chapel three times every Lord's day. In the morning a sermon is delivered by one of the professors; in the afternoon a general prayer-meeting is held; and at night a prayer-meeting exclusively by the students—subject however to the observation of the faculty.—Although no compulsion is employed, we believe the students generally all attend on these occasions, and pay at least that outward respect to the duties of religion, which might be expected under such circumstances. In attending these meetings and witnessing the harmony and devotion of so many youth, drawn together from different parts of the State, and from other States, we were forcibly struck with the sentiment of the Psalmist—'How good and how pleasant it is for brethren to dwell together in unity.'

"The buildings are going forward under the direction of Captain Berry, Architect and Contractor, with a regularity and despatch which promise their completion by the time stipulated—January, 1837. The edifice is of brick, 132 by 65 feet, four stories high, and, besides a chapel, library, philosophical rooms, &c., will afford accommodations for a hundred students. It will be a handsome and substantial structure, and equally creditable to the ability of the contractor, and to the enterprise and liberality of the trustees.* We consider it due to the parties concerned, to say, that the Board have been most happy in securing the services of Captain Berry. Few other men would have conducted the perplexing operations of a large building, in the midst of one hundred students, with the ease and dignified equanimity which have uniformly marked the movements of this gentleman, and which have secured him the universal respect of both students and instructors."

MANUAL LABOR CLASSICAL AND THEOLOGICAL INSTITUTION OF THE BAPTIST CONVENTION, SOUTH CAROLINA.

The Furman Theological Institution, under the direction of the Baptist Convention of South Carolina, was located on the High Hills of Santee, in Sumter District. The Professors were Samuel Furman and Jesse Hartwell. After an experiment of six years, during which time several young ministers were greatly assisted in their studies, it was found that the Institution did not fully meet the wants of the churches, and, accordingly, in 1835, its operations were temporarily suspended, until the Convention could mature and carry into effect a better plan.

At a meeting of the Convention in October, 1835, the Committee presented the following resolutions:—

"That this Convention proceed immediately to lay a permanent foundation for the support of Theological Instruction. That for this purpose they now lay down all the funds they possess, and which are within their control, as the basis of this foundation, the annual income of which to be pledged for ever to the maintenance of a Theological Professorship—That they earnestly solicit all their constituent bodies, possessing funds, to do the same thing—that for the purpose of completing this foundation with as little delay as possible, and of providing what is absolutely indispensable to furnish adequate facilities of Theological Instruction, *a permanent endowment of a second Professorship*, the services of a general Agent be demanded for this object chiefly, if not exclusively, from the first day of January next, and that this object be promoted without intermission, diversion or relaxation, and completed as soon as possible.

* The funds for erecting these buildings were secured, we believe, chiefly by the labors of Professor Armstrong, as agent for the Convention.

"That as the sum of nearly twenty thousand dollars is now in possession of this Convention and its constituents, which it may be presumed will all be pledged for the support of Theological Instruction; the Board be requested to make arrangements, as soon as may be, for supplying facilities of instruction to our Theological Students."

A committee was also appointed to select a suitable site for the contemplated school.

The Convention met again in December, 1835, and resolved to locate both the Manual Labor Classical School and the Theological Institution in Fairfield District. The funds raised in a few weeks previous to this session of the Convention for the Theological Institution, amounted to $25,000; and the amount contributed for the Manual Labor School, was at least 10,000. It is not probable that the school will go into operation this year.

MERCER INSTITUTE.

This Institution originated in a Resolution of the Baptist Convention of the state of Georgia, April, 1831, requesting its Executive Committee to adopt measures to bring into operation, as early as practicable, in some central part of the state, a Literary and Theological School, combining manual labor with study. The Institution went into operation on the 14th day of January, 1833. It is located in Green county, about 80 miles west of Augusta, 45 north of Milledgeville, and seven north of Greensborough.

There is attached to the premises nearly 1000 acres of land—more than 300 cleared—having a good three story house, 46 by 36 feet, the basement story of brick, divided into two rooms, at present used for school rooms. The second and third stories, with a spacious and commodious garret, well ventilated and ceiled, are occupied by the students. Another building, 52 feet by 40, three stories high, has been recently finished. There are two other houses of hewed logs, each having two rooms and a spacious garret, which are occupied for dwellings. The other buildings are a dining room of brick, 52 long by 25 feet wide—a large kitchen—3 negro houses—a large meat house and dairy—corn cribs and stables—besides a comfortable little settlement on a part of the premises, about a mile from the school, where one of the teachers lives.

The settlement, with its present state of improvements, has cost about $6,500.

Order of Business.—School is opened every morning at sun-rise, with the reading of the Scriptures and prayer. The classes are then engaged in school exercises till breakfast, about 1½ hours by sun. Half an hour's remission is then given, after which they are again summoned to their studies, which are generally continued about two hours—when they all again have a relaxation of half an hour. This is again succeeded by another confinement to study of about two hours more, which approaches generally very near to the time of dining. This arrangement gives between 5 and 5½ hours to study in the forenoon, exclusive of the repeated intervals of relaxation. At dinner the interval of rest extends from an hour to an hour and a half, according to the length of the day. Scholastic exercises are then resumed and continued till within 2½ hours by sun, when the School closes by prayer, and teachers and students all repair to the labors of the farm, except a very few whose skill may justify their habitual engagement in mechanical operations.

During the cold season of the year the work is generally done between 10 and 1 o'clock, not only because it is more pleasant to labor then, but on account of the shortness of the days, it is found expedient to unite as much as possible, the relaxation about dinner time with the hours of labor. At night, in the summer about an hour, and in the winter from 2 to 2½ hours are also devoted to study.

Officers of the Institution.—As all the property connected with it belongs to the Baptist Convention for the state of Georgia, its ultimate direction and superintendence devolves upon the Executive Committee of that body.

The interests of the Institution are more immediately superintended by five Trustees, appointed by the aforesaid Committee, who are authorised to make by-laws for its operations, examine the accounts of its Steward, decide on any differences between him and the Teachers—or between the immediate officers of the school and its patrons. But in all cases, an appeal may be had from them to the Committee. They are required to make quarterly reports of the state of the Institution to the Committee, and with their consent the principal Teacher may expel from the Institution any student, guilty of immoral conduct or disobedience of the by-laws.—The immediate officers of the School are a Steward, who manages the farm and superintends the boarding department of the Institution. Also, a principal Teacher who has charge of the Literary and Theological Departments. The offices of Steward and Principal Teacher have, from the commencement of the Institution, been united in the same individual, Mr. B. M. Sanders, who is

expected to continue the ensuing year. There are also two assistant Teachers, Mr. J. F. Hillyer and Mr. I. O. McDaniel. The first of the above named gentlemen has served in the same capacity nearly two years, and the latter nearly three years, and will each be continued the next year. The Committee have it also in design to procure the assistance of another efficient Teacher of the Languages for the next year, that the literary advantages of the Institution may vie with the very best Academical Schools in our country.

Terms of Admission.—To be admitted into the Mercer Institute, an applicant must be able to read and spell correctly, and write a legible hand: he must also possess a good moral character, and become subject to the entire control of the authorities of the Institute.

If at the commencement of any term there are more applicants than can be received, professors of religion shall have preference. With regard to other applicants, the time of application, scale of moral character, state of previous advancement, certainty of engagement, prospect of continuance, as well as the amount of contributions by the individual or his parents for the fostering the Institution, will be duly weighed by the Trustees and Teachers, and their admission decided on accordingly. Engagements for the ensuing year must all be confirmed by the last of November in each year, by written assurance given to the principal Teacher of the pupil's entrance. Old applications must be renewed during the month of November in each year, as an evidence that it is still their wish to be admitted. Any of the present patrons of the School neglecting to give the principal Teacher notice of their wish to continue, shall, after the first of December, be considered to have withdrawn, and their places may be filled by existing applicants. No student shall be admitted for less than a year, and shall be bound for the price of board, washing and tuition from the 1st of the term, whether present or not; but abatement may be made by the Trustees for board and washing in case of absence rendered unavoidable by an act of Divine Providence. As the Institution has been designed principally for the benefit of young men engaging in the Ministry, all such, having a license from the Church to preach the Gospel, and of good acceptance among their brethren, and of good report in the community around; and that can furnish satisfactory testimonials of their want of means to procure for themselves a suitable education, are invited to participate of its benefits; and they will be provided with board, tuition and books gratuitously—and such have been hitherto supplied by Female Benevolent Societies with common clothing.

With regard to the prices of board and washing, several considerations make it imperative that a small advance should be made—as the great rise in the hire of servants, the price of provisions, particularly pork and flour, together with the weighty expense of the frequent calls of the parents and other friends of the pupils to see them. At the same time it is thought proper also, to allow advance on the valuation of the student's labor, by reducing the time from three hours to two and a half, which is considered sufficient to answer all the important objects had in contemplation, and will afford more time for the Literary operations of the School, which, particularly in the short days of winter, we think may be of advantage.

The scholastic year consists of 2 terms, the first of six months, from the 2d Monday in January to the 2d Monday in July; and the second of five months, from the 2d Monday in July to the 2d Monday in December. Examinations to commence on Wednesday before the close of each term. The rates of tuition are $1 50 cents per month for students in Grammar, Geography, History, and Vulgar Arithmetic—$2 50 cents per month for those in the learned languages and the higher branches of English Science. Board at $7 50 cents per month, and washing at $1, with an average deduction of $2 per month for the labor of all over 18 years of age—with a proportionate deduction for the labor of those under that age, according to its estimated value, to be assessed by the Teachers and Trustees at the close of each term. Each student is required to labor two and a half hours, five days in each week, and half that time on Saturdays; all lost time from labor, shall be made up or discounted as the interest of the Institution may demand. The expenses of each term shall be paid to the Steward in advance. Each student shall furnish his own bedding and candles.

Course of Studies.—1st Year. Exercises in Reading, Writing and Spelling, Modern Geography, fundamental rules of Arithmetic and History of the United States.

2d Year. Geography and Arithmetic continued, English Grammar, Ancient Geography, Universal History and Chronology.

3d Year. Algebra, Euclid's Elements and other branches of Mathematics, Rhetoric, Natural Philosophy with experiments, Astronomy, Chemistry with experiments, Composition and Declamation.

4th Year. Logic, higher branches of Mathematics, Moral Philosophy, Natural History, Mental Philosophy, Evidences of the Christian Religion, Political Economy, Original Speeches, and weekly Composition.

Those studying the Latin and Greek Languages will have them so combined with the English studies of the 2d and 3d years as to protract them to four or more years as may be necessary. Books will be furnished the students at the Augusta retail cash prices.

As it is highly desirable that the Institution should be furnished with a more extensive Library and Philosophical Apparatus, its friends and patrons are earnestly solicited to consider what assistance they can afford to these objects, and communicate to B. M. Sanders, the Steward, any favorable results of such consideration.

Theological Course.—In addition to the common course, Sacred Geography, Jewish Antiquities, Elements of Interpretation, Natural Theology, Evidences of Revealed Religion, Biblical Theology, Ecclesiastical History, and Pastoral Duties.

By-Laws.—Among the more important by-laws are the following:

1st. No student under 21 years of age shall be permitted to trade in any store without permission of the principal Teacher, nor then upon a credit without special permission to do so, nor shall students trade with each other or any other person without such permission.

2d. No student shall make any complaint abroad to any friend of any dissatisfaction he may have experienced in the Institution, till he has first made the same known to the principal Teacher, and if not satisfied by him has appealed to the Trustees.

3d. Each student shall pay 25 cents for every pane of glass broken by him, and also shall account for any other damages he may be the author of on the premises, and all the injuries sustained by any room shall be charged to its inmates, where no other individual is properly chargeable.

4th. Each student while at the table shall behave in an orderly and decorous manner, or shall be sent from the table, and be subject to such further punishment as the nature of his offence shall merit.

5th. Any student under 18 years of age that shall violate any of the rules of the Institution shall be subject to such corporal punishment as the discretion of the Teachers shall dictate; any such violation by any student between 18 and 21 years of age, may upon the judgment of the Teachers in council, be either corporally punished or referred to the Trustees for expulsion, as they may think most advisable. Such defaulters over 21, if they cannot be corrected by reproof, must be reported to the Trustees for expulsion.

MANUAL LABOR SCHOOL,

IN GREENSBOROUGH, ALABAMA.

The Manual Labor School, under the immediate patronage of the Baptist Convention of Alabama, is located one mile east of Greensborough, on a plantation of 355 acres, which was purchased in 1834, for $6,390. The whole property, embracing the farm and the available subscriptions, is estimated to be worth not less than twenty thousand dollars. The plantation is most favorable, and the site for buildings is beautiful and salubrious.

In March, 1835, a contract was made for the erection of six Dormitories, consisting of two rooms each, which will accommodate near 50 students. The sum to be paid for them, is two thousand seven hundred dollars. A house on the premises, has been repaired and fitted for a dining room, and also furnished with tables and seats, at an expense of two hundred and forty dollars.

An engagement has been made with Mr. W. L. Williford, late Professor in Jackson College, Tennessee, to undertake, as Professor of Mathematics and Natural Philosophy, for a salary of one thousand dollars, and the use of 20 acres of land for cultivation.*

Mr. D. P. Bestor, has been chosen Professor of Theology—no salary stipulated.

Mr. James Packer, has been chosen Steward and Farmer, with a stipulation of five hundred dollars salary, (all provisions, &c., being furnished by the Trustees) has accepted the appointment, and will probably arrive here about the first of January next.

A contract has lately been made for building a Professor's house, which will cost about one thousand four hundred dollars, and will probably be completed about the first of March, 1836.

* Brother Williford has arrived with his family, and is now on the premises.

GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION.

Faculty.

John Pratt, *President*, and Associate Professor of Theology.
Paschal Carter, Professor of Mathematics and Natural Philosophy.
Asa Drury, Professor of the Greek and Latin Languages.
Samuel B. Swaim, Professor of Moral Philosophy and Theology.
George Cole, Principal of the Senior Preparatory Department.
Walter M. Wilson, Principal of the Junior Preparatory Department.

GENERAL INFORMATION.

The Granvile Literary and Theological Institution, founded by the Ohio Baptist Education Society, commenced operations in December, 1831, and was incorporated the following January, with a charter granting the right to confer degrees, and all the privileges usually enjoyed by colleges. Its situation is unusually pleasant and healthful, near the centre of the State, in the midst of an industrious, enterprising, intelligent, and moral community. Although it met with a heavy calamity soon after its origin, in the loss of its buildings by fire, still its progress has been steadily and successfully onward, until it has reached a degree of prosperity far surpassing the most sanguine anticipations of its friends.

The Institution embraces four departments, Preparatory, English, Collegiate, and Theological. The Preparatory School is divided into Junior and Senior departments. Boys under fifteen years of age are placed in the Junior Department under the guardianship of Mr. Walter M. Wilson, a gentleman of experience in this capacity. Boys over fifteen, who are not prepared to enter College, are placed in the Senior department, under the care of Mr. George Cole, who sustains a high character as an instructor. This division according to age, has no reference to the studies of the boys. They recite in connection with such classes as by their ability and the nature of their studies, they may be qualified to join. The English department is intended to embrace a thorough English education, together with the higher branches of the Mathematics. Special attention is given to that class of young men who wish to qualify themselves to become skilful instructors of common schools. The course of instructiou in college is designed to be as thorough and extended as at any college in the United States. The Sophomore and Freshman classes are now open for the admission of students. The requisites for admission are similar to those required by our best colleges for the same standing, more regard being had to the manner in which a student has been instructed than to the quantity he may have gone over. The Theological department is designed to aid pious young men, called to the work of the Christian ministry, in obtaining that education which will best qualify them to become useful and efficient ministers of the gospel. No efforts will be wanting to adapt it to the present wants of the Baptist denomination in the west. Those who are prevented by their age, or other circumstances, from pursuing a full and regular theological course, can, at their pleasure, pursue a shorter course, attending to those studies only which will have the most direct bearing upon the sacred work they have in view. Students in this department will have access to all the advantages afforded by the other departments.

The year is divided into two terms of twenty-one weeks each.

Vacations. From commencement, second Wednesday in August, six weeks. From the third Wednesday in February, four weeks.

Expenses for a Term.	Tuition, - - - - - -	$10 00
	Board, washing, room, furniture and fuel, - -	27 00

Students in the Junior Preparatory, not boarders, pay an incidental charge of Seventy-five cents. Other Students, not boarders, two dollars for room.

Those who take tea and coffee are charged three dollars extra, and an extra charge of twenty-five cents per doz. is made for washiug coats, roundabouts, vests, and pantaloons. No deduction for absence is made from the tuition of the students in the colleges. Any student entering or leaving the institution during the progress of half a term is charged the whole amount of tuition for such half term. Boys under fifteen years of age who have never been members of this institution, entering or leaving in the progress of a term, are charged the whole amount of tuition for the term. No deduction for absence is made from the board of any student, provided he be not absent more than a week at any one time, nor even then without a reasonable excuse for such absence. No deduction is made from the board of any student leaving the institution not more than three weeks previous to the close of a term, or not more than one week before the close of the first half term. Testimonials of good moral character are necessary for admission into any department

of the institution. Boarders in vacation are charged at the same rate as in term time, with the exception of tuition. *The payment of all bills is required in advance.* The institution is designed to be strictly a Manual Labor Institution, requiring each student to spend a portion of every day in manual labor. Shops are now erected, and furnished with tools and stock, affording, it is believed, sufficient accommodations for all permanent students to prosecute mechanical labor to as good advantage as can be done at any manual labor institution in our country. Temporary students will be furnished with as much labor as circumstances will admit, At the beginning and middle of each term cash will be paid the students for their previous labor. While the experiment has been sufficiently tested to prove conclusively, that an enterprising young man, of industrious and economical habits, can sustain himself by his own exertions, after having acquired a trade, it will also be found true here, as in all manual labor institutions, that young lads, and young men wanting in the above qualifications, who depend principally, or to a great extent, on their own labor for support, will surely be disappointed. Although the public may expect much from manual labor institutions, in diminishing the expenses of a liberal education, and placing it within the reach of every talented, enterprising, and industrious young man, still their popularity should not be made to depend chiefly on considerations of pecuniary advantage. The influence which is exerted by the *labor system*, in the formation of a healthy and vigorous constitution, of sober and industrious habits, and of an independent, manly, and virtuous character, far outweigh all other benefits, and it cannot be too highly estimated. Additional buildings are now erecting, and there will be *ample accommodations for students next fall.*

Note.—By a vote of the Board of Trustees, any person will have the right to name the institution by paying the sum of $10,000, or a professorship by paying $5000.

☞ In the village of Granville, the Baptists have a flourishing Young Ladies' Seminary, with a commodious building and competent teachers, which has been in operation since December, 1832.

SHURTLEFF COLLEGE, AND ALTON THEOLOGICAL INSTITUTION.

In 1827, the "Rock Spring Theological and High School" was opened. It was the first literary Institution in the State of a higher order than a common or primary school, and continued four years. During its continuance, 242 youth, male and female, attended as students for various periods of time. Of these, 33 professed to be converted while at the Seminary—and 20 more after leaving it, who received their first serious impressions at the Institution. Including such students as have since commenced the gospel ministry, with those who were licensed preachers when they entered the Seminary, and the number is *eleven.* In 1832, an effort was made at Upper Alton by purchasing 362 acres of land, which cost $800, and a brick edifice was erected thereon, and a school opened, under the charge of H. Loomis, of the gospel ministry. In February, 1835, it received a charter, with the usual powers of a college. A Theological Seminary was also planned under a separate organisation, 50 acres of land secured for its benefit, a stone edifice erected of four stories, including the basement and attic, 38 feet by 42, with wings attached for the Professor's use, at an expense of $5000. A class has been organised, and Mr. Lewis Colby, a graduate of Cambridge University and also of Newton Theological Institution, Mass., has been chosen, and has entered upon the duties of Professor. The property belonging to Rock Spring Seminary goes to this Institution.

The Preparatory department of the College is organised, and contains about 60 students. Lots have been laid off from the College property and attached to the town plot, and sales made to the value of about $4000. About $20,000 was secured in the Atlantic States in 1835, for the College, and the Theological Seminary, of which $10,000 was given to the College by Dr. Benjamin Shurtleff, of Boston, Mass., and the Institution is now called "*Shurtleff College of Alton, Illinois*"—$5000 of this fund is to be invested in lands or loaned at 12 per cent. interest till it accumulates sufficiently to endow a Professorship of Oratory, Rhetoric, and Belles Lettres. The other moiety is to be expended in a building. About $10,000 have been recently pledged by members of the Baptist denomination at Alton and Edwardsville contingently, and the trustees have resolved to erect a large College building, and make other provisions for the Institution. A college class will be organised soon.

These Institutions will operate advantageously along the whole line of the Mississippi river, and especially throughout the flourishing States of Illinois and Missouri.

Situation.—The College is delightfully situated at Upper Alton, on elevated ground, two and a half miles from, and in the rear of the flourishing commercial town of Lower Alton, and twenty-four miles north of St. Louis. Thus it is nearly in the geographical

centre of the "*Great Western Valley*," and by its proximity to the junction of the three great rivers, the Missouri, the Mississippi, and the Illinois, and from the facilities now afforded by steamboat navigation, students may easily come from every Western State, and from all the Southern country bordering on the Lower Mississippi.

Preparatory Department.—There is connected with the College, a Preparatory Department, which is open to persons of any age, and at any stage of their education. It is intended to prepare boys and young men for the common business of life, or for college. In this department also special attention will be paid to those who wish to qualify themselves for the work of teachers of common schools.

Course of Study.—The course of study in the College is designed to be as thorough and extended, as at any College in the United States.

Manual Labor.—For the preservation of health, and to give both mental and physical vigor of constitution, it will be expected that each student will devote a small portion of every day to labor in the workshops and gardens, for which facilities are about being provided.

Annual Expenses.—Boarding, per week,	$1 25
Washing, per dozen,	37½
Tuition in Preparatory Department, Higher branches, per annum,	16 00
Minor branches,	12 00
In the College classes,	20 00
Room rent, fuel, and other incidental expenses not to exceed per annum,	6 00

Students will furnish their own bedding or pay a small charge for the use of a bed.

Vacations.—There will be two vacations,—the first of one week at Christmas—and the second of eight weeks in midsummer. Commencement, the 3d Wednesday in July, at the close of the spring term.

Students may enter the Preparatory Department for any period of time.

All communications making further inquiries should be addressed to *Hubbel Loomis, Upper Alton Post Office, Illinois.*

ALTON THEOLOGICAL SEMINARY.

This Institution is situated in the vicinity of Shurtleff College, yet is entirely distinct, governed by its own board of trustees, and sustained by funds obtained for that special purpose.

Its object is to aid pious young men of the Baptist denomination, called to the work of the ministry, and approved by the churches, in obtaining that education which will best qualify them to become useful ministers of the gospel.

Seminary Building.—A stone edifice has been erected and nearly finished, which, with furniture, cost about $5000, containing 24 rooms, for kitchens, store rooms, dining hall, recitation hall, rooms for two professors and families, for the steward and family, and for students.

Terms of Entrance.—Students proposing to enter the Theological Seminary will be examined by a committee appointed for the purpose, as to their religious experience, and their motives in studying with a view to the ministry; and if they have not a regular license to preach, they must bring a certificate from the church to which they belong, of their standing and Christian character, and that they have gifts to be improved.

Expenses.—No charges will be made for tuition or room rent, and only a trifling charge for the use of the library and other books to keep them in order. Boarding at present $1 25 per week. Washing 37½ per dozen. Fuel at cost.

Manual Labor.—Each student is expected to labor in the workshops, gardens or some other way at least sufficient to preserve health, and give a robust constitution, the profits of which will be to the benefit of the student. Those who are aided by public funds as beneficiaries, must pay one half their expenses in this manner. Almost every young man who is accustomed to tools may soon acquire the practice so as to pay his whole expense by labor, and not interrupt his studies.

Terms and Vacations.—There shall be three terms or sessions, two of *fourteen* and one of *fifteen* weeks. There shall be two vacations, the first at Christmas of *one* week, and and the second of *eight* weeks in summer. The Anniversary will occur on the *Thursday after the third Wednesday in July*, at the close of spring session. An examination of the students shall be held on the preceding day.

Communications may be addressed to L. Colbey, Upper Alton, Illinois.

MAINE.

MAINE BAPTIST CONVENTION.

[☞ The names of ordained ministers are in small CAPITALS—Licentiates in *Italic.*]

THE Eleventh Annual Meeting of this body was held in Portland, October 7, 1835. Officers—A. DRINKWATER, Hallowell, *President;* D. Bartlett, China, *Vice President;* A. WILSON, Portland, *Secretary;* Hezekiah Prince, Thomaston, *Treasurer.* The Convention resolved to raise for Home Missions in the State of Maine the ensuing year, a sum not less than four thousand dollars. It appears that 370 weeks of missionary labor was performed within the State, the past year, under the direction of the Convention, exclusive of the services of the Secretary—that about 425 dollars were appropriated to feeble churches—that three new churches were constituted by the labors of the missionaries—and that by them 86 persons were baptized, besides the establishment of several Sabbath Schools and Temperance Societies. The Pastoral Letter, by J. S. MAGINNIS, published with the minutes of the Convention, is an able and important document, which we should be pleased to give, did our limits permit. Unusual harmony prevailed in the counsels of the Convention during the session, and its prospects for usefulness are bright and animating.

THE NEXT MEETING of the Convention will be held with the Church in Bangor, on the Wednesday following the fourth Wednesday in September, 1836.

MAINE BRANCH OF THE NORTHERN BAPTIST EDUCATION SOCIETY, *formed September* 30, 1830, held its annual meeting in Portland, Oct. 7, 1835. Officers—RUFUS BABCOCK, Jr. *President;* J. BULLARD, *Vice President;* S. F. SMITH, Waterville, *Secretary;* J. FOGG, *Treasurer.* The whole number of beneficiaries under the patronage of this Society, is *thirteen.* The annual amount appropriated to a beneficiary will barely cover his *boarding* and *tuition* bills, so that his other necessary expenses are to be met by his own industry. The beneficiary is required to give his note, payable in one, two, and three years after ceasing to be a beneficiary, for every appropriation he receives.

MAINE BAPTIST SABBATH SCHOOL UNION.—Officers—Dea. Alford Richardson, *President;* Henry B. Hart, *Secretary;* Dea. B. Greenough, *Treasurer.* This Society is in its infancy, the Baptists in Maine having but recently organised for separate action in this department of benevolent labor. The Report of course contains no account of Schools.

HANCOCK SABBATH SCHOOL UNION, was formed January 21, 1835, auxiliary to the Maine B. S. S. U.—Officers—Dea. Simeon Milliken, *President;* JAMES GILLPATRICK, *Secretary;* George Stevens, *Treasurer.*

SABBATH SCHOOL UNION of York Association.—Officers—Archibald Smith, Alfred, *President;* Theodore Wells, Wells, *Vice President;* THOMAS O. LINCOLN, Kennebunk, *Secretary;* Dr. J. H. Pierce, Waterboro', *Treasurer.*

CUMBERLAND COUNTY FOREIGN MISSION SOCIETY.—Officers—J. BUTLER, *President;* J. BAILEY, *Vice President;* J. S. MAGINNIS, *Secretary;* D. Trull, *Treasurer.*

YORK COUNTY BAPTIST MISSIONARY SOCIETY, auxiliary to the Baptist General Convention, held its eighth anniversary at Waterboro' Jan. 8th, 1835.—Officers—HENRY SMITH,* *President;* Dea. Charles Swasey, *Treasurer;* ISAAC MERRIMAN, Wells, *Secretary.*

There are several other Foreign Missionary Societies in the Baptist Churches in Maine, which were formed in 1825, but we have no late returns from them. There is also the Female Baptist Tract Society of Portland, formed in 1827. The Female Burman Mission Society of North Yarmouth, formed in 1823. The Portland Female Burman Mission Society, formed the same year. The Female Baptist Education Society of Portland, formed in 1831, with many others.

BOARDMAN MISSIONARY SOCIETY OF WATERVILLE COLLEGE, ME.—This Society was

* Deceased.

formed Sept. 15th, 1834. Its object is, to perpetuate and increase the interest already existing in missions, both among the students of the College, and the churches of the surrounding country. For this purpose, correspondence is held with missionaries, missionary publications are taken, tracts are distributed by its members, upon the state of the heathen, &c., &c., and, at its regular monthly meetings, discussions are held, and essays read, upon various themes relative to missionary operations.

As specimens of the questions discussed, we subjoin the two following:

1st. Ought the Baptist missions in Africa to be reinforced by white missionaries sent from the northern States?

2d. Ought young men studying for the ministry, to decide early on the question of becoming foreign missionaries?

Belonging to the Society is a library, which, although it is at present small, will soon be replenished by the vigorous exertions of its members.

May the mantle of him, by whose name it is distinguished, ever rest upon it.

Zion's Advocate.—This periodical, now entering on its eleventh year, is published weekly at Portland, on a double medium sheet, by Adam Wilson, editor and proprietor. Terms $2,50 a year.—There is another Baptist paper in Maine, published at Brunswick, on a small sheet. We have never seen a copy of it, and know not its title; but we learn that it is an advocate of Christian missions and other benevolent operations.

ASSOCIATIONS AND CHURCHES.

N. B. The names of Licentiates are in *Italic*. The date affixed to the Associations is that of the latest returns. Churches without Pastors are distinguished by a —.

BOWDOINHAM ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	MEM	CON.	CHURCHES.	MINISTERS.	MEM	CON.
1 Bowdoinham	— E. Purrington	28	1782	1 Hallowell		92	1807
1 Bowdoin	Joseph Denslow	46	1788	2 Lisbon	—	48	1808
1 Litchfield	—	78	1792	2 Litchfield	—	48	1811
Lewiston	B. Cole, J. Garcelon	49	1792	3 Livermore	—	67	1812
	J. Garcelon, Jr.			Topsham	— H.Kendall	115	1815
Readfield	— R. Law, I. Case	64	1792	1 Gardiner	A. Bedell	46	1816
Fayette	C. Clark, O. Billings	138	1792	Jay	E. Nelson	94	1820
Green	D. P. Bailey	130	1793	2 Gardiner	—	21	1820
Wayne	—	68	1794	2 Bowdoinham	— D. Pierson	41	1821
1 Lisbon	—	28	1795	Winthorp	J.H Ingraham,S.Fogg	117	1824
Wales	Danl. Pierce	35	1799	Monmouth	— S. Hinkley	48	1827
Leeds	T. Francis, A. Barrows, M. Leonard, W. Foss	86	1800	2 Hallowell	J. H. Ingraham, *T. Gouldthwait*	31	1831
				Dixfield	—	21	1832
2 Bowdoin	N. Norton	135	1806	3 Gardiner	— W. Cross	33	1834

CUMBERLAND ASSOCIATION, 1835.

Harpswell and Brunswick	—	65	1786	Danville	—	49	
				Bath	Silas Stearns	219	1810
N. Gloucester	— R. C. Starr	64	1794	Scarborough	—	24	
	R. H. Noyce			Cape Elizabeth	—	26	
North Yarmouth	— J. Butler	164	1797	Poland	—	18	
1 Brunswick	— J. Bailey	90	1789	Vil. Ch. Bruns.	B. Titcomb	35	
Portland	John S. Maginnis	271	1801	Chebeague	—	25	
Minot	Geo. Ricker	69	1807	Harpswell	—	39	
Freeport	I.S.Smith, R.Mitchell	104	1807				

HANCOCK ASSOCIATION, 1835.

Eden	— *L. Higgins* 2d	148	1799	Mt. Desert	Calvin L. Carey	151	1816
1 Sedgwick	D. Nutter, D. Dodge	184	1805	Gouldsborough	—	11	
1 Bluehill	J. Gillpatrick, Wm. Johnson	158	1806	Penobscot	—	30	
				Swan Island	—	27	1817
Surry&Ellsworth	Benjamin Lord	99	1806	Amherst	W. Marshall	67	1821
Deer Isle & Isle Haut	—	137	1807	Hancock	—	91	1824
				Franklin	—	19	1824
Trenton	John King, *C. Coates, F. Desisles, G. Jordan*	154	1809	2 Bluehill	—	68	1825
				2 Sedgwick	E. Pinkham, A. Allen	95	1828
Sullivan	R. Y. Watson	124	1810	Ellsworth	—	14	1828
Orland & Bucksport	—	47	1812	Mariaville	—	56	1829
				Branch Pond	—	26	1833
1 Brooksville	Ebenezer Mirick	183	1816	Reed's Brook	—	16	1834

KENNEBEC ASSOCIATION, 1835. [Steward

1 Sidney	—	18	1791	Bloomfield	A. Drinkwater, J.	75	1804
Clinton	M.Caine, J.Spearring	42	1796	2 Sidney	Amos Lefavor	54	1801
Mount Vernon	—	56	1799	Belgrade	Elias Taylor	81	1806
Industry	— D. T. Allen	62	1802	Cornville	Seneca Stanley	97	1809
New Sharon	S. Boardman	79	1803	Farmington	—	66	1810

KENNEBECK ASSOCIATION, 1835—*continued.*

Milburn	—	24	1813	Strong	—	49	1820
Moscow	—	20	1815	Chesterville	—	34	1820
Canaan	Samuel Knox	27	1819	Anson	Francis Powers	43	1820
Waterville	S. F. Smith, B. Bisbee, C. Newton, J. C. Morrill, *H. Paine, E. Freeman*	184	1818	Madison	— *I. Morse*	32	1828
				Fairfield	—	27	1831
				Augusta	—	114	1832
				Starks	—	17	1833

LINCOLN ASSOCIATION, 1835.

1 Thomaston	Horace Seaver	154	1784	1 Whitefield	—	32	1809
Bristol & Miscon.	—	22	1792	2 Thomaston	Job Washburn	126	
1 St. George	Benj. Eames	141	1789	2 St. George	B. Eames	155	
1 Nobleboro'	P. Pillsbury, A. Flagg	171	1793	2 Nobleboro'	Ch. Blanchard	165	
Woolwich	Samuel Tyler	61	1800	Wiscasset	—	23	
Friendship and Cushing	C. T. Norcross, *Tho. Jameson*	174	1800	Waldoboro'	Samuel Chism	23	
				3 Jefferson	Wm. Burbank	54	
Warren	Phinehas Bond	169	1800	2 Whitfield	Wm. Pool, J. Jewett	97	
Vinalhaven	— *J. Boynton*	96	1804	Islesboro'	—	76	1791
1 Jefferson	— Wm. Allen	186	1808	Appleton	A. Richardson	29	
2 Jefferson	Enos Trask	58	1808	N. Castle & Alna	E. R. Warren	99	
Matinicus	—	16	1808	N. Whitefield	—	30	
1 Camden	—	35	1808	3 Thomaston	A. Kalloch	102	
2 Camden	—	38	1808	Richmond	L. C. Stevens	20	
Union	Simon Fuller	29	1801	Patrictown Pl.	—	18	
				Washington	— J. Wilson	12	

OXFORD ASSOCIATION, 1835.

Hebron	John Tripp	108	1791	Turner	J. Houghton	71	
1 Buckfield	Natha'l Chase	25	1791	Harrison	—	50	
1 Livermore	— N. Chapman, Wm. Wyman	150	1793	Oxford	—	16	
				Bethel	—	54	
Paris	James Hooper *R. Dunham*	132	1791	Hamlin's Gore	—	33	
				Woodstock&Gre.	—	37	
2 Buckfield	E. Harlow	56	1802	Paris & Woodst.	— *L. Perkins*	35	
Sumner	M. Lawrence	54	1804	2 Brunswick	—	68	
Norway	John Haynes	39		Weld	—	48	
Bridgton	Wm. O. Grant *Jacob Bray*	52	1807	Denmark	L. L. Jordan	35	
				Jefferson, N. H.	P. Chamberlain	102	
Hartford	—	63	1810	Milan, N. H.	—	30	
2 Livermore	—	22	1811	Sweden	—	13	
Peru	— *L. Cummings*	20		Andover	— *D. Knowles*	14	
Canton	—	12					

PENOBSCOT ASSOCIATION, 1835.

Harmony	—	65		Bangor	Thomas Curtis	155	
Etna & Carmel	J. Hatch, *I. Boynton, jr*	106		Enfield	— Amos Messer	65	
1 Hampden	H. Hawes, O. Briggs	105		Bradford	—	51	
Charleston	J. Millet, J. Roundy, Henry Hale	147		Monson	—	38	
				Levant	T. B. Robinson	46	
Guilford	— Tho. Macomber	59		Kirkland	—	17	
Parkman	Zenas Hall	118		2 Hampden	—	70	
Athens	— *Rufus Jones*	61		Greenfield & No. 1	—	35	
Dover	— N. Robinson, *Alfred Lathrop*	80		St. Albans	— W. Oaks	27	
				Abbot	—	18	
Cambridge	—	73		Lincoln	—	20	
Corinth	R. C. Spaulding S. Dexter	80		Lee	—	21	
				Blanchard	—	29	
Corinna	B. P. Winchester	25		Plymouth	Edward Carter	30	
Sangerville	A. Clark	57		Foxcroft	—	28	
Atkinson	— Jon. F. Page	33		Garland	—	14	
Dexter	— Enoch Hunting	71		Stetson	— David Steward	13	
Palmyra & *St. Al.*	— Joseph Roberts	51		Pittsfield	Daniel McMaster	23	
Newport	— R. Coburn	56					

WALDO ASSOCIATION, 1835.

1 Vassalboro'	Jesse Martin	84	1788	Knox	I. Hall, J. Jewett *E. S. White*	70	
2 Vassalboro'	—	53					
1 China	Daniel Bartlett	238		Searsmont	—	15	
2 China	William Bowler	79		Belfast	—	64	1809
1 Palermo	Eph. H. Emery	39	1805	Hope	— L. Rich	76	1795
2 Palermo	Eph. H. Emery	40	1809	Waldo	—	37	
Albion	— D. Stevens, Nath'l Copeland	90		Windsor	—	81	
				Frankfort	—	34	1808
Freedom	— Eliab Coy	67		Monroe	Robert Lambert	28	
Montville	— Joseph Palmer	64	1807	Prospect	—	20	
				Dixmont	—	51	1810

WASHINGTON ASSOCIATION, 1835.

Columbia	—	43	1786	Jonesboro' and Addison	—	72	1819
Cherryfield	Wilson C. Rider, E. W. Garrison	86	1796			76	
				Lubec	—		
Eastport	J. B. Hague	142	1801	Cutler	—	52	1817
Steuben	—	37	1806	Crawford	—	52	1825
Machias Port	— Wm. Beckwith	131	1810	Addison	John Billings	171	1826

WASHINGTON ASSOCIATION, 1835—*continued.*

Cooper	—	27	1828	Harrington	Benjamin Buck	53	1833
Pembroke	Charles Emerson	53	1829	East Machias	—	43	1834
Charlotte	—	43	1829	Hodgdon and No. 10	Elisha Bedell	78	1835
Calais	J. Huckins	44	183-				

YORK ASSOCIATION, 1835.

S. Ber. & York	Nath'l Littlefield	55		South Berwick Vil. Church	Joseph Ballard,	200	
Sanford	Gideon Cook	165	1772	North Buxton	—	87	
Wells	Isaac Merriam	165	1780	Hiram	J. Chadbourne	21	1810
Lyman	—	70	1782	Effingham, N. H.	—	22	
Waterboro' and Alfred	Willard Glover	148		Acton	— W. Godding	105	
Cornish	T. Remick	37	1792	Saco	Clark Sibley	51	
Limerick	— J. Roberts	30	1796	Cape Neddick	—	55	
Parsonsfield	Wentworth Lord, Wm. N. Mason	81	1796	1 Newfield	—	19	
				2 Newfield	—	23	1807
Lebanon and N. Berwick	— A. Flanders, Zebedee Delano	76	1801	2 Sanford	—	41	
				2 Waterboro'	A. Clark	21	
Limington	John Seavy	88	1802	Freedom, N. H.	—	23	
Kennebunk	Shubael Tripp	30		Somersworth "	Abner Goodell,	104	
Shapleigh	Jos. Gilpatrick	133		Biddeford	—	10	
Kenebunkport	Reuben Milnor	97		Kennebunk Vil. Church	Tho. O. Lincoln	30	
Hollis	John Hubbard	47	1807	Milton	—	51	

SUMMARY.

ASSOCIATIONS.	Ch's.	D.Ch's	O.Min	Lic.	Bapt.	Total.	Const.	MEETINGS IN 1836.
Bowdoinham -	26	15	24	3	38	1707	1787	Winthrop, September 28.
Cumberland - -	14	7	8	1	23	1243	1810	Harp. & Bruns, August 31.
Hancock - -	22	14	11	4	25	1904	1835	Ellsworth, September 7.
Kennebec - -	22	13	16	4	87	1254	1829	Farmington, September 7.
Lincoln - -	30	12	17	6	45	2422	1804	Thomaston, September 21.
Oxford - - -	25	14	11	4		1221	1828	
Penobscot - -	35	28	22	4	79	1896	1825	Dexter, September 13.
Waldo - - -	19	13	10	1	149	1230	1827	Montville, August 31.
Washington -	17	11	7		56	1203	1835	Steuben, September 20.
York - - -	27	8	23	1	141	1885	1776	Shapleigh, August 23.
	237	135	149	28	643	15,965		

REMARKS.—Four churches in York Association and two in Oxford, embracing 332 members, are in New Hampshire. Deducting these there remain in the State 237 associated churches—149 ordained ministers—28 Licentiates—and 15,965 members. The number added to the churches by baptism during the last associational year was only 643, exclusive of a few additions to the Oxford Association, the returns of which we have not seen.

Of the 149 ordained ministers 99 only are pastors, and a considerable proportion of the remaining 54 come under one of the following classes :—1. Such as together with preaching, are engaged in other important services, as the Agent of the Convention, Bible Agent, the President and a Professor in the College, &c. 2. Men venerable for their labors in the Church, but whose age and infirmities do not admit of a Pastoral charge. 3. Active men, who devote their whole time to the ministry, and are doing more than the labors of an ordinary pastor by supplying statedly several churches. We might perhaps estimate this latter class of ministers at 15, and that they furnish a stated supply a part of the time to 30 churches.

UNION ACADEMY—at Kennebunk.—All the information we have respecting this Academy, is from one who attended the public examination, August 24, 1835.

" The examination took place in the neat and commodious hall in the second story of the Academy building. The male department was examined in the forenoon, and the female department in the afternoon. Classes were examined in spelling, reading, arithmetic, geography, grammar, book-keeping, history, natural philosophy, chemistry, astronomy, algebra, natural theology, intellectual philosophy, French, Latin, and Greek. In all these branches, from the lowest to the highest, the pupils appeared very well.

" It was manifest that the teachers had been faithful in performing their interesting, but arduous duties. Their aim seems to have been to discipline the mind and to prepare it for useful action rather than merely to cultivate the powers of memory, and to fill it with a mass of ill-arranged knowledge.

" The plan pursued by the three associate principals, is well adapted to give a thorough education. Mr. C. Parker, Mr. M. Burbank, and Miss Ruth S. Robinson, are associated together in one board of instruction. Judging by this examination, the public have

abundant reason to put confidence in their ability as instructors. I am pleased to be able to say that during the last term considerable interest has been felt by the members of the Academy on the subject of religion. There is reason to believe that a number of them have obtained that fear of the Lord, which is the beginning of wisdom. Several have expressed a hope that they have passed from death unto life, and have determined to press on in the path to heaven. There is a seminary prayer meeting held weekly, which is attended by the Preceptors, which seems to have exerted a very good influence. On the whole, the claims of this Academy upon the support of the public, especially the Baptist denomination, seem to be well sustained, and doubtless they will be met."

BAPTISTS IN EASTERN MAINE.

The principal part of the following sketch is taken from Zion's Advocate.

Forty years ago, Baptist sentiments were scarcely if at all known in Maine. The whole ground, so far as it was occupied at all, was occupied by Pedobaptists.

Previous to the year 1804, it appears that the Bowdoinham Association was the only one, with the exception of York, which existed in the State. At its annual session in 1804, it appears that the Association deemed it expedient to divide. Accordingly, the churches east of the Kennebec river, and one at least west of it, were dismissed. In 1805, these churches, together with others recently organised, were formed into the Lincoln Association.

This body, at its annual session in 1806, numbered but 21 churches, and 1151 members. But notwithstanding all the obstacles with which they had to contend, they increased rapidly. "The Lord added unto them daily." In 1805, the first Baptist church in Sedgwick—a church of 128 members, which with its excellent pastor, the late Daniel Merrill, had recently renounced the Pedobaptist faith, and adopted the "faith once delivered to the saints," united with this body at its organisation.

In 1818, this Association had so increased that it numbered 61 churches, and 3499 communicants. Thus it appears, that within the short period of twelve years, the Baptist churches east of Kennebec river, increased from 20 to 61; and it also appears that several small churches were gathered in this section during this time, which did not then unite with the Association. During the same period, the communicants increased from 1151 to considerably more than 3500.

This Association, at its annual session in 1818, having become large and extensive, thought proper to divide; and by mutual agreement, the churches east of the Penobscot river were dismissed to form an independent body by themselves. Since that time the Lincoln Association has been twice divided, and the two Associations, Penobscot and Waldo, have been set off from it. The latter of these (Waldo,) at its last session, numbered 18 churches, and 1230 communicants. The former (Penobscot,) at its last session numbered 35 churches, and 1896 communicants. Whilst the parent body (Lincoln,) still numbered at its last session 30 churches and 2422 communicants.

The churches east of the Penobscot river met by a delegation in Bluehill, on the 12th of November, 1818, and organised themselves into a body to be called the Eastern Maine Association. This body at its first annual session in October, 1819, embraced 15 churches and 1042 communicants. To this body the Lord has been signally gracious. It was not only small in its beginning, but came into existence under many disadvantages. All the most important places in this region, were occupied by the Pedobaptists, before Baptist sentiments were ever known in this section. Added to this, the territory was large—the population sparse, and Baptist ministers few. But the little few were not disheartened by all the forbidding circumstances of the case. No, far from it—they were indefatigable in their labors to win souls and promote the cause of Christ, and propagate the pure principles of the Bible. To the extent of their ability, they "went every where preaching the word." Nor did they go alone. The Lord sent them where he himself was disposed to go. He wrought with them, "confirming the word by signs following." The churches already gathered have been much enlarged, several of them divided and others gathered, so that at its annual session in September, 1834, the Eastern Maine Association embraced 38 churches, and 3209 communicants.

At this meeting it was deemed expedient by this Association, in consideration of the extent of territory over which it was spread, the number of its churches, and the benefit that would probably result, to divide. Accordingly the Association was divided by a unanimous vote. The original name was dropped and the two Associations assumed the names of the respective counties in which they were located—Hancock and Washington. Of the 38 churches embraced in these two Associations, 22 are in Hancock, and 16 in Washington. In the latter Association, most of the churches are destitute of pastors.

The churches in Hancock Association are better supplied, there being 12 ordained

ministers connected with it; besides these, there are eight candidates for the ministry—some of whom are licensed, and preaching most, or all of their time, and others are in a course of preparatory study.

SECOND BAPTIST CHURCH, PORTLAND.—A number of members from the First Baptist Church in Portland, having been constituted into a church, have purchased the theatre in that city, for the sum of $5000. The expense of altering and fitting it up as a place of worship, will require the additional sum of $2000.

The First Church, which is now under the pastoral care of John S. Maginnis, has been much blessed the past year.

WELLS.—The first Baptist church in Wells was constituted in 1780; and at that time the members resided in Wells and North Berwick. After a few years they were divided by having a church established in both towns. A few years after the church was constituted, they called Mr. Joseph Eaton to ordination. Mr. Eaton was a member at the constitution of the church, and had an acceptable gift, which he improved in social meetings several years previous to his ordination. He continued in the exercise of his gift with various success until 1820, when feeling himself unable, through increasing infirmity, to discharge the duties of a pastor, he resigned the office. After this he preached occasionally as health and circumstances permitted, until his decease on the 27th of December, 1831, aged 83 years, and in the 34th year of his ministry. His end was peace.—Elder Oliver Barron succeeded him from 1820 to 1828. From 1828 to 1830, the church were supplied by Elder Flanders and others. In 1831, they invited Isaac Merriam to settle with them. At that time the church contained twenty-six members, six of whom were males. He accepted the invitation. The Lord poured out his Spirit upon the people, and large additions were made to the number of his disciples, so that in four years Elder Merriam had baptized one hundred and fifty-one in the fellowship of that church, besides six in other churches. The church approve and have aided the benevolent movements of the day.

BAPTIST CHURCH IN ATHENS.—Athens is twenty miles N. E. of Norridgwock. It began to be settled in 1799. The Baptist Church here was organised Sept. 17, 1819, with eleven members—five males and six females. They never had a settled pastor. In 1821 '22, Elder John Dagget preached with them part of the time. In 1825, Elder T. Lord joined the church. He was born in Berwick, Me. He preached with this church most of the time for two years; and was at this time upwards of eighty years old. He was a pious man, and manifested much anxiety for the conversion of sinners. He died March 29, 1834, being almost 86 years old.

Elder Seneca Stanley has preached with this church for several years one-fourth of the time; and the church enjoyed many happy seasons while sitting under his ministry. In June, 1833, the church held a protracted meeting, and it was blessed of God to the quickening of his children and to the conversion of sinners. That season will be long remembered by many. Forty-five joined the Baptist Church in Athens, three the Harmony Church, one the Free-will Church, and three the Methodist—making 51 baptized that season. Elder Nathaniel Copeland succeeded.

NEW HAMPSHIRE.

CONVENTION.

The ninth annual meeting of the New Hampshire Baptist Convention was held at Deerfield, October 20, 1835. Officers—John Atwood, New Boston, *President;* Oren Tracy, Newport, *Vice President;* Ebenezer Jackson, Cornish, 2d do.; Mark Carpenter, Milford, *Corresponding Secretary;* Edmund Worth, Concord, *Recording Secretary;* Dea. William Gault, Concord, *Treasurer;* Gibbon Williams, Dover, *Permanent Missionary.* The Convention employed 14 missionaries a part of the time during the year, made appropriations to 13 feeble churches, and disbursed the following sums: for Foreign Missions, $ 500; Domestic Missions, $ 1071 84; General purposes, $ 1415 47; Education, $ 193 81. The next session of the Convention will be held at Milford, on the third Tuesday in October, 1836, at 1 o'clock. Samuel Cook to preach the annual sermon.

All the acknowledged institutions of benevolence receive liberal support. An excellent spirit—a spirit of holy enterprise, pervades the churches. The subject of ministerial education has largely and justly engrossed their affections. They resolved to reject no young man of suitable qualifications who shall apply for aid in the prosecution of his studies.

NEW HAMPSHIRE BRANCH of the Northern Baptist Education Society, held its fifth annual meeting at Deerfield, Oct. 22, 1835. Officers—Josiah Quincy, Rumney, *President;* SAMUEL COOK and J. OSGOOD, *Vice Presidents;* D. T. PRATT, Nashua, *Secretary;* Dr. Calvin Cutter, Nashua, *Treasurer.* The number of beneficiaries sustained by the funds of the society is *fourteen.* Receipts, $440 29. Expenditures, $621 49.

NEW HAMPSHIRE BAPTIST SABBATH SCHOOL UNION held its seventh annual meeting at Deerfield, Oct. 22, 1835. Officers—ELI B. SMITH, New Hampton, *President;* J. NEWTON BROWN, Exeter, *Corresponding Secretary;* LEONARD TRACY, Claremont, *Rec. Secretary;* William Richardson, Concord, *Treasurer.* The successful operations of this Union have been attended with very beneficial results. They have six Branch Unions, 104 schools, 1000 teachers, 6250 scholars, 1500 Bible class pupils, 12,000 library volumes, and 550 added to the church by public profession. The following is taken from the conclusion of the Report: "Brethren, and friends of Sabbath schools, return to the congregations and churches to which you belong, and *tell them that while God is converting* ONE *in every* TWELVE *in a single year, you cannot be willing that half of our beloved youth should be absent from the blessed school for a single year to come.* Tell that what will take *five* years at the present rate of exertion, it would be far more noble and happy to do in ONE. Tell them that by looking up to Heaven, and in the Divine strength doing this, they will set an example that may thrill through every State of the Union, and rouse ten thousand hearts and hands to similar efforts of glory to God in the highest, and good will to perishing men. Tell them that the report of our unexampled union and energy has gone abroad; that many eyes on earth and in heaven are upon us; that a city which is set on a hill cannot be hid; that the example of the baptized churches of New Hampshire, (few and feeble as they are compared with those of other States,) should be elevated as the tops of their own White Hills—firm as the granite of their foundations—pure and bright as their snowy peaks when they flash back the beams of the morning sun, or glow afar in the warm still light of evening—the image of all that is holy, luminous, and sublime in creation."

NEW HAMPSHIRE BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY held its first anniversary meeting at Deerfield, October 22, 1835. Officers—William Wallingford, *President;* A. T. Foss, *Secretary;* E. WORTH, *Treasurer.* Tracts on hand, $108 58. Receipts, $100 47.

ROCKINGHAM ACADEMY—at Hampton Falls.—The Academy building is large and elegant—has two apartments, the upper story for females and the lower for males. It is located at the head of a neat little village, in view of the ocean, with the scenery of the surrounding country most delightful. The building was erected by the inhabitants of Hampton Falls, and presented by them to the Portsmouth Baptist Association, to be under the superintendence of nineteen Trustees, six to be chosen by the original proprietors, and thirteen by the Association, annually. It was opened for the reception of students on Wednesday, September 10th, 1834, and the first term commenced on that day with 60 scholars, 27 females and 33 males. An address was delivered on the occasion by B. Stow of Boston.

Mr. OLIVER AYRE is Principal of the male department. Mr. JOHN S. LADD, a graduate of Dartmouth College, Assistant; Miss E. C. GARLAND and Miss M. P. MERRIAM, associate Principals in the female department. The number of scholars in both departments last year was 104.

Board may be had in good families for from $1 25 to $1 33 a week. Parents and scholars coming into the place will call upon Richard Dodge, Esq., who will give directions to places for board.

Tuition, $3 60 for twelve weeks; addition of $1 for higher branches.

HANCOCK ACADEMY.—A new academy, under the patronage of the Dublin Association, will be opened for instruction in September, 1836. This academy is to be located in Hancock village, on a beautiful plain, affording to the eye a pleasant scenery of the surrounding country. It is expected that board will be afforded as low as at any academy in the State. The village of Hancock is about an equal distance from Connecticut and Merrimack rivers, being thirty miles from each, and is on the stage road from Charleston, N. H. through Nashua and Lowell to Boston; and also on the stage road from Concord to Peterborough, which intersects the Brattleborough line. The plan of the academy is designed for a male and female department, and will accommodate about one hundred in each. The building is to be 40 by 50 feet, containing an upper and lower story, which will include select rooms for various accommodations. Considering the location of this academy, in an important part of the State, we believe it will receive a liberal patronage from the public.

THE NEW HAMPSHIRE BAPTIST REGISTER is published weekly at Concord, by EDMUND WORTH, under the patronage of the Convention. Terms $1 payable in advance. It entered upon the 6th volume January, 1836.

ASSOCIATIONS AND CHURCHES.

DUBLIN ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONST.
Mason	—	Mason		34	1786
Dublin	E. Willard, H. W. Strong	Dublin	1	60	1785
Sullivan	— *A. Fish*	Sullivan	3	33	
Hancock and Society Land	F. Page, C. Farrar,		5	47	
Washington	D. Gage	Washington	15	111	
Fitzwilliam	D. S. Jackson	Fitzwilliam		22	
Swanzey	J. Woodbury, N. Bolles, J. Bailey	Swanzey	5	114	
Jaffrey,	A. Belkap	Jaffrey	6	96	
Westmoreland,	—	Westmoreland		33	
Fitz'm and Troy	— D. S. Jackson	Troy		26	
Chesterfield	—	Chesterfield		19	
Nelson,	— A. Fish	Nelson		20	
Peterboro'	G. Daland, J. Wilson	Peterboro'	8	70	
Hinsdale	—	Sunderland	5	68	
Keene Union	—	Keene		34	

MEREDITH ASSOCIATION, 1835.

1 Meredith	—*A. M. Swain*	Meredith		92	1780
Rumney	N. Nichols	Rumney	23	218	1780
1 Sanbornton	N. Hooper	Sanbornton	15	261	1791
Canaan	Geo. Evans	Canaan		113	1802
Hebron & Groton	B. Burrows		27	174	1805
Peeling	B. Ropes	Peeling	7	76	1807
Danbury	—	Danbury	3	69	
New Hampton	J. Higbee, E. B. Smith		10	89	1821
2 Sanbornton	*D. Mattison*		33	141	
Campton	J. R. Goodenough	Campton	22	136	1827
Dorchester	—Joseph Wheet	Dorchester	2	44	1828
Haverhill	—	Haverhill	1	31	1830
Lyme	S. Coombs	Lyme	50	137	1831
New Chester	J. Clement	New Chester	21	75	1831
2 Meredith	—		13	69	1831
Alexandria	—		2	19	
Meredith and Sanbornton	*H. Havens*		4	31	

MILFORD ASSOCIATION, 1835.

Londonderry	E. Willmarth	Londonderry	12	86	1799
Hudson	B. Pease, E. S. Marsh		6	147	1805
Milford	M. Carpenter	Milford	52	190	1809
New Ipswich	A. Merriam	New Ipswich	35	90	1814
Wilton	J. Cannon	Wilton	4	77	1817
Goffstown	J. Peacock	Goffstown	66	153	1820
Dunstable	D. D. Pratt, *S. C. Pratt*	Dunstable	53	234	1822
New Boston	A. T. Foss	New Boston	46	123	1825
Mason Village	B. Knight	Mason Village	7	81	1828
Dunbarton	S. Pillsbury	Dunbarton	1	24	1828
Amherst	—	Amherst	11	23	1829
Lyndeborough	L. Kimball	Lyndeborough	15	53	1826
Hillsborough	—	Hillsborough	4	116	1820
Antrim	J. Davis	Antrim	8	35	1827
Bedford	— S. Abbott	Bedford	6	39	1835
Francestown	J. Atwood	Francestown	2	10	1835

NEWPORT ASSOCIATION, 1835.

Newport	O. Tracy	Newport	8	276	1779
Alstead	P. Davison	Paper Mill Vil.	6	99	1790
New London	—	New London	1	280	1788
Cornish	O. Barron, A. Kendrick	Cornish Flat	87	257	1788

NEWPORT ASSOCIATION, 1835—*Continued.*

Goshen	—	Goshen	3	49	1802
Acworth	— *D. Cummings*	Acworth	6	74	1800
Claremont	L. Tracy	Claremont	27	134	1821
Lempster	E. Miner	Lempster		25	1822
Hanover	J. E. Strong	Hanover Centre	6	109	1790
Unity	L. Walker	Unity		30	
Plainfield		Plainfield	29	63	

PORTSMOUTH ASSOCIATION, 1835.

Newtown	W. Norris		11	78	1755
Brentwood		Brentwood	6	121	1771
Exeter	J. N. Brown	Exeter	3	99	1800
Deerfield	B. Wilcox	Deerfield	26	148	1817
Chester	— *J. Burden*	Chester	1	102	1820
Portsmouth	— *C. C. Hayes*	Portsmouth	13	65	1826
Northwood	G. W. Ashby	Northwood	13	65	1828
Dover	B. Brierly	Dover	20	70	1828
Seabrook and Hampton Falls	S. Cooke, *O. Ayer*	Hampton Falls	15	50	1828
S. Hampton	J. Wheeler		5	44	1830
Stratham	—	Stratham		20	1831

SALISBURY ASSOCIATION, 1835.

Hopkinton	—	Hopkinton	32	141	1771
Sutton	—	Sutton	33	93	1782
1 Weare	— L. E. Caswell	Weare		75	1783
Gilford	— Daniel E. Jewett	Gilford	3	52	1811
Bow	— J. A. Boswell	Bow	6	125	1816
Gilmantown	P. Richardson	Gilmantown	9	116	1818
Concord	E. E. Cummings, E. Worth	Concord	2	148	1819
Pittsfield	J. Richardson	Pittsfield	16	74	1819
Bradford	—	Bradford	12	41	1821
Springfield	—	Springfield	1	31	1823
Wilmot	P. C. Himes	Wilmot	10	32	1823
2 Weare	L. E. Caswell	Weare	5	41	1830
Salisbury	S. Everett	Salisbury		110	1831
Warner	G. W. Cutting	Warner	9	53	1833
Henniker	E. T. Winter	Henniker	8	52	1833

UNASSOCIATED CHURCHES, 1835.

Jefferson*	P. Chamberlin	Jefferson	13	102	
Milan*	—	Milan	15	30	
Northumberland	E. Megregory	Northumberland	29	41	
Efingham†	—	Efingham		22	1808
Freedom†	—			23	
Milton Mills†	—	Milton Mills		31	
Richmond	— *E. Hall*	Richmond		14	1835
Somersworth†	A. Goodell		17	104	

* Belong to Oxford Association. † Belong to York Association.

SUMMARY.

ASSOCIATIONS.	Ch's.	D. Ch's.	O. Min.	Lic.	Bapt.	Total	Const.	MEETINGS IN 1836.
Dublin	15	7	8	10	48	765	1809	Peterborough, Sept. 7.
Meredith	17	7	13	3	233	1775	1789	Sanbornton, 2 ch. Sept. 14.
Milford	16	3	14	1	328	1481	1827	New Ipswich, Sept. 28.
Newport	11	4	8	1	173	1371	1828	Newport, Aug. 24.
Portsmouth	11	4	7	6	108	942	1828	Exeter, Oct. 5.
Salisbury	15	7	10		146	1184	1818	Henniker, Sept. 21.
Other Churches	8	5	3	1	74	367		
	93	37	63	22	1110	7885		

REMARKS.—The number of churches in New Hampshire is 93, ordained ministers 63, churches without pastors 37, baptisms in 1835, 1110 whole number of members 7885. All the churches are increasing their efforts in every department of Christian enterprise, and they are consequently blessed with an increase of numbers and moral influence.

Portsmouth is the principal town and the only seaport in the State of New Hampshire. It is the half-way place between Portland and Boston. In 1830, it contained a fraction over 8,000 inhabitants. The population it is thought has not varied materially since that time. They have nine houses of public worship, belonging to eight different denominations, viz.: Baptists, Congregationalists, Methodists, Episcopalians, Free-will Baptists, Christians, Unitarians, and Universalists. The only denomination having more than one place of worship is the Congregationalists, who have two, though both congregations are said to be small. The Baptist Church is only of eight years' growth. A little church of eight members was constituted in 1826. The year following, Baron Stow, now of the Second Baptist Church in Boston, was ordained their pastor. The next year, 1828, was built their present house of worship. It is well situated, and is a neat, firm, and well finished building of brick, and contains 100 pews, and cost $10,000.

When Mr. Stow commenced his labors among this people in 1827, the church had 13 members—at the time of his ordination 27: after five years' labor among them he left a church of 103. And this abundant increase, it will be remembered, was in a place of stationary rather than increasing population. The same remarks may be made in respect to their advancement under their late pastor, Luther Crawford, now assistant Secretary of the Baptist Home Mission Society.

VERMONT.

BAPTIST CONVENTION.

The tenth anniversary of the Convention was held at Jericho, October 21, 1835. Officers—Daniel Packer, Mountholly, *President;* A. Sabin and J. Merriam, *Vice Presidents;* Willard Kimball, Brandon, *Corresponding Secretary;* C. A. Thomas, Brandon, *Rec. Secretary;* John Conant, Brandon, *Treasurer.* The Convention have learned from experience, that in order to carry on their benevolent operations efficiently, it is necessary to have a general agent, who shall devote all, or the greatest portion of his time, to the procuring of subscriptions and the collection of funds. In this service Alvah Sabin, pastor of the church in the town of Georgia, was engaged a considerable part of last year. Seven or eight missionaries were employed by the Convention during a part of the year, and the result of their labors was glorious.

The next annual meeting of the Convention will be held at Windsor on the *third* Wednesday in October, 1836.

The Vermont Branch of the Northern Education Society held its fifth annual meeting at Jericho, October 23, 1835. Officers—J. D. Farnsworth, *President;* Samuel Eastman, *Vice President;* R. Fletcher, *Treasurer;* J. M. Graves, *Secretary;* with thirteen Directors. The number of beneficiaries under the patronage of the society last year was twenty-five. Each is required to give to the Secretary a note for the money he receives, payable in three equal instalments, in one, two, and three years after he has ceased to be a beneficiary. The amount paid for the benefit of beneficiaries during the year was $631 92. The annual meeting is held in connection with that of the Convention.

Vermont Literary and Scientific Institution.—This institution is located in the village of Brandon, Rutland county, west of the mountains. The site is elevated, healthful, and pleasant. It embraces about thirty acres of land, given by the inhabitants of Brandon, on which is a substantial dwelling house, and a college edifice of brick, 100 feet by 40, three stories high. Good board may be obtained in the village for $1 25 per week. We regret exceedingly the want of more specific and detailed information respecting this institution, which we regard as one of no ordinary importance and respectability. Further information may be obtained from John Conant, Esq., Brandon.

Black River Academy, located in Ludlow, on the east side of the mountains, is under the patronage of the Baptist denomination; but like other institutions of this character,

affords equal advantages to all who may wish to enjoy its benefits. It was opened for the reception of students on the 9th of March, 1835. The seminary building is a brick edifice, two stories high, 60 feet by 30. It has two departments.

The Male Department is under the instruction of Mr. Norman N. Wood, late of Middlebury College, as Principal, and Messrs. Zebulon Jones and N. S. Boynton, Assistants.

The Female Department is under the instruction of Miss S. M. Griggs, Principal, and Miss J. P. Gilson, Assistant.

We find in the catalogue the names of 180 students.

Expenses.—Tuition, for common English studies, $3 per quarter; higher English studies and Ancient Languages, $3 50; Modern Languages, $4; Music and Drawing, a small additional charge.

Board, inclusive of room and washing, can be obtained in respectable families for $1 25 per week. Students preferring to room in the institution, can be furnished with rooms at a small expense.

Sessions.—The academical year is divided into four sessions of eleven weeks each. The first commencing three weeks from the Monday preceding the third Wednesday in August. The second on the last Monday in November. The third on the last Monday in February. The fourth on the first Monday in June.

Apparatus, &c.—A very complete and convenient set of Astronomical, Chemical, and Philosophical Apparatus has been obtained, among which is included an elegant mounted Refracting Telescope; also several other prime articles. An excellent Piano has been furnished the institution during the last term.

Lectures.—A course of appropriate lectures will be given on Chemistry and Natural Philosophy; and occasional lectures on other subjects of interest to the school.

Examinations.—There will be at least two public examinations during the year, before a Committee of the Corporation, and such other persons as choose to attend.

J. M. Graves, Pastor of the Baptist church, Ludlow, is Secretary of the Corporation.

The Leland English and Classical School is located at Townsend. This institution has also a good brick building, and it is believed that the advantages presented by it for acquiring a thorough education are second to those of no similar institution in the State.

The Vermont Baptist Sabbath School Union held its sixth annual meeting at Jericho, Oct. 1835. Officers—J. Merriam, Passumsic, *President;* Dea. Samuel Griggs, Rutland, *Treasurer;* Joseph Freeman, Cavendish, *Cor. Secretary;* C. W. Hodges, Springfield, *Rec. Secretary.* We have no report of the state of the Sabbath school cause in the churches. It is known, however, that many of the churches are actively engaged in this cause—that there are flourishing schools in the denomination in the State—and an increasing interest in the religious education of the rising generation.

Vermont Telegraph—a weekly religious newspaper, commenced in September, 1827, and now published at Brandon by Mr. Orson S. Murray, editor and proprietor. Terms, $2 per annum, in advance.

ASSOCIATIONS AND CHURCHES.

ADDISON ASSOCIATION, 1835.

CHURCHES.	PASTORS.	POST OFFICES.	BAP.	MEM.	CONST.
Whiting	—	Whiting	1	91	
Middlebury	—	Middlebury	7	65	1809
Bristol	W. W. Moore	Bristol	2	82	
Ferrisburg	J. A. Dodge	Vergennes		24	
Monkton	M. D. Miller	Monkton		47	1793
Bridport	S. Fletcher, E. Halping	Bridport	3	122	
Addison	B. Carpenter	Addison	21	150	
Panton	J. Ten Brocke	Panton	3	88	
Weybridge	J. Wright	Middlebury	5	54	
Cornwall	A. Case	Cornwall	20	103	
Charlotte	—	Charlotte		32	
Shoreham	—	Shoreham		31	1794
Orwell	—	Orwell	43	98	

BARRE ASSOCIATION—1835.

E. Bethell	—	East Bethel	4	76	
Braintree	—			36	
Chelsea and Tunbridge	—		1	16	
E. Roxbury	—			18	
Rochester	—	Rochester		24	
Randolph	A. Arnold	Randolph	4	20	
Sharon	J. Parker	Sharon	3	50	
Topsham	F. Blood	Topsham	7	17	
Thetford & Fairlee	J. Huntington	Post Mills village		106	
W. Roxbury	—		4	24	
Williamstown	—	Williamstown	16	66	

DANVILLE ASSOCIATION.

Coventry	—	Coventry	12	80	1809
Lunenburgh	P. Chamberlain	Lunenburgh	15	85	1811
Passumsic	J. Merriam	Passumsic	3	205	1811
Danville	I. D. Newell	Danville	20	113	1788
Irasburgh	A. Dodge	Irasburgh	6	70	
Troy and Potton	P. Powell	Troy	30	159	
Newport	H. Clark	Newport	25	91	
Lyndon	—	Lyndon Centre	2	21	
Eaton, L. C.	E. Mitchell		2	48	
Burke & Sutton	—	Burke		34	
Hatley and Stan.	—	Derby	14	78	
Derby	M. Cheney, W. M. Guilford	Derby	21	122	1808
Marshfield	—	Marshfield		34	
Craftsbury	—	Craftsbury		20	1831
Hardwick	M. Grow	Hardwick	2	54	1831
Albany	—	Albany	7	22	
Barnston, L. C.	J. Baldwin		12	41	

FAIRFIELD ASSOCIATION.

Fairfield	—	Fairfield	5	31	1793
Georgia	A. Sabin	Georgia	4	88	1793
S. Fairfax	J. Huntly	Fairfax		75	
Fletcher	E. Butler	Fletcher		48	
Berkshire	P. Chase	Berkshire	1	42	
Enosburgh Falls	M. Flint	St. Albans	2	62	
N. Fairfax	D. Sabin			34	
Enosburgh	L. Cole	Enosburg		51	
Franklin	J. Spaulding	Franklin	2	41	
Richford	—	Richford		72	
Stanbridge	— *A. Ridler*	Berkshire	2	43	
N. Fairfield	—		4	52	
Montgomery	—	Montgomery		34	
Laprairie	—			17	
Dunham	—			14	

ONION RIVER ASSOCIATION, 1835.

Jericho	—	Jericho	1	165	
Essex	—	Essex		67	
Richmond	D. Bennet	Richmond		37	
Johnson	A. Stone	Johnson		102	
Cambridge	—	Cambridge		110	1793
Morristown	—	Morristown		58	
Hinesburg	John Ide	Hinesburg	1	84	
Sterling	—		23	27	
Williston	—	Williston		20	
Milton	J. C. Bryant	Milton		34	
Huntington		Huntington		23	
Waterbury	A. Angier	Waterbury	2	84	
Westford	—	Westford		84	
Waitsfield	—	Waitsfield	3	15	
Burlington	—	Burlington	1	17	
Colchester	—	Colchester	2	14	

SHAFTSBURY ASSOCIATION, 1835.

Arlington	—	Arlington	2	70	
Bennington	S. B. Willis	East Bennington	3	107	
Hoosick, N. Y.	Israel Keach	Hoosick, N. Y.	4	206	1785
Manchester	S. Kenney	Manchester	1	85	
Pittstown, N. Y.	— *W. Sherman*	Pittstown, N. Y.	3	74	1784
Pownal	E. Dutcher	Pownal	59	107	1773
1 Shaftsbury	I. Matteson	North Bennington	1	175	1768
2 Shaftsbury	R. R. Bennett	Shaftsbury		60	
3 Shaftsbury	W. Walker	Shaftsbury	24	132	
Stamford	—	North Adams, Ms.	36	76	

VERMONT ASSOCIATION, 1835.

Brandon	C. A. Thomas	Brandon	1	214	1788
Rutland	H. Proctor	Rutland		105	
Poultney	S. C. Dillaway	East Poultney		167	1785
Middletown	E. S. Soullard	Middletown		122	1782
Ira	J. Peck	Ira		140	1782
Benson	—	Benson		35	
Westhaven	R. Sawyer	Westhaven		41	
Hubbardton	L. Huntly	Castleton		97	1787
1 Wallingford	—	Wallingford		72	
Pittsford	J. Packer	Pittsford	2	20	1783
W. Clarendon	—	Clarendon		80	
Danby	—	Danby	6	35	
Dresden	—			50	
Tinmouth	—	Tinmouth		13	

WINDHAM ASSOCIATION, 1835.

Putney	F. Moore	Putney		56	1785
Halifax	Samuel Fish	Halifax	2	154	1784
Marlb. & Newfane	P. Howe	Williamsville	1	150	
Dummerston	J. Packer	Brattleboro'	1	116	1783
Guilford	A. B. Egleston	Guilford	1	113	1780
Brookline	— *D. Brown*		3	89	
Wilmington	M. Bruce	Wilmington		95	
Wardsboro'	— *J. Vincent*	Wardsboro'	2	44	1792
Whitingham	A. Lamb	Whitingham		75	
Dover	—	Dover		36	
Stratton	— *S. Howe*	Stratton	5	41	
Readsboro'	J. Carpenter	Readsboro'	1	37	

WOODSTOCK ASSOCIATION, 1835.

Andover	E. Hurlburt	Andover	1	67	1803
Chester	Ira Person	Chester	2	197	1789
Cavendish	J. Freeman	Cavendish	8	164	1803
Grafton	S. Eastman	Grafton	21	177	1803
Hartland	— *L. B. Cole*	Hartland		43	
Jamaica	N. Ames	Jamaica		120	
1 Ludlow	—	Ludlow	18	80	
2 Ludlow	J. M. Graves	Ludlow		78	1835
Londonderry	Sem Pierce	Londonderry	2	138	
Mountholly	D. Packer	Mountholly	54	451	
Plymouth	H. F. Davis		11	43	
Westminster and Rockingham	—	Saxton's River	37	137	1812
N. Springfield	C. W. Hodges	Springfield	40	202	
Shrewsbury	—	Shrewsbury		46	
1 Townsend	—	W. Townsend		79	
2 Townsend	—	Townsend	28	88	
E. Windsor	R. M. Ely, E. Hutchinson	Windsor	84	238	
W. Windsor	S. Lamson	Windsor		38	1807
Weston	J. Packer	Weston	2	103	
Winhall	—			18	1812
Windham	S. Kingsbury	W. Townsend	1	120	
2 Wallingford	—		4	90	

WOODSTOCK ASSOCIATION—*continued.*

Dorset	—	Dorset		33	
Perkinsville	D. Burroughs	Perkinsville	3	47	
Felchville	—	Felchville		20	
WASHINGTON UNION ASSOCIATION, 1835.					
Pawlet	A. Woodard	Pawlet	14	50	
Rupert	H. H. Haff	Rupert		135	

Ministers without a pastoral charge, with their Post Office address—Licentiates in *Italic.*

MINISTERS.	POST OFFICES.	MINISTERS.	POST OFFICES.
Silas Davison	Passumsic	Benj. Buckstin	Guilford
Lewis Fisher	Danville	Joel Manning	Andover
N. H. Downs	Georgia	Thomas Marshall	Arlington
Moses Flint	St. Albans	D. Miller	Monkton
J. Vincent	Halifax	*Merit House*	North Adams, Mass.
N. Fisher	Williamsville	*Levi M. Powers*	do
George Phillips	do	*Joseph Crawley*	Mountholly
Ziba Howard	Brattleboro'		

SUMMARY.

ASSOCIATIONS.	CHS.	D.C.	O.M.	LIC.	BAPT.	TOTAL.	CONST.	MEETINGS IN 1836.
Addison	13	5	11		105	987	1833	Bristol, 3d Wednesday Sept.
Barre	12	6	6		46	502	1807	Bethel, 2d Wednesday Sept.
Danville	16	7	13	1	169	1252	1810	Danville, 3d Wedn'day June.
Fairfield	15	7	8	2	21	704	1795	Georgia, 2d Wedn'day Sept.
Onion River	16	5	11		33	941	1835	Johnson, 1st Wedn'day Sept.
Shaftsbury	8	2	6	2	126	812	1780	Manchester, 1st Wed. June.
Vermont	14	6	8		9	1146	1785	Poultney, 1st Wedn'day Oct.
Windham	12	4	9	6	16	1006		Wardsboro' 3d Wed. Sept.
Woodstock	25	10	17	3	316	2817	1783	N. Springfield, 4th Wed. Sept.
Wash'n Union	2		2		14	185	1835	Greenwich, 2d Wed. June.
	133	52	91	14	855	10,352		

REMARKS.—The foregoing Tables are as accurate as our means will enable us to make them. Several of the churches which have pastors enjoy their labors a part of the time only; and several others marked as destitute of pastors, are supplied with preaching a part of the time. Two churches in the Shaftsbury Association are in Rensselaer county, N. York. Deducting these from the tabular numbers, there remain, 133 churches, 52 churches without pastors, 855 baptisms, and 10,352 communicants, including a few small churches in the province of Lower Canada. There are also a few unassociated churches in the State, but we have no means of forming any satisfactory estimate of the number of their members.

MASSACHUSETTS.

CONVENTION.

The Massachusetts Baptist Missionary Society, was formed in Boston, May 26, 1802, in the Meeting House of the First Baptist Church, and is the oldest Missionary Society in the denomination in the United States. The venerable Stillman, Smith, Baldwin, Gano, with their associates, were its founders. In 1808, the Society obtained a charter.

In 1822, an enlargement of the charter was obtained from the Legislature.

Since its formation, about 70,000 dollars have been expended, under its direction, in the support of preaching among the destitute. "Through its instrumentality, hundreds of feeble churches have been revived and enlarged; other hundreds of churches have been gathered; and thousands of souls have been brought under the saving influence of the gospel."

In process of time, it was seen that the wants of the churches in Massachusetts demanded more aid than could be afforded consistently with the constitution and means of the above society. Thus originated,

THE MASSACHUSETTS BAPTIST CONVENTION.—This Convention was formed in Boston, Nov. 10, 1824, by delegates from the Baptist Associations of Churches in the Commonwealth. Its objects were to aid feeble churches and furnish missionaries to destitute places within the limits of this State. It has been the means through the efficiency of the Holy Spirit of accomplishing much good.

THE WESTERN BAPTIST EDUCATION ASSOCIATION was organised in Boston at the Lecture Room of the Federal Street Baptist Church, May 30, 1832. Its object as expressed in the Second Article of its Constitution, is "the promotion of *Common Schools and Education generally* in the Valley of the Mississippi under the instruction of pious and competent teachers." This Association have prosecuted their designs by sending an Agent to the West, to ascertain its wants, and into various parts of New England to secure, direct and encourage teachers to go out and establish and maintain schools.

During the year 1834, Committees were appointed by the Boards of the Massachusetts Baptist Missionary Society, and the Massachusetts Baptist Convention, who conferred together and matured the plan of an amalgamation of the two societies. To accomplish this object, (so desirable in simplifying the domestic operations of the denomination and saving a great amount of labor and expense of agency,) the Massachusetts Baptist Mission Society petitioned the Legislature at its winter session, 1834, and received a change of name. It is now known by the name of THE MASSACHUSETTS BAPTIST CONVENTION.

Constitution of the Massachusetts Baptist Convention.

ART. 2d.—This Convention shall be composed of Delegates appointed by the several Associations, Baptist Churches and Missionary Societies, within this Commonwealth, in the following manner:—Each association may appoint one delegate to every five churches; and every Baptist Church and Missionary Society, shall be entitled to send one Delegate.

ART. 3d.—The Annual Meeting of the Convention shall be held in Boston on the Thursday succeeding the last Wednesday in May, at 9 o'clock, A. M.

Officers—Levi Farwell, *President;* Isaac Davis, H. Lincoln, Joseph White, J. T. Everett, *Vice Presidents;* CHARLES O. KIMBALL, *Secretary;* William D. Ticknor, *Treasurer;* Calvin Haven, *Auditor.*

It will be perceived that the Convention have in view the promotion of THREE general objects, viz:

I. *The aid of the feeble churches and the supply of destitute places in Massachusetts.* There are about 200 Baptist churches in the Commonwealth, and nearly 75 of them need assistance in counsel, or pecuniary means to obtain pastors or continue the support of those already settled with them. Such aid is indispensable to their continued existence and prosperity.

II. *The aid of the American Baptist Home Mission Society to which the Convention is Auxiliary.* The Convention at its last annual meeting resolved to attempt to raise $6,000, as its proportion of the $50,000.

III. *The sending forth of well qualified pious Teachers of Common and High Schools in the West.*

All communications for the Mass. Baptist Convention should be addressed to Charles O. Kimball, Secretary of the Convention, Methuen, Mass.

MASSACHUSETTS SABBATH SCHOOL UNION.—The tenth anniversary of this Union was held at the Federal Street meeting-house, Boston, May 26, 1835. Officers—Richard Fletcher, Boston, *President,* John H. Purkitt, Cambridgeport, *Secretary,* and Hezekiah S. Kendall, Boston, *Treasurer.* The report is ample, spreading over the space of 48 octavo pages. From it are taken the following facts. Receipts during the year ending May 1, 1835, $8268 51: Auxiliary Unions, 11—Whole number of schools, 204; scholars, 16511; teachers, 2293; teachers and scholars made a profession of religion, 291; preparing for the ministry, 120; volumes in the libraries, 34882.

SABBATH SCHOOL TREASURY.—It is now eight years since this periodical work was announced to the public, and its success has been such as to warrant its continuance. It is published monthly, each number consisting of 24 duodecimo pages. Price *fifty cents per annum, in advance.*

Correspondence, &c.—All communications relating to the editorial department of the Sabbath School Treasury, and to the general concerns of the Massachusetts Baptist Sabbath School Union, should be addressed to John H. Purkitt, Corresponding Secretary, No. 47, Cornhill, Boston.

Depository.—All remittances of money, or orders for books and for the Sabbath School Treasury, should be addressed to Caleb B. Shute, agent of the Depository, No. 47, Cornhill, Boston.

Meetings of the Board, and of the Union. The Board of Managers meet *regularly* at the Union's Depository, No. 47, Cornhill, Boston, on the second Tuesdays of June, September, December, and March, at 3 o'clock, P. M.; and *oftener*, as business may require on adjournment, or in special meeting.

The General Annual Meeting of the Society is held in Boston, on Tuesday before the last Wednesday in May, at 9 o'clock, A. M.; and the public Anniversary is held at 3 o'clock, P. M. of the same day.

Sabbath School Teachers' Convention of the Salem Baptist Association.—This Convention was organised at Methuen, November 11, 1835. Its object is to promote, by every possible means, the Sabbath School cause within the bounds of the Salem Baptist Association. Officers—Michael Shepherd, Salem, *President*, Jonathan Bacheller, Lynn, *Cor. Secretary*, Benjamin Osgood, Methuen, *Rec. Secretary*, and Isaac Story, Lynn, *Treasurer.*

New England Sabbath School Union.—This Union was formed at Lowell, Mass., Jan. 20, 1836. Its principal object is "the promotion of the general interests of Sabbath Schools by providing means for the publication of suitable books." The Constitution requires the Union to have a Depository of books established in Boston. The principal officers are Richard Fletcher of Boston, *President;* ——— ———, ———, *Secretary;* Mathew Bolles, Jr., Boston, *Treasurer*, with one Vice President from each of the N. E. States, and 12 directors.

Salem Bible Translation and Foreign Mission Society.—This Society was formed in 1812, and is the first of the kind in the United States. Its last anniversary was held at Lowell, Sept. 23, 1835. Officers—N. W. Williams, Newburyport, *President;* Stephen W. Shepherd, Salem, *Treasurer;* J. Holroyd, *Cor. Secretary;* J. Wayland, Salem, *Rec. Secretary.* The amount received and paid over to the Treasurer of Foreign Missions, was $900.

Worcester County Manual Labor High School.—Teachers—Silas Bailey, *Principal;* Rhodes B. Chapman, *Assistant;* Joel Marble, *Steward.* This school is in its infancy, having been in progress only about eighteen months. It is under the patronage of the Baptist denomination, but is as yet but partially endowed. The site of the Institution is about one-fourth of a mile from the village, on the turnpike leading from Worcester to Hartford. On this eminence, the Trustees purchased sixty acres of land, which is said to be of as fine a soil as any in the town. Upon this lot, a steward's house and all necessary out-buildings, and a Seminary building have been erected and completed, at an expense of about seven thousand dollars. The land cost originally about four thousand, but such has been the extraordinary rise of real estate in that place, that this lot of land would now sell, we are told, for an amount equal to its original cost, added to the cost of all the buildings that have been erected upon it. Thus, as will readily be seen, a very handsome beginning has been made in the pursuit of a most desirable object. This school is designed to be one of a high order, not so much for the accommodation of the town of Worcester, which has already provided for the education of its youth beyond almost any town in the Commonwealth, as for the neighbouring towns, and for any who may resort to it from a distance. No location could be finer—having a railroad from Boston to Worcester, it is brought within two hours' ride of this city, and when the Norwich and Worcester Rail Road shall have been completed, it will be within a few hours' travel of the city of New York. We find on the catalogue the names of 120 students.

Terms and Vacations.—The academical year is divided into four terms of eleven weeks each; at the end of each term there is a vacation of two weeks. The terms commence on the first Wednesdays in September, December, March, and June.

Expenses.—Tuition in Languages, $7 per term; English Studies, $5; rent of room and furniture, $2; board in commons, from $1 20 to $1 30.

Franklin Academy.—This flourishing school is located at Shelburn Falls, Mass. The catalogue for the year ending November 7, 1835, is said to contain the names of 317 students. Teachers—John Alden, jr., *Principal;* Otis Fisher, *Associate Teacher;* and Joel Kenney, *Assistant.*

Pierce Academy.—The Academy at Middleborough has been secured to a Board of Trustees, and incorporated by the name at the head of this article. It is now under the associated care of A. Briggs, formerly Professor in Waterville College, and Leonard Tobey a graduate of Williams' College, with Miss Elizabeth Lewis, an experienced and successful instructress, in the female department. Under the direction of these efficient and well qualified teachers, it assumes a flourishing aspect. Further information respecting this Academy, may be obtained from Levi Pierce, P. M., Middleborough.

South Reading Academy.—This Academy is situated ten miles north of Boston, and went into operation in September, 1828. A large proportion of the students either prepare for College, or directly for the Newton Theological Institution by a select course of studies. Not having been favoured with a catalogue of the Academy, we are unable to give any further information respecting it.

The Baptist Missionary Magazine is published monthly, by Mr. John Putnam No. 41 Washington street, Boston, under the direction of a Committee of the Board of Foreign Missions. Price $1 per annum, *payable in advance.* The 16th vol. commences with 1836.

The Christian Watchman, a very valuable religious publication, is published every Wednesday by William Nichols, Boston, and edited by E. Thresher. This paper is published under the patronage of the "Baptist Convention of Massachusetts," and a portion of its profits is devoted to the cause of its objects. Price $2 50, *in advance.* The 16th volume commenced with the present year.

The Christian Review, designed to promote the interests of religion and literature, commenced in March, 1836. It is edited by James D. Knowles, Professor of Pastoral Duties in the Newton Theological Institution, and published by Messrs. Gould, Kendall, and Lincoln, Boston. It will be issued quarterly on the first day of March, June, September and December. Price Three Dollars per annum, in advance.

ASSOCIATIONS AND CHURCHES.

BARNSTABLE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONST.
West Harwich	Seth Ewer	West Harwich		146	1757
Barnstable	D. Chessman	Barnstable	2	174	1771
Holmes' Hole	— J. Pease	Holmes' Hole	4	60	1780
Edgartown	D. Dunbar, H. Marchant	Edgartown	8	71	1823
Brewster	Thomas Conant	Brewster	1	76	1824
Chatham	Davis Lathrop	Chatham		58	1824
Orleans	Enoch E. Chase	Orleans		44	1826
Falmouth	—	Falmouth		16	1825
Nantucket	J. Kelley	Nantucket	1	10	1831
Tisbury	—	Tisbury		69	1832
Gay Head	—	Gay Head	10	34	1693
S. Yarmouth	S. Crowell	S. Yarmouth		15	1834
Well Fleet	— *E. G. Perry*	Well Fleet		7	1835

BERKSHIRE ASSOCIATION, 1835.

South Adams	E. Sweet	Adams	9	64	
Becket	—	Becket		66	
Florida	— N. Y. Bushnell	Florida		57	
Hinsdale	A. Jackson	Hinsdale		95	
Lanesboro'	W. G. Johnson	Lanesboro'	6	96	
Pittsfield	Augustus Beach	Pittsfield	3	125	
Peru	— *Henry Cady*	Peru		20	
1 Savoy	— *R. P. Whipple*	Savoy		76	
2 Savoy	Amos Deming		14	42	
1 Sandisfield	—		1	56	
2 Sandisfield	John Wilder		1	109	
Tyringham & Lee	—	Tyringham		90	
Williamstown	David Pease	Williamstown	10	83	
Windsor	Geo. Walker	Windsor	2	57	

BOSTON ASSOCIATION, 1835.

1 Boston	Wm. Hague, S. Adlam	Boston	22	347	1664
2 Boston	Baron Stow, E. S. Williams, Wm. Collier, J. Peak, J. D. Knowles, *S. L. Gould*	Boston	19	463	1743
Pastor settled, Nov. 15, 1832.					
Medfield	H. N. Burton	Medfield	2	82	1776

BERKELEY B
DIVINITY
LIBRARY

BOSTON ASSOCIATION, 1835—*continued.*

Newton	F. A. Willard	Newton Centre			
Pastor settled, 1836.	Joseph Grafton, Irah Chase, H. J. Ripley		3	224	1780
Woburn	T. B. Ripley	Woburn	7	241	1781
Weston	J. Hodges, jr.	Weston	20	98	1789
1 Charlestown	H. Jackson, D. Benedict,	Charlestown	7	278	1801
Pastor settled, Nov. 27, 1822.	T. J. Conant, *J. F. Wilcox*	Hamilton, N. Y.			
Malden	Conant Sawyer	Malden	12	160	1803
African, Boston	John Givin	Boston	10	46	1805
Charles Street	Daniel Sharp, L. Bolles, M.	Boston	7	487	1807
Pastor settled, 1811.	Bolles, E. Thresher, *J. W. Purkitt, B. H. Rhodes, S. T. Adams. Wm. Jacobs, J. G. Naylor.*				
Canton	—	Canton	1	84	1814
1 Cambridge	S. Lovell, *W. Leverett, A. S. Lovell*	Cambridge	23	228	1817
Pastor settled, Mar. 24, 1834.					
West Cambridge	A. Morse, E. Nelson	West Cambridge	11	91	1817
Roxbury	Wm. Leverett, *J. Hodges*	Roxbury	6	162	1821
Littleton	—	Littleton	8	85	1822
N. Randolp	J. M. Coley		1	126	1823
Dedham	Thos. Driver	Dedham		128	1824
Framingham	Chas. Train, E. Gale, *O. J. Fiske*	Framingham		219	1826
Federal St. Bos.	G. B. Ide, H. Malcom, F. W.	Boston	12	427	1827
Pastor settled, 1835.	Nelson, *Sam'l Gooch, Wm. Bradstreet, S. Curry, E. Crane, G. Y. Carleton*				
2 Cambridge	B. Jacobs, *J. W. Donallan*	Cambridgeport	3	69	1827
Townsend	James Barnaby	Townsend	2	35	1827
Brookline	J. A. Warne, *S. S. Sumner*	Brookline	14	104	1827
Watertown	N. Medbury, *J. Bishop*	Watertown	30	130	1830
South Boston	— *J. W. Parkis, W. Burlingame*	S. Boston	6	135	1831
1 Hingham	—	Hingham	1	74	1831
2 Reading	—		1	21	1832
Medway	—	Medway	3	56	1833
Groton	— A. Sanderson	Groton	1	38	1834
Lexington	O. A. Dodge, T. P. Ropes	Lexington	3	32	1834
North Boston	C. Miller, C. B. Shute	Boston		86	1835
2 Newton	—	Newton Up. Falls		74	1835

FRANKLIN ASSOCIATION, 1835.

Ashfield	—— *Price*	Ashfield		81	
Bernardston	E. Andrews	Bernardston	1	74	
Buckland	B. F. Remington	Buckland		60	
1 Colerain	G. Robinson, J. M. Purrington	Colerain	4	156	
2 Colerain	— *D. H. Grant*		1	40	
Charlemont	B. F. Remington	Charlemont	8	74	
Conway	W. H. Rice	Conway	8	97	
Rowe	E. Davenport	Rowe		31	
1 Shelburn	E. Andrews	Shelburn		73	
2 Shelburn	Jno. Alden, jr.	Shelburn Falls	36	63	

OLD COLONY ASSOCIATION, 1835.

1 Middleboro'	— A. Briggs	Middleboro'		58	1756
Carver	— R. Thayer	Carver		43	1791
1 Marshfield	—	Marshfield		45	1788
4 Middleboro'	E. Briggs		8	168	1800
Kingston	John Allen	Kingston	10	98	1806
Hanover	R. B. Dickie	Hanover		79	1806

OLD COLONY ASSOCIATION, 1835—*continued.*

Plymouth	E. Cushman, *L. Holmes*	Plymouth		117	1809
Pembroke and Hanson	—	Pembroke		58	1812
Scituate	—	Scituate		62	1825
Abington	W. H. Dalrymple	Abington	6	70	1822
Cent'l Middleboro'	H. Fitz	Middleboro'	2	149	1828
2 Middleboro'	N. Handy, *J. P. Parris*			50	
3 Middleboro'	E. C. Messenger			102	1761
Stoughton	Isaac Smith	Stoughton	1	60	1780
Foxboro'	T. C. Tingley, *J. L. Whittemore*	Foxboro'	10	162	1817
N. Marshfield	S. Ripley	N. Marshfield		46	1833
W. Bridgewater	—	W. Bridgewater	2	27	1833
Sharon	Silas Hall	Sharon		91	

SALEM ASSOCIATION, 1835.

1 Haverhill	E. N. Harris	Haverhill	21	198	1765
Chelmsford	J. Parkhurst	Chelmsford	5	166	1771
1 Rowley	John Burden	Rowley	3	60	1786
Danvers	J. Holroyd, *Wm. Lambson, John Porter*	Danvers	2	157	1793
Beverly	John Jennings	Beverly		240	1801
1 Salem	J. Wayland, M. Carleton	Salem	1	466	1801
S. Reading	I. Sawyer, Wm. Heath *Jonas Evans*	S. Reading	2	154	1804
Newburyport	N. W. Williams, *N. M. Williams*	Newburyport	13	190	1805
Gloucester	A. S. Train, Otis Wing	Gloucester	20	82	1807
Marblehead	N. Hervy	Marblehead	37	174	1810
Methuen	A. Parker, C. O. Kimball, Wm.W. Hall, A.G. Palmer, *S. G. Sargent, C. B. Davis*	Methuen	3	350	1815
Lynn	L. S. Bolles	Lynn	7	189	1816
N. Reading	—	Reading	4	72	1817
2 Haverhill	—		2	166	1822
Salisbury and Amesbury	Eber Crane	Amesbury	7	183	1824
1 Lowell	J. W. Eaton	Lowell	33	443	1826
2 Salem	J. Banvard	Salem		136	1826
Billerica	J. W. Sargent	Billerica	1	63	1828
Tyngsboro' and Dunstable	—	Dunstable	3	51	1829
2 Rowley	—	Rowley	1	40	1830
Gloucester Harbour	—		2	53	1831
2 Lowell	L. Porter, jr.	Lowell	3	302	1831
Wenham		Wenham	1	68	1831
Andover	— *D. F. Richardson*	Andover	3	79	1832
2 Beverly	S. C. Gilbert	Beverly	6	44	1834

STURBRIDGE ASSOCIATION, 1835.

Sturbridge	— Zenos L. Leonard, E. Going, *A. S. Lyon, W. H. Taylor*	Sturbridge	3	125	1749
Charlton	James Boomer,	Charlton		17	1762
Wales	—	Wales	2	89	1771
Wilbraham and Monson	Alvin Bennett, *Geo. Mixter*	Wilbraham	15	152	1794
Belchertown	— T. Rand, *S. S. Green*	Belchertown	11	65	1795
Hardwick and Ware	— *Wm. Brown*	Hardwick	6	103	1801
Webster	— *M. G. Clark, N. Britton, R. B. Chapman.*	Webster	1	144	1814

STURBRIDGE ASSOCIATION—*continued.*

Southbridge	J. G. Binney, *Levi Hall*	Southbridge		163	1817
Holland	W. Munger	Holland	7	122	1817
Brookfield	—	Brookfield	1	124	1818
Longmeadow	J. M. Hunt	Longmeadow	31	97	1818
Three Rivers	J. R. Bigelow	Three Rivers	46	112	1826
Barre	—	Barre	7	78	1832
2 Monson	Amos Snell	Monson	5	36	1834

TAUNTON ASSOCIATION, 1835.

Attleboro'	J. E. Forbush	Attleboro'	16	157	1768
Fall River	Asa Bronson, S. Lovell	Fall River	11	304	1781
Seekonk	Henry Clark	Seekonk Central	15	201	1794
New Bedford	J. O. Choules	New Bedford	3	245	1813
2 Taunton	Wm. G. Trask	Taunton	3	80	
Somerset	Elisha Slade	Somerset	9	53	1803
Dighton	John Read	Dighton	4	76	

WENDELL ASSOCIATION, 1835.

Leverett and Montague	N. B. Jones, *R. Fittz*	Leverett	10	177	
Northfield	—	Northfield		22	
New Salem	—	New Salem	10	111	
Royalston and Warwick	H. Tonkin, *J. Leland, D. Shepardson*	Royalston	15	107	
Athol	J. Glazier	Athol	8	141	
Wendell	D. Goddard	Wendell	3	118	
Royalston and Winchendon	C. Brown, S. Simons	Royalston	4	90	
Sunderland and Montague	— L. Austin	Sunderland	2	102	
Shutesbury	C. Munroe	Shutesbury	34	141	
Amherst	M. Ball, S. S. Nelson	Amherst	4	55	
Erving's Grant & South Orange	L. Fay	Erving's Grant	16	61	

WESTFIELD ASSOCIATION, 1835.

Chesterfield	N. M'Culloch	Chesterfield	1	110	1780
1 W. Springfield	Pierpont Brockett	Agawam	2	102	1799
1 Springfield	Dwight Ives, *D. N. Sheldon*	Springfield	18	119	1811
2 W. Springfield	Ira Hall	W. Springfield	13	179	1803
Chester	S. Kinsley, John Grant	Chester		65	1812
Russell	—	Russell	4	54	1816
Middlefield	H. Archibald	Middlefield		110	1817
Whately	—	Whately		40	1798
Cummington	— *E. Cheever*	Cummington	8	112	1820
Goshen	Wm. Hubbard	Goshen	1	56	1805
Granville	S. Root, R. Griffin	Granville	13	33	1791
2 Westfield	Isaac Child	Westfield		74	
Northampton	Benj. Willard	Northampton		30	1826
Blandford	—	Blandford		33	
2 Springfield	— *Wm. L. Dennis*	Springfield	4	75	1828
Central Westfield	David Wright	Westfield		29	
Southwick	—	Southwick		120	
Plainfield	—	Plainfield		22	1835

WORCESTER ASSOCIATION, 1835.

Leicester	John Greene	Leicester	8	68	1737
Harvard	Moses Curtis	Harvard	6	106	1776
Templeton	— *A. S. Lyon*	Templeton		62	1782
1 Sutton	John Walker	Sutton		85	1785
Grafton	Otis Converse	Grafton	6	255	1800
Holden	Geo. Waters	Holden	14	168	1807
Worcester	J. Aldrich, Luther Goddard, *H. Smith, R. B. Chapman*	Worcester	17	397	1812
Bellingham	J. T. Massey	Bellingham	7	108	1812

WORCESTER ASSOCIATION—*continued.*

Shrewsbury&Boylston	—			47	1812
Westborough	—	Westborough		78	1814
Ward	John Paine, *J. G. Warren*	Ward	1	85	1815
West Boylston	S. S. Cutting	W. Boylston	28	205	1818
2 Sutton	Job B. Boomer		4	129	1818
Spencer	M. Harrington	Spencer	2	43	1819
Princeton	N. G. Lovell	Princeton	3	80	1822
Leominster	— S. Glover	Leominster		27	
Southboro'	A. Samson	Southboro'		42	1825
Northboro'	E. Seagrave	Northboro'	7	64	1827
Westminster	— *Franklin Merriam*	Westminster		59	1830
Gardener	J. Holbrook, W. Morse	Gardner	1	44	1830
Bolton	—	Bolton	6	27	1833
Fitchburg	L. O. Lovell, J. W. M'Donald	Fitchburg	5	81	1833
OTHER CHURCHES.					
1 Taunton*	—	Taunton		28	1761
S. Dartmouth*	Caleb Benson	Dartmouth	1	38	
Hancock†	—	Hancock		63	
Egremont†	H. Ellis, A. Brown	Egremont	2	80	
North Adams†	Asa H. Palmer	N. Adams	5	210	

* Belong to Warwick Association. † Belong to Stephentown Association.

SUMMARY.

Associations.	Chs.	D.Ch.	O. M.	Lic.	Bapt.	Total.	Const.	Meetings in 1836.	Cor. Secretaries.	Post Offices.
Barnstable	13	5	12	3	26	780	1832	Holmes Hole, 2 W. Oct.		
Berkshire	14		9	2	46	1046	1827	Williamstown, 2 W. Oct.		
Boston	31	11	41	25	235	4830	1811	N. Randolph, 3 W. Sept.	Bela Jacobs	Cambridgeport
Franklin	11	3	7	2	58	841	1831	Shelburn Falls, 1 W. Sept.	J. M. Purington	Colerain
Old Colony	18	6	13	4	34	1485	1822	Abington, 1 W. Oct.	John Allen	Kingston
Salem	25	7	22	6	217	4125	1827	Danvers, 4 W. Sep.	Lucius S. Bolles	Lynn
Shurbridge	14	6	11	9	135	1427	1802	Longmeadow, Aug. 31.		
Taunton	7		8		61	1116	1835	2 Taunton, 3 W. Oct.	Henry Clark	Seekonk Central
Wendell	11	3	11	3	106	1125	1824	New Salem, 4 W. Sept.	H. Tonkin	Royalston
Westfield	18	8	12	3	64	1942	1811	Middlefield, 1 W. Sept.	Pier. Brockett	Agawam
Worcester	22	5	20	5	115	2260	1819	Harvard, 3 W. Aug.	A. Aldrich	Worcester
OtherChurches	5	2	4		8	419				
	189	56	170	62	1105	21396				

Churches 189—Churches without pastors 56—Ordained ministers 170—Baptized 1105—Total number of church members 21396—Licentiates 62, and 39 others in the Boston Association studying for the ministry. The additions to the churches in Massachusetts, as well as in the other New England States, have been unusually small. The churches, however, in general appear to be in a flourishing condition.

The Taunton Association was organised Nov. 4, 1835. It is designed to embrace so many of the churches in the Warren Association as are found in the State of Massachusetts. There are probably a few unassociated churches in the State, of which we have no particular information.

RHODE ISLAND.

CONVENTION.

The Rhode Island Baptist State Convention held its tenth anniversary with the Second Baptist Church in Newport, April 8, 1835. Officers—R. E. Pattison, *President;* Wm. Phillips, *Secretary;* N. Waterman, jr., *Treasurer*, with a Board of Managers of twenty persons.

The report of the Managers shows that their operations have been productive of good, as one church has been organised, which enjoys the labors of a pastor, while four others, have been assisted in the support of their ministers, and in another place, arrangements have been made to sustain the constant preaching of the gospel. Thirty souls have been hopefully converted. One of the churches assisted has erected a place of worship, another has repaired one which was going to decay, and a third has made arrangements to pay a debt which had accrued from building a meeting house, while all of them are represented as enjoying encouraging prospects.

The treasurer's report shows the receipt of $861 61, and the disbursement of $854 76, of which $119 97, were forwarded to the Home Mission Society, and $92 73, to the F. Mission Board, leaving about $644, for missions in Rhode Island.

Rhode Island Branch of the Northern Baptist Education Society, formed September 30, 1830. Officers—Francis Wayland, jr., *President;* Prof. A. Caswell, *Secretary;* N. Waterman, jr. *Treasurer.*

The above officers, with Messrs. Wm. Phillips, J. O. Choules, David Benedict, R. E. Pattison, John Dowling, and J. C. Welsh, constitute a Board of Directors.

Number of beneficiaries at the commencement of the past year 9—amount expended $529 67.

ASSOCIATIONS AND CHURCHES.

WARREN ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CONST.
Warren	John C. Welch	Warren	12	257	1764
1 Providence	R.E.Pattison, F.Wayland, jr., A. Caswell	Providence	18	534	1639
2 Newport	John Dowling	Newport	81	410	1656
Pine st.Providence	John Blain	Providence	21	272	1805
Pawtucket	Silas Spaulding	Pawtucket	15	340	1805
Warwick and Coventry	—	Warwick	4	286	1805
2 Tiverton	—	Tiverton		60	
Pawtuxet	Abial Fisher	Pawtuxet		84	1805
1 Bristol	—	Bristol		40	1811
3 Providence	William Phillips	Providence	5	184	1821
Arkwright and Fiskeville	David Curtis		3	74	1829
Lime Rock	Reuben Morey	Lime Rock		37	1831
North Providence	—	Providence	1	28	1818
Valley Falls	—		25	74	1832
Woonsocket	Bradley Miner	Woonsocket Falls	5	35	1833
Wickford	Benjamin C. Grafton	Wickford	13	39	1834
New Shoreham	John Dill			124	1780
4 Westerly	J. Waterman				1835

STONINGTON UNION ASSOCIATION, 1835.

Exeter	—	Exeter	1	477	1750
Richmond	—			34	1774
South Kingston	—		4	122	1788
West Greenwich	Stafford Green		3	139	1780
Sterling	Peleg Peckham		8	124	1752
Warwick and East Greenwich	—			229	1743

UNASSOCIATED CHURCHES.

4 Providence	Peter Simonson	Providence		
1 Newport	Arthur A. Ross	Newport	350	1644
4 Newport	James A. M'Kenzie	Newport	135	1788
1 Tiverton	Benjamin Peckham	Tiverton	250	1685
North Kingston	William Northup	Kingston		1782
Quidnesset, N. K.	W. Allen			1782
1 Westerly		Westerly		1750
2 Westerly				1770
3 Westerly				1700
Mumford's Mills	—— Hubbard			

YEARLY CONFERENCE

Of the Ancient Order of the Six Principles of the Doctrine of Christ and his Apostles.

CHURCHES.	MINISTETS.	BAP.	MEM.	CHURCHES.	MINISTERS.	BAP.	MEM.
Swanzey, 1693	Otis W. Potter	5	32	N. Kingston, 1780	John Gardner		28
Warwick, 1725	Job Manchester	1	43	N. Rehoboth, 1789	—		27
E. Greenwich, 1743	—	3	40	Cranston, 1816	—	3	41
Coventry, 1752	P. Tillinghast	16	600	W. Greenwich, 1823	H. B. Locke	8	55
Rehoboth, 1753	—	48	129	Uxbridge, 1826	—	1	16
Foster, 1766	—	1	23	R. Williams, Providence, 1830	W. C. Manchester	5	41
Johnston, 1771	—	1	134				
Richmond, 1774	W. Barber	137	331				
Scituate, 1776	Richard Knight	1	369	S. Kingston, 1832	E. Crandall	6	34
The Seventh Day Baptist General Conference.							
Newport, 1671	H. Burdick		36	2 Hopkinton, 1835	A. R. Wells	4	54
1 Hopkinton, 1671	M. Stillman, T. V. Wells, C. Chester	81	648	3 Hopkinton, 1835	—		53
Rhode Island Quarterly Meeting of Free Will Baptists.							
Burrilville	G. W. Webb, A. Fuller, *E. Anthony*, W. Fuller	1	82	Olneyvill	M. Cheney	13	179
				Pawtucket	D. Green, *G. Wallis*	11	98
				N. Providence	E. Hutchins	2	73
Cranston	*H. Brooks*	1	57	Rehoboth	—		92
Foster	D. Williams, J. Brown	14	122	Scituate	R. Allen		15
				1 Smithfield	—		180
Gloucester	—	7	64	2 Smithfield	A. Read		35
Mendon	M. W. Burlingame	15	165	3 Smithfield	—		35
Middletown	C. Remington		25	Taunton	J. S. Mowry	14	62
Middleboro'	*D. Pierce*		39	Warwick	J. Phillips		48

SUMMARY.

ASSOCIATIONS.	CHS.	D.CH.	O.M.	LIC.	BAPT.	TOTAL.	CONST.	MEETINGS IN 1836.
Warrren	17	6	13	2	203	2878	1767	Wickford 2 Wed. Sept.
Stonington Union	6	4	2		15	1125	1817	3 N. Stonington, Ct. 4
Unassociated Ch's	10		7			1000		[Wed. June.
Total	33	10	22	2	218	5003		
Six Principle Bapt's	16	7	9		236	1943	1670	Coventry Sept. 7.
Seventh Day Bapt's	4	1	5		85	791	1808	1 Alfred. N. Y. Sept. 7.
Free Will Baptists	17	4	14	4	78	1371		
	70	22	50	6	607	9108		

It will be seen by the foregoing tables that there are upwards of 9000 members in the various Baptist churches in Rhode Island. In the regular Baptist connection there are 33 churches—10 churches destitute of pastors—22 ordained ministers—218 baptized, and 5000 church members. We have estimated the members in the unassociated churches at 1000, and they probably exceed that number.

Churches.—The number of members in the First and Fourth Baptist Churches, Newport, and the First Baptist Church, Tiverton, is not taken from any official account, but we are informed that it will be found nearly correct. These churches have large and convenient houses for worship and large congregations, with a Sabbath School and Bible class in each.

The First Church in Newport was constituted next in order of time to the church in Providence, and its respected and venerated founder, John Clarke, M. D., by his labors and sufferings in the cause of religious liberty—his large bequests for the benefit of the church he planted—and his long and faithful labors in support of evangelical religion, have procured for him an equal share of veneration with his excellent cotemporary and brother in Christ, Roger Williams.

Second Newport.—This church has been more signally blessed, during the past associational year, than any church belonging to the Association. We copy nearly their entire letter:—"The hopes expressed in our last letter, that God was about to open the windows of Heaven and pour us out a blessing, were abundantly realised. Almost immediately after the last session of the Association, (1834) a revival of religion commenced in our congregation, which in a short time spread into other congregations, and resulted in the hopeful conversion of between two and three hundred individuals. The delightful and interesting season experienced by our church during the whole of the winter, from the month of September to March, will long be remembered with feelings of grateful satisfaction and hallowed joy. Within this period, sixty-seven were added to us by baptism, and others, who had long been the holders of letters from other churches, and been giving the weight of their influence to the world, constrained by the powerful influences of redeeming love, cast in their lot with us and became active, useful, and consistent members. The effect of these delightful seasons on the church was powerful and salutary. The backslider was restored, the idle and sluggish were quickened to active and laborious effort in the cause of Christ, and all stirred up to love and good works. An Auxiliary Missionary Society was immediately formed, at which we resolved to raise, during the year, enough to support a native Burman preacher. A Temperance Society was formed, embracing the church and society, which was commenced with one hundred and eighty-five members. During the past year, we have, as a church, been called to experience a severe affliction in the decease of our excellent and venerable brother, Mr. Robert Rogers. For the last seven years, he has held the office of church clerk, and discharged the duties of that responsible station with distinguished ability and universal satisfaction. He was ever among the foremost to employ his talents, and contribute of his property to promote the interests of the church. His end was peace."

This church opened a new and spacious house of worship, Oct. 22, 1835, which cost $16,000. The funds for erecting this edifice were furnished by bequest of the Hon. Constant Tabor, who died seven years since, and, though not a professor of religion, left to the church and society the whole of his property, amounting to about $21,000.

SIX PRINCIPLE BAPTISTS.

(*From a correspondent of Zion's Herald.*)

"They denominate themselves 'Baptists,' and of the 'Ancient Order of the Six Principles of the Doctrine of Christ and his Apostles.' They are called Baptists, because they reject the doctrine of infant baptism, and hold nothing to be true baptism, but the immersion of believers. They take the name of Six Principles, from the six points of doctrine mentioned in Hebrews, vi. 1, 2,—'Therefore leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.' These points of theology they consider highly important to all who would flee the wrath to come, and enjoy the smiles of heaven. But though they take their name from these, they are tenacious of other principles, some of which are of infinite importance. They formerly practised washing the feet of each other, in imitation of what Christ did for the Apostles; but they have now dispensed with this custom. They consider baptism by immersion, and

laying on of hands after baptism, so highly important, that they will commune with none but such as have received both of these ordinances!

"They believe with others in the following points of doctrine:—the supreme divinity of Jesus Christ; the trinity of the Godhead; original depravity; salvation by faith; the absolute necessity of perseverance after the new birth; the resurrection of the body; the final judgment; the everlasting happiness of the righteous, and the eternal misery of the finally wicked."

CONNECTICUT.

CONVENTION.

The Connecticut Baptist Convention held its twelfth anniversary in Middletown, June 10th, 1835. Officers—James H. Lindsey, Stratford, *President;* Gustavus F. Davis, Hartford, *Vice President;* Henry Stanwood, Hartford, *Cor. Secretary;* Joseph B. Gilbert, Hartford, *Treasurer.* The amount of funds raised for charitable objects as reported in these minutes, is $2,884 47. For the support of Sabbath schools, $98; distribution of tracts, $208 94; Ministerial Education, $548 80; Home Missions, $439 14; for Domestic Missions, $644 40, and for Foreign Missions, $588 80.

The next meeting of the Convention will be held in Norwich city, June 8, 1836.

The Connecticut Baptist Education Society held its seventeenth annual meeting in Middletown, June 9, 1835. Officers—John Cookson, *President;* S. S. Mallary, *Secretary;* J. W. Dimock, Hartford, *Treasurer.* Number of beneficiaries, 13. The next annual meeting will be held in Norwich city, June 7th, 1836.

Connecticut Literary Institution.—Since the account of this Institution, given on page 73, was printed, we have learned that William H. Shailer, of the Newton Theological Institution, has been elected Principal, vice H. Ball, resigned; and that he has accepted the appointment and entered upon the duties of his office.

The Connecticut Branch *of the Baptist General Tract Society* held its annual meeting in Middletown, June 10, 1835. Officers—George Phippen, *President;* Albert Day, *Secretary;* Gurdon Robbins, of Hartford, *Treasurer and Agent.*

The Connecticut Baptist Sunday School Society held its sixth anniversary in Middleton, June 10, 1835. Officers, S. S. Mallary, *President;* George Byrne, Norwich city, *Secretary;* George Reed, Deep River, *Treasurer.* The next session of this Society will be held in Norwich, in June, 1836.

The Connecticut Society *for the relief of the Widows and Orphans of deceased Baptist Ministers,* was formed by a number of ministering brethren who met at Avon, August 24, 1834. Officers—Gurdon Robbins, *Secretary;* Augustus Bolles, *Treasurer.*

Christian Secretary.—This paper is published every Saturday morning by Philemon Canfield, Hartford, under the patronage of the Connecticut Baptist Convention. Price $2 50 per annum. If payment be made within four months of the time of subscribing, the price is $2.—The 15th volume commenced in January, 1836.

ASSOCIATIONS AND CHURCHES.

ASHFORD ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	BAP.	MEM.	CHURCHES.	MINISTERS.	BAP.	MEM.
1 Ashford	A. Babcock	2	56	Stafford	Albert Cole	2	78
1 Woodstock	A. D. Benedict,	46	183	Hampton	James Grow		34
	M. G. Clark			Mansfield	Wm. Bowen		130
2 Woodstock	D. Munger	11	56	Andover	—Wm. Bowen		88
2 Ashford		3	46	Toland	Levi Walker, Jr		43
3 Ashford	Leonard Gage	39	113	Brooklyn	T. Huntingdon	4	47
Thompson	Bela Hicks	18	265	Willimantic	B. Cook, Jr.	11	153
Pomfret	Nicholas Branch,	49	145	Willington	Jer. Chaplin	10	273
	Benj. Congdon				H. A. Wilcox		
Killingly	—	4	110		*L. G. Leonard*		

HARTFORD ASSOCIATION, 1835.

1 Suffield, 1769	J. L. Hodge	15	105	N. Hartford & Burlington, 1822	Seth Highby		39
1 Litchfield, 1780	—		32	East Windsor, 1823	— S. S. Carter		55
Manchester and Vernon, 1785	David Bennett	7	76	Sharon, 1827	—		36
Bloomfield, 1786	G. Robbins	2	40	Norfolk, 1827	Silas Ambler, *T. Benedict*	8	86
Granby, 1786	—		18	2 Litchfield, 1829	—		39
Canton	Geo. Phippen	1	111	Marlboro' 1831	—		29
1 Hartford, 1790	G. F. Davis *J. A. Boies, G. L. Russell*	7	315	Wethersfield	Wm. Bentley		60
Amenia, N. Y.	1790,	11	94	Roxbury	—		20
Enfield, 1791	—	3	25	Warren, 1787	—	5	40
1 Colebrook, 1794	Rufus Babcock, H. D. Doolittle			Berlin	A. D. Watrous	43	99
				Goshen	—		14
2 Colebrook 1797	— A Morse, Erastus Doty		54	Avon	—		35
				2 Suffield, 1805	N. Wildman	36	312
Cornwall	Isaiah Fuller	5	72	S. Church, 1834	H. Stanwood	10	66

NEW HAVEN ASSOCIATION, 1835.

Southington, 1739	Irenus Atkins	8	148	New Haven, 1816	R. H. Neal		
Stratfield, 1751	James H. Linsley	3	71	Wallingford 1817	S. Shailer	1	184
Meriden, 1755	George B. Atwell Saml. W. Clark		145	Woodbridge and Salem, 1817	D. Bradley		89
Newtown, 1794	M. Bachelor	1	72				
1 Middletown, 1795	John Cookson	8	240	Killingworth, 1825	B. Beckwith	1	48
2 Middletown,	B. Manning	1	57	Bristol, 1791	O. Allen		143
Waterbury, 1803	R. Jennings *Timothy Porter*	3	83	Weston, 1831	W. Denison	1	149
				Deep River, 1830	H. Wooster		74
3 Middletown, 1804	J. Goodwin	1	54		W. H. Shailer		
				Milford, 1832	— A. Clark		31
North Haven 1811	T. O. Judd		65	Reading, 1833	—		19

NEW LONDON ASSOCIATION, 1835.

Waterford	Francis Darrow *G. F. Chappel*	2	348	Colchester & E. Haddam	—		58
1 Lyme	F. Wightman *Wm. Smith*	2	192	2 Lyme	A. M. Smith		87
				2 Saybrook	—		156
1 Saybrook	J.H.Baker, S West	1	62	Haddam	Alfred Gates D. T. Shailer		104
Colchester	Benj. G. Goff	1	80				
Salem	—		43	Montville			151
Norwich	S. S. Mallary, J. Miner, *H. Bumley*	39	305	Hadlyme	—	3	45
				Bozrah	Levi Meech	4	57
New London	Alvin Ackley	37	299	4 Saybrook	Wm. Palmer		65
Lebanon	Levi Meach *S. Champlin*	17	171	Waterford and Montville	E. Denison —		49
				E. Haddam	— S. Dickinson		25

STONINGTON UNION ASSOCIATION, 1835.

1 Groton, 1705	J. G. Wighman *S. B. Bailey*	3	246	Plainfield 1792	C. Tilden. N. Cole, C. S. Weaver	12	115
1 N. Stoning-ton, 1743	—	45	229	Preston, 1812	N. E. Shailer	31	162
				Canterbury 1828	Thomas Rana, *A. Sheffield, Isaac Lawton*	4	208
2 Groton, 1765	R. Burrows Ira R. Stewart	1	417				
2 N. Stoning-ton, 1765	Asher Miner *L. C. Reynolds*	19	288	3 N. Stoning-ton, 1829	—	37	128
Stonington Bor. 1755	— J. S. Anderson E. Chesbrough	11	219	Voluntown 1832	Levi Walker	7	63
				1 Lisbon	—		37

UNION ASSOCIATION—1835.

N. Stamford	N. Sherwood	2	46	1 Danbury	—		34
New Milford	E. Baldwin	1	92	2 Danbury	O. Spencer	3	118
	D. Baldwin			Ridgebury	—		17

UNASSOCIATED CHURCHES.

3 Groton	—			Greenwich			
Tariffville	H. Ball, A. Bolles			Wilton			
				Stamford,*1769	J. Ellis	2	69

* Belongs to New York Association.

SUMMARY.

ASSOCIATIONS.	Ch's.	D. Ch's.	O. Min.	Lic.	Bapt.	Total.	Cons.	MEETINGS IN 1836.
Ashford	16	4	13	3	199	1820	1824	Thompson, 3d Wed. May.
Hartford	25	12	16	4	158	2153	1789	Suffield, 2 Wed. Sept.
New Haven	18	2	17	2	42	1869	1825	Deep River, 1st Wed. Oct.
New London	18	7	14	4	106	2313	1817	Bozrah, 4th Wed. Sept.
Stoningt. Union	11	2	12	4	170	2112	1817	3 N. Stonington, 4 W. June.
Union	5	2	4		6	307	1809	Carmel, 1st Wed. Sept.
Other Churches	5		4		2	200		
	98	29	80	17	683	10,774		

One church in the Hartford Association, omitted in the Summary, is in New York, six in the Stonington Union are in Rhode Island, and eleven in the Union Association are in New York.

The Second Baptist Church, Saybrook, has 156 members—income per annum, $500; amount paid for charitable objects per annum, $100; number of seats in their meeting-house 50—value of each, $6—sold annually; teachers in the Sunday school, 25; scholars do., 100; number do. in Bible class, 15 females and 6 males.

NEW YORK.

MISSIONARY CONVENTION.

THE Baptist Missionary Convention of the State of New York held its fourteenth anniversary at Albany, Oct. 21, 1835. Officers—ELON GALUSHA, Rochester, *President;* JOHN SMITZER, *Secretury;* Charles Babcock, *Treasurer;* with thirty-six *Vice Presidents*, and thirty *Directors*. Amount of receipts $14,509 41; amount of disbursements, including $10,000 paid the American Baptist Home Mission Society, $16,009 64. The amount of ministerial labor performed during the year, by the missionaries of the Convention, cannot be definitely stated. It appears, however, that 30 years of ministerial labor were provided for in 50 different churches, 46 of which are located in 24 counties in New York, and the remaining four in as many different counties in northern Pennsylvania. In addition to the churches aided, 24 missionaries have performed 10 years and 9 weeks labor, making an aggregate of 40 years and 9 weeks labor bestowed upon the destitute by the munificence of this zealous body. From the reports of the missionaries it appears that 305 individuals have, in the judgment of charity, passed from death unto life and been baptized.

The Convention resolved to raise, the ensuing year, $12,000 for the American Baptist Home Mission Society.

The next session of the Convention will be held at Whitesborough, Oneida county, on the third Wednesday in October, 1836, at 10 o'clock.

BROCKPORT COLLEGE.—This College is located in the flourishing and pleasant village of Brockport, in western New York, 72 miles east of Buffalo. The building is constructed of freestone, 100 feet by 60, five stories high, including the basement. Exclusive of the chapel, library room, &c., there will be, when completed, ninety rooms for students. Connected with the college are five acres of excellent land. At a meeting of the friends

of the institution at Brockport, June 24, 1835, the following preamble and resolutions were unanimously passed:

"Having examined the building in progress for the Brockport Collegiate Institution, and in view of its favorable location in the western part of New York, the most fertile, and destined to be the most populous section of the State, and having reference to the present and future wants of our own denomination and the wants of the community in general, we have come to the united and decided conclusion, that the enterprise presented to our consideration this day, is one of intense and peculiar interest. Therefore,

"*Resolved*, That the benevolent individuals who originated and have gone forward in this enterprise thus far, have been, as we believe, actuated by the best of motives, and have commended themselves to the approbation of the friends of religion and literature in western New York.

"*Resolved*, That we recommend to the trustees to make every possible effort to have the building completed, and the institution in operation without any unnecessary delay.

"*Resolved*, That in our opinion the institution should go into operation *immediately*, and assume the distinctive character of a college as soon as circumstances will permit it.

"*Resolved*, That we recommend the contemplated college to the prayers and patronage of the citizens of western New York, and to the friends of literature and science in general."

A Board of Trustees was subsequently formed, who elected Mr. Zenas Morse, of Hamilton, as Principal of the institution, and resolved that it should be opened for the reception of students in September, 1835. While much may justly be expected from the numbers, ability, and enterprise, of Baptists in the western part of the State of New York, it is hoped that their efforts in the cause of education will be seconded by the sympathy and efficient co-operation of their brethren in every part of the State.

The New York Baptist Education Society held its eighteenth annual meeting at Hamilton, August 18th, 1835. Officers—Jonathan Olmstead, *President;* George Petitt, *Vice President;* Nathaniel Kendrick, *Cor. Secretary;* Seneca B. Burchard, *Treasurer;* Aaron Perkins, *Rec. Secretary.* This Society has the Hamilton Institution under its care and patronage. In order to sustain this institution, and afford the tuition in the Theological department free from charge to the student, the Managers resolved in 1835, to raise by subscription the sum of $1500 a year for seven years, to apply on the salaries of the professors in that department. The whole sum to be raised was $10,500, which was divided into 150 shares of $70 each, requiring $10 to be paid on a share annually. At the time of the last annual meeting, about 120 shares had been taken, principally in the churches of the Otsego, Madison, Oneida, Chenango, and Cortland Associations.

The Managers have also proposed to raise a permanent fund of $20,000, the interest only to be applied to the same object. Towards this fund the agent, D. Eldridge, had raised $4,000.

There are about 70 beneficiaries in the institution, whose expenses per annum are estimated at $4,780. To meet these expenses there are about ten available scholarships—a few churches have assumed the expenses of indigent students belonging to their own body, and several auxiliary societies have been formed with special reference to aiding students at this institution.

Amount of cash collected by the agents during the year, $5,868 14.

New York City Baptist Education Society held its twenty-first anniversary in the Oliver Street meeting-house, Nov. 26, 1835. Officers—A. Maclay, *President;* William G. Miller, *Secretary.* We have not seen the Report.

Youth's Home Missionary Society, of New York City. Officers—G. W. Houghton, *President;* J. W. Rand, *Cor. Secretary;* John Speir, *Treasurer.* In 1834, the society resolved to raise $2000 the ensuing year. At the next annual meeting in 1835, it appeared that about $1800 had been received towards the pledge, and the balance, $200, was made up during the meeting. This society being auxiliary to the American Baptist Home Mission Society, has assumed the support of six of the missionaries appointed by the parent Board.

The St. Lawrence Baptist Missionary Convention, auxiliary to the New York State Baptist Convention, held its eighth annual meeting at Canton, Feb. 18, 1835. Officers—Hiram Safford, *President;* Joel H. Green, *Vice President;* J. C. Lewis, *Treasurer;* R. S. Palmer, *Secretary.* Receipts, $244 64.

In addition to the above there are various benevolent societies in almost every Association, and in most of the churches. To notice them all would require a volume. Neither our time nor our limits will permit us to do it.

The New York Baptist Register is published every Friday at Utica, by Bennett & Bright, for the Baptist Missionary Convention of the State of New York. Terms, $2 per

annum, in advance—$2 50 in six months—$3 if paid after the expiration of the year. Alexander M. Beebee, editor. The 14th volume commenced in February, 1836.

THE MOTHERS' MONTHLY JOURNAL is edited by Mrs. Mary Kingsford, and published by Bennett & Bright, Utica. Terms, $1 per annum, payable in advance. It is rich in matter, beautiful in its execution, and interesting in its character.

THE AMERICAN BAPTIST *and Home Mission Record* is issued every Friday, under the patronage of the American Baptist Home Mission Society—Jonathan Going, Clinton Hall, New York, Editor. Terms, $2 50 in advance.

ASSOCIATIONS AND CHURCHES.

N. B. The names of ordained ministers are in Roman letters—Licentiates in *Italic*. The date affixed to the Associations is that of the latest returns. Churches without pastors are distinguished by a —.

BERKSHIRE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Barker	Caleb Hays		9	43	
1 Berkshire	I. P. Call	Berkshire	9	106	
Berkshire & Lisle	M. M. Evarts, A. Sherwood	Centre Lisle	11	36	
Binghamton	—	Binghamton	4	128	1829
Caroline	William Spaulding		1	37	
1 Greene	I. I. Miller, *L. Doolittle*	Genegantslet	9	53	
1 Lisle	David Leach, *J. Leach*	Upper Lisle	12	129	
2 Lisle	N. Church, *J. Powers*	Nanticoke Springs	6	86	
Owego	J. R. Burdick	Owego	9	96	
Owego Creek	Caleb Nelson	Flemmingsville		52	
1 Spencer	Horace Kelsey	Spencer	8	91	
2 Spencer	Mark Dearborn		11	82	
Spencer Valley	—			31	
Tioga	Philander Taylor	Tioga	8	68	
Union	—	Union		33	
Vestal	Charles G. Swan	Vestal		25	
W. Windham, Pa.	—			15	

BLACK RIVER ASSOCIATION, 1835.

1 Alexandria	—	La Fargerville	2	46	
2 Alexandria	Matthew Wilkie	Jamesville		28	
Antwerp	—		1	46	
Antwerp & Fowler	—	Single Creek		36	
Champion	George Lyle	Champion		99	1805
Boonville	N. G. Chase	Boonville		33	1805
Copenhagen	Azel Waters	Copenhagen	12	123	
Leyden		Leyden	8	165	
Le Roy	T. A. Warner, M. Wilkie	Evans' Mills		157	
Lowville	John Blodgett, Charles Clark	Lowville	3	97	
Lowville & Denm'k	Albert Wedge	Stow's Square	3	85	
1 Lyme	Ashna Lawton	Chaumont		44	
2 Lyme	— *W. Pigsley*	Lyme		32	
Martinsburg	Riley B. Ashley	Martinsburg		40	
Orleans	Perley Brown	Stone Mills		122	
Perch River	Sardis Little	Brownville		99	
Peninsula	—	Peninsula		17	
Turin & W. Turin	—	Turin		53	
Theresa	Matthew Wilkie	Theresa		21	
Watertown	John Miller	Watertown		174	1809
Wilna	—	Carthage	10	39	
West Leyden	—	West Leyden	1	30	

CAYUGA ASSOCIATION, 1835.

Auburn	—	Auburn		210	
Aurelius & Mentz	John Jeffries	Fosterville	1	67	
Conquest	—	Conquest		38	
Cato and Ira	P. Knapp	Cato	28	190	
Fleming	S. M. Plumb	Fleming		182	

CAYUGA ASSOCIATION—*continued.*

1 Mentz	Nathan Card	Throopsville		83	1805
2 Mentz	T. H. Green, R. Osborne	Port Byron	3	101	
Owasco	C. P. Wyckoff	Owasco		43	1796
Scipio	H. Jones	Scipio	20	65	
1 Sempronius	N. L. More	Kellogsville	1	103	
Sennett	T. Brown	Sennett		191	
Springport	Samuel Wood	Springport	1	50	
United Scipio	A. Wakeley	Sherwood's Corners	4	59	1795
Venice and Scipio	B. Ames	Venice	16	162	
Victory	J. H. Dudley	Victory	22	93	
CHAUTAUQUE ASSOCIATION, 1835.					
1 Pomfret	Jirah D. Cole, J, Handy, J. S. King, Elias Johnson, B. N. Leach, *Ira Corwin*	Fredonia	2	216	
Mayville	J. W. Sawyer	Mayville	3	187	
Carroll	Wash. Windsor, *Luke Davis*	Carroll	20	84	
2 Hanover	A. S. Jones	Hanover	26	128	
Villenova	Alonzo Frink,	Villenova	1	34	
1 Hanover	James Bennett	Nashville	8	72	
Northeast & Ripley	Orange Spencer	North East, Pa.		60	
Portland	Charles La Hatt	Salem ⋈ Roads		65	
Sherman	George Sawin	Sherman		30	
Perrysburgh	Benjamin Pierce	Nashville		38	
Randolph	Levi Howard	Randolph		60	
1 Stockton	Asa Turner	Mayville		53	
2 Stockton	Isaac Sawyer	Stockton	3	141	
Busti	—	Busti	1	49	
Harmony	Palmer Cross	Panama	15	125	
Napoli	Jonas Glazier	Napoli	4	82	
Canadaway	Thomas Baker	Fredonia	2	140	
Clymer	E. R. Swain, Thomas Ravlin	Clymer	13	63	
Ashville	—	Harmony	1	86	
Dunkirk	— *B. F. Robbins*	Dunkirk	2	52	
2 Ripley	John Sawin	Ripley	3	42	
Leon	Bartemus Braman	Conewango		45	
French Creek	Alanson Pease	Mina	3	37	
Westfield	—	Westfield	3	68	
Pine Grove	Nelson Gage	Pine Grove	1	45	
Jamestown	R. Peet, Z. M. Palmer	Jamestown	5	98	
Cherry Creek	—	Cherry Creek		22	
Lottsville, Pa.	Samuel Alvord	Lottsville, Pa.	1	23	
Gerry and Charlotte	James Scofield, jr.	Gerry		37	
Warren, Pa.	—	Warren, Pa.		24	
North Harmony	William Butts	Magnolia		36	
Silver Creek	David Woodbury	Silver Creek	5	40	
Ellery	J. Wilson	Union Ellery	8	76	
1 Ripley	George Sawin	Ripley		44	
Mina	—	Mina		15	
Harbor Creek	C. Morton	Harbor Creek	4	36	
Ellington	David Morse	Clear Creek		40	
Casadaga	—	Stockton		48	
CHENANGO ASSOCIATION, 1835.					
Cincinnatus	A. C. Kingsley	Cincinnatus	14	149	
Norwich Village	J. S. Swan, J. Randall	Norwich	55	334	
North Norwich	Aaron Parker	North Norwich	39	152	
Oxford and Greene	—			51	
Otselic	—	South Otselic	1	33	
Oxford	W. Kingsley, *Jas. H. Nobles, E. T. Jacobs*	Oxford	7	173	
Sherburne	J. Corwin	Sherburne	2	129	
Pitcher	John Lawton, Luke Colby, *Wm. Holroyd*	Pitcher	13	248	
1 Smithville			28	100	

CHENANGO ASSOCIATION—*continued.*

2 Smithville	O. H. Read, N. Kellogg	Smithville Flatts	7	120	
Smyrna	Comfort Record	Smyrna		49	
1 Triangle		Triangle	2	31	
2 Triangle	David Leach, *Hiram Kellogg*		3	62	
M'Donough	—	M'Donough	3	33	
Linklean	Mark Halroyd	Linklean		61	
New Berlin Village	David Cutler		7	70	
Chenango Forks	—	Chenango Forks	6	18	
Central Greene	A. Holcomb, D. W. Litchfield	Greene		36	
Coventry & Greene	— *William Wright*	Greene		33	
Coventry	Aaron Parker	Coventry	8	154	
Guilford	Elisha B. Sparks	Guilford	15	139	
South New Berlin	J. H. Chamberlain	South New Berlin	6	151	

CORTLAND ASSOCIATION, 1835.

Cortlandville	Zenas Freeman	Cortland Village	21	228	
Dryden	Philander Shed	Etna	17	111	
Freetown	D. B. Purinton	Freetown Corners		91	
Groton	J. S. Backus, *J. Gibbs*	Groton Hollow	3	122	
Homer Village	J. W. Taggart, A. Bennett	Homer	12	224	
Lansing and Groton	A. Caldwell, B. Andrews	Ludlowville		87	
Marathon	— J. Bennett	Freetown		103	
Milan	Elijah Benedict	Locke	2	100	
M'Lean	T. H. Green, S. Carr	M'Lean		103	
M'Grawville	W. G. Dye	M'Grawville	5	106	
Scott	Barton Capron	Scott Corners	1	161	
2 Sempronius	— *L. Farnsworth*	Sempronius	1	79	
1 Solon	A. B. Jones	Solon	3	56	
2 Solon	—	Cincinnatus	7	56	
Summerhill	A. Draper	Summerhill	9	70	
Truxton	T. Purinton, *D. Crandall, W. F. Purinton*	Truxton	79	326	
Virgil Village	Nathan Peck, *N. Wescott*	Virgil	5	87	

DUTCHESS ASSOCIATION, 1835.

North East	Thomas Winter	Northeast	2	125	1751
Amenia	L. W. Webster	Amenia	11	95	
2 Dover	Philip Roberts	Dover	24	90	1794
1 Fishkill	Isaac Bevin	Fishkill		35	
2 Fishkill	Isaac Bevin	Beekman		50	
Stanford	Luman Burch	Stanford		104	

ESSEX AND CHAMPLAIN ASSOCIATION, 1835.

Crownpoint	William Grant	Crownpoint	21	105	
Moriah	—	Moriah		92	
Chazy	— *D. W. Burroughs*	Chazy		56	
Westport	D. H. Ranney, A. Woods	Westport	17	192	
Elizabethtown	— *B. F. Garfield*	Elizabethtown		100	
1 Essex	—	Essex	1	105	
2 Essex	—			34	
Jay	Robert Bryant	Jay		194	
Keene	—	Keene		28	

FRANKLIN ASSOCIATION, 1835.

Franklin	Alexander Smith	Franklin	2	124	
New Lisbon	Seth Gregory	N. Lisbon	1	139	
W. Meredith	Simeon P. Griswold	W. Meredith		90	
1 Butternuts	James Amner	Butternuts		65	
2 Butternuts	William T. Boynton			126	
Masonville	—	Masonville		168	
Hartwick	Nathan Bundy	Hartwick	1	129	
Sidney	—	Sidney		59	
Lawrens	—	Lawrens	2	90	
Milford	— *Nelson Mumford*	Milford		120	
1 Guilford	Stephen Stiles	Guilford		53	

SALISBURY ASSOCIATION—*continued.*

Sidney & Unadilla	D. B. Crane		1	65	
Colchester	Caleb Bush	Colchester		140	
Deposit	—	Deposit	1	179	
Hamden	—			18	
Otego	William Simpson		2	106	
Colesville and Windsor	John Holmes		1	107	
Oneonta	D. B. Crane		3	79	
Harpersfield	Nelson Ferguson	Harpersfield	7	79	
E. Meredith	S. Jones	E. Meredith		50	
S. Franklin	—		15	39	
Tompkins	Thomas Durfee			50	
Buckingham	—			54	

GENESEE ASSOCIATION, 1835.

Alden	Samuel Jones	Alden	29	70	
Alexander	I. Clark, L. D. Hickox	Alexander	1	61	
1 Attica	E. Hall	Attica	12	51	
2 Attica	— *J. Eudy*			30	
Batavia	J. Packer	E. Pembroke		58	
Batavia Village	I. Clark	Batavia	2	44	
Bennington	S. Jones	Bennington	27	104	
Bethany	William W. Smith	Bethany Centre	14	132	
Byron	—	Byron		134	
Covington	I. J. Brown, *A. J. Mosier*	Pavillion	8	219	
2 Darien	J. Packer	Darien	19	61	
2 Elba	John Southworth	Pine Hill	1	67	
La Grange	J.Elliott, L.Anson, *R.D.Pierce*	La Grange	31	191	
Le Roy	W. I. Crane	Le Roy	16	187	
1 Middlebury	Jos. Elliott, *E. Covel*	Wyoming	9	314	
2 Middlebury	B. N. Leach, *H. B. Ewell, M. Bailey*	Linden	17	206	
Newstead	—			151	
Oakfield	H. Griswold	Oakfield		104	
Orangeville	C. Coe	Orangeville		96	
Perry	Wm. Arthur	Perry	64	294	
Stafford	— E. Curtiss	Stafford	6	38	
Tonawanda	R. Maddock	Newstead		24	
Warsaw	A. Ennis	Warsaw	19	168	
York	I. Bennet, J. Goddard, D.Peck	York	22	155	

GENESEE RIVER ASSOCIATION, 1835.

Allen	—			22	
Angelica Village	—	Angelica Village	7	87	
Alfred	—	Alfred	2	45	
Angelica	—	Angelica	1	41	
Burns	Elijah Bennett		8	117	
Castile	Hosea Fuller	Castile	2	59	
Cuba	— *Holden E. Prosser*	Cuba		69	
Canadea & Belfast	John P. Evans			37	
Gainesville	William Sawyer	Gainesville		60	
Grove	—	Grove	1	31	
Grove and Portage	— *Silas Morse*			31	
Mount Morris	Warner Lake	Mount Morris	1	105	
Sparta	Hull Taylor	Sparta	4	88	
Strikersville	James Reed	Strikersville	10	93	
Wethersfield	—		16	60	
Nunda	E. W. Clark, C. Briggs, *D. Wisner, P. Robinson*	Nunda Valley	5	302	
Oakhill	Wm. G. Wisner	Oakhill		70	
Pike	J. Bostwick, H. Monger	Pike	15	282	
Portage	J. Reed		1	90	
Canadice	Caleb Briggs	Canadice		22	1835

HOLLAND PURCHASE ASSOCIATION, 1835.

Springville	David Searle	Springville, Erie co.	7	127	
Eden	Ira C. Stoddard	Eden, Erie co.	8	123	
Sheldon	J. C. Allison	Sheldon, Genesee co.		44	
Hamburgh	N. D. Rector	Hamburgh, Erie co.	2	78	
1 Boston	Howell Smith	Boston, Erie co.	5	130	
2 Boston	— *Salmon Hatch*	Boston, Erie co.	4	49	
Aurora	E. Blakesley, E. Harman	Willink, Erie co.	3	172	
Sardinia	Alfred Handy	Sardinia, Erie co.		206	
Buffalo	E. Tucker, *J. N. Granger*	Buffalo, Erie co.	15	269	
Friendship	J. G. L. Haskings	Fr'dship, Alleg'y co.	52	150	
1 Otto	Daniel Platt	East Otto, Catt. co.	2	75	
2 Otto	— Nathan Gray	West Otto, Catt. co.	1	49	
Rushford	A. Miner	Rushford, Alleg'y co.	2	126	
1 Ellicottville	E. Vining	Ellicottville, Catt. co,		44	
2 Ellicottville	— *M. C. Parker*	do do	1	28	
Franklinville	Adrian Foote	Franklinville, do	4	67	
Amherst	—	Williamsville		13	
Little Valley	R. W. Vining, *Wm. Fisher*	Little Valley		52	
Great Valley	— *John Ellis*	Gr't Valley, Catt. co.	1	21	
Collins	Asahel Wells	Collins, Erie co.	1	65	
Farmersville	Adrian Foote	Farmersville, Catt. c.	2	81	
Bolivar	— *David Bunnell*	Bolivar, Alleg'y co.	13	68	
Hinsdale	Eliab Going	Hinsdale, Catt. co.	7	117	
Freedom	Wm. Stillwell	Freedom, Catt. co.	2	35	
Java	Wm. Pattison	East Java, Gen. co.		73	
Almond	V. Bemis	Almond, Alleg'y co.		138	
Waterville and Sardinia	W. L. Judd	Boston, Erie co.		24	
Amity	— *H. H. Whipple*	Genesee Valley, Alleg'y co.	1	51	
1 Evans	Peter Freeman	Evans, Erie co.	12	85	
2 Evans	Asahel Wells	Evans, Erie co.		32	
Holland	Benjamin Sawin	Holland, Erie co.		34	
Haight	—	Rushford, Alleg'y c.	1	25	
Ashford	Wm. Stillwell	Ashford, Catt. co.		38	
Machias	— *M. G. Rogers*	Machias, Catt. co.		20	
2 Cuba	J. G. L. Haskins	Cuba, Alleg'y co.	4	70	
Evans & Hamburgh	N. D. Rector	Hamburgh on the Lake	3	34	
Wales	Benjamin Sawin	Wales, Erie co.		49	
Andover and Greenwood	—	Greenwood, St'b'n c.		56	1830
Mansfield	Daniel Platt	Mansfield, Catt. co.		21	1835

HUDSON RIVER ASSOCIATION, 1835.

Poughkeepsie	—	Poughkeepsie,		109	1807
Oliver st. N. Y.	S. H. Cone, F. Wayland, senr., D.Hall, L.Davies, E.Loomis, J. C. Murphy, *E. Mathews*	New York city	30	749	1795
Mulberry st. N. Y.	A.Maclay, J.L.Burrows, C.F.Fr	ey, New York city	5	235	1809
Mount Pleasant	C. C. Williams	Sing Sing	1	52	1790
Hudson	— Wm. Sturgess, *H. Spencer*, *E. C. Brown*	Hudson	93	238	1810
1 Troy	B. M. Hill	Troy	6	366	1795
1 Albany	— *S. B. Willis*	Albany	132	320	1811
Catskill	—	Catskill	2	64	1803
Albany, African	—	Albany	3	127	1821
South Ch. N. Y.	C. G. Sommers	New York city	24	329	1822
1 Brooklyn	L. Howard, J. Going, C. C. P. Crosby, *J. H. Raymond*	Brooklyn	2	182	1823
Stanton st. N. Y.	Geo. Benedict	New York city	35	270	1823
Lansinburgh	— Isaac Webb	Lansinburgh	9	122	1804
North Ch. N. Y.	J. H. Brouner, *S. Barnard*	New York	7	171	1827
Gibbonsville and West Troy	Frederick S. Parke	Watervleit	2	99	1828

HUDSON RIVER ASSOCIATION, 1835—*continued.*

Zion, Orange co.	A. C. Sangster,		1	42	1823
East Ch., N. Y.	J. Middleton, C. W. Denison	New York city	48	153	1829
Cairo	Thomas Stokes	Cairo		45	1799
Lattingtown	S. Pomroy	Lattingtown	1	80	1812
West Hillsdale	—		10	85	1800
2 Brooklyn	O. Winslow, J. Beetham	Brooklyn	2	43	1831
Schenectady	J. M. Graves, *E. Andrews, J. S. Eaton*	Schenectady	7	232	1822
Kingston		Kingston	6	56	1831
2 Ch. Broome	John Ormsbee		11	60	1831
Westkill Church, Lexington	— Isaac Moore	Lexington	39	97	1831
2 Newark, N. J.	J. H. Rickett	Newark, N. J.	1	28	1831
Athens	Lemuel Covell	Athens	35	99	1832
Broome st., N. Y.	I. Robords, Jacob Knapp	New York city	71	114	1833
Amity st., N. Y.	Wm. R. Williams, D. Williams, *A. Rand*	New York city	21	126	1832
Central, N. Y.	— *Wm. Moore, J. Binney*	New York city	5	53	1833
Coxsackie	J. W. Greene, R. Winegar, jr.	Coxsackie	59	101	1832
Saugerties	—	Saugerties		43	1833
Matteawan	—		1	12	1834
Kinderhook	Moses Field	Kinderhook	3	26	1834
1 Philipstown	—	Philipstown	7	28	1833
2 Sand Lake, Rensselaer co.	Orrin Dodge	Sand Lake	16	64	1831
Pearl st., Albany	B. T. Welch	Albany	15	148	1834
Hamburgh, Germ.	— J. G. Oncken			7	1834
West Ch., N. Y.	— *James Delaree*	New York city		89	1835

JEFFERSON ASSOCIATION, 1835.

Adams	J. Freeman, E. Morgan	Appling	1	318	
Bellville	M. E. Cook	Bellville		250	
Henderson	—	Henderson		113	
Lorraine	C. B. Taylor	Lorraine	2	174	
Mannsville	J. N. Webb	Mannsville		197	
Rodman	—	Rodman		36	
Smithville	J. N. Webb	Smithville	6	112	
South Rutland	— S. Maltby	South Rutland	1	97	
Woodville	M. E. Cook, D. H. Dean	Woodville	1	95	

LAKE GEORGE ASSOCIATION, 1835.

Athol	—	Athol		59	
Bolton	W. Grant, J. B. Wilkins	Bolton		143	
Brant Lake	—	Haysburgh	4	42	
Caldwell and Warrensburg	—	Caldwell		72	
Chester	Daniel A. Cobb, *Helim Mead*	Chestertown	16	126	
Hague	—	Hague	3	45	
1 Johnsburgh	—	Johnsburgh	18	180	
2 Johnsburgh	—	Johnsburgh		16	
Minerva	—Wm. M. Fay	Minerva		150	
Queensbury	John Scofield	Queensbury		31	
1 Schroon	J. H. Barker	Schroon		69	
2 Schroon	—	Paradox		28	
Ticonderoga	—	Ticonderoga		35	

LEXINGTON ASSOCIATION, 1835.

1 Roxbury	David Mead	Roxbury		106	
2 Roxbury	—		2	141	
Lexington	Hez. Pettit	Lexington	3	227	
Blenhiem	—*Wm. Choat*	Blenhiem		46	
Broome	—		2	110	
Olive	—Wm. Warren			124	
Middletown and Roxbury	James Mead	Middletown	1	106	

LEXINGTON ASSOCIATION, 1835—*continued.*

Bavainia	—		2	54	
Rensselaerville and Bern	E. Crocker, *Almiron St. John*	Renssellaerville		51	

LIVINGSTON ASSOCIATION, 1835.

East Avon	J. G. Stearns	Avon		82	
Richmond	—	Richmond		83	
Livonia	T. B. Bebee, J. Boardman	Livonia		78	
Springwater	—	Springwater		60	
Lakeville	Ira Justin	Lakeville	5	77	
Groveland	A. Thorp	Groveland	1	40	
Naples		Naples		39	
Conhocton		Conhocton	1	24	

MADISON ASSOCIATION, 1835.

2 Brookfield	William Clarke	Sangerfield	1	183	
Cazenovia	J. F. Bishop, J. Peck, J. Cooley, *S. Ainsworth*	New Woodstock	19	333	
Cazenovia Village	—Lewis Leonard, *T. Houston*	Cazenovia	15	262	
Delphi	A. Wheelock, *L. B. King*	Delphi	8	184	
De Ruyter	—	De Ruyter		114	
1 Eaton	Nicholas Johnson	Morrisville	2	104	
2 Eaton	John Smitzer, N. Kendrick	Eaton	31	218	
Fenner	Henry C. Skinner	Perryville	1	122	
Georgetown	Daniel G. Corey	Georgetown	13	78	
1 Hamilton	Aaron Perkins, D. Hascall, J. S. Bacon, G. W. Eaton, A. Kingsley, *A. C. Kendrick, R. Bard, G. W. Dorrance*	Hamilton	4	268	1796
2 Hamilton	—	E. Hamilton	6	46	
Lebanon	T. Jerrill, *Wm. E. Locke*	Lebanon	47	169	
Lenox	—*C. Palmer*, J. Palmer	Clockville	14	196	1811
Madison	Richard Clark	Madison	1	102	1797
1 Nelson	Roger Maddock	Morrisville	8	99	1806
2 Nelson	Orin Beckwith	Erieville	3	142	1810
Peterborough	Lewis T. Ford	Peterborough	27	185	

MONROE ASSCIATION, 1835.

Brockport	B. Putnam, H. Davis	Brockport	1	177	
Chili	S. W. Ford	Chili	1	43	
Clarkson	J. Woodward, *F. Woodward*	Clarkson	1	71	
Greece	H. B. Dodge, J. Kinne	Greece	2	155	
U'd. Henrietta	H. Miner, D. Brown, E. Stone	Henrietta	4	101	
2 Henrietta	T. Gorton	do.		40	
Halley	M. Colman	Halley		165	
Mendon	J. I. Fulton, *Harvey Munger*	Mendon	35	257	
N. Murray	Daniel Dye	Murray	6	71	
Ogden	Z. Case, J. Olcott	Ogden	16	181	
1 Parma	—	Parma Centre	3	102	
2 Parma	*W.* Barrett	Parma Corners	22	102	
Penfield	Simon G. Miner, T. Fuller	Penfield	2	199	
N. Penfield	L. J. Reynolds, P. Kelsey	N. Penfield	2	157	
Perinton	J. M. Booth	Perington		62	
Pittsford	Charles Howe	Pittsford	2	117	
1 Rochester	P. Church, O. C. Comstock	Rochester	1	203	
2 Rochester	Elon Galusha	Rochester	6	133	
Rush	N. Bentley	Rush	18	94	
Sweden	O. D. Taylor	Sweden	15	58	
Sweden and Bergen	J. B. Potter		27	71	1835
Walworth	Joseph Gould.		3	59	
Wheatland	D. Eldredge	Wheatland		126	

NEW YORK ASSOCIATION, 1835.

Middletown, N. J.	Thomas Roberts	Middletown, N. J.	5	19	1688
Piscataway, N. J.	D. D. Lewis, J. Sloper		1	114	1689
Scotch Plains, N. J.	J. Rogers, E. Frost	Scotch Plains, N. J.	4	145	1747
Morristown, N. J.	William Sym	Morristown, N. J.	1	36	1752
1 Church, N. Y.	William Parkinson, D. James, *A. Talman, S, J. Drake.*	New York	6	394	1762
Mount Bethel, N.J.	Morgan R. Cox	Mount Bethel, N.J.		84	1767
Stamford, Ct.	John Ellis	Stamford, Ct.	2	69	1769
Lyon's Farms, N.J.	Peter Sparks			63	1769
Bethel, N. Y. City,	W. Geo. Miller,	New York	11	315	1770
Staten Island	—	Tompkinsville	1	69	1785
Northfield, N. J.	—			63	
Samptown, N. J.	Lebbeus Lathrop		30	147	1792
Middletown, N. Y.	Jos. W. Griffiths		8	82	1792
Newark, N. J.	Daniel Dodge	Newark, N. J.	12	164	1801
Randolph, N. J.	—			20	1802
Abyssinian, N. Y.	Jas. Hayborn,	New York	5	398	1808
New Rochelle	—	N. Rochelle		22	1809
North Beriah, N.Y.	D. Dunbar, James Weight, *H. Tappan*, W. Biddle	New York	15	388	1809
Coram, L. I.	William Hodge			35	1810
Newtown, L. I.	—			28	1810
Ebenezer, N. Y.	L. G. Marsh	New York	1	60	
Jeffer'n Village, N.J.	Elisha Gill			11	1810
New Brunswick	G. S. Webb	N. Brunswick, N.J.	4	103	1816
Plainfield, N. J.	D. T. Hill	Plainfield, N. J.	49	173	1818
Perth Amboy, N.J.	Thomas Ritchie		1	50	1818
Paterson, N. J.	Z. Grenell, *C. Brinckerhoff*	Paterson, N. J.	32	94	1825
Greenport, N. Y.	H. R. Knapp		1	59	1832
Zion, N. Y. City.	J. T. Raymond	New York city	11	72	1832
Mount Salem, N. J.	Samuel White		4	102	1833
Welch, N. Y.	— W. Thomas		9	63	1833
Rahway, N. J.	M. Barlow	Rahway, N. J.	10	40	1833
Freehold, N. J.	Chas. J. Hopkins	Freehold, N. J.		97	1834
Huntington, L. I.	D. A. Flandrow			21	
Sixteenth, N.Y.c'y.	David Bernard	New York	47	82	1833
Newburgh, N. Y.	David James	Newburgh, N. Y.	2	16	1834

NIAGARA ASSOCIATION, 1835.

Albion	W. Metcalf	Albion	2	165	
Alabama	H. K. Stimpson, *E. Covel*		7	130	
Barre	James Parsons	Barre		52	
Carlton	H. Blood			44	
Gaines	Philo Forbes	Gaines	5	72	
Hartland	David Hendee	Hartland	1	165	
Knowlesville	— *J. J. Fuller*	Knowlesville	1	61	
Lockport	W. E. Waterbury	Lockport	1	195	
Lewistown	J. K. Eldredge	Lewistown	3	40	
Medina	J. Chadwick	Medina		144	
Newfane	—	Newfane	27	81	
Murray & Gaines	R. Kimball	Murray	15	69	
Pendleton	Leman Andrus	Pendleton	2	17	
Porter	S. J. Olney	Porter	3	63	
Royalton	— *R. W. Berry*	Royalton		28	
Somerset	R. L. Wilson, J. Wisner	Somerset	1	113	
Shelby	Samuel Gilbert	Shelby	4	123	
Niagara	J. Miner, D. Way	Niagara	2	51	
Wilson	—	Wilson		21	1835
Yates	A. Irons	Yates		155	

ONEIDA ASSOCIATION, 1835.

Annsville	Samuel Bloss, jr.		8	93	1831
Augusta	— *C. E. Brown, N. Wood*		2	128	
Bridgewater	J. P. Simmons, *A. Brown*	Bridgewater	1	61	1828
Camden	—	Camden	2	14	1832
Clinton	P. P. Brown	Clinton	9	87	
Deerfield	Caleb Read	Utica	1	64	
Floyd	James Mallery	Floyd	39	151	
Florence	J. B. Olcott	Florence	27	64	
Lenox & Sullivan	—	Lenox		24	
Paris	Z. Eaton, J. Rhodes, D. Budlong	Sauquoit	50	198	
Remsen	—	Remsen		25	
Rome	J. W. Gibbs	Rome	2	284	
Sangerfield	C. Hartshorn	Waterville	8	147	
Siloam	Geo. Bridge		2	98	
Steuben	R. Z. Williams	Steuben		87	
Trenton	N. Wattles, T. Z. R. Jones	Trenton	18	90	
Trenton village	Rockwell		6	25	
Utica	E. Kingsford, W. Dickins	Utica	14	202	
Vernon	W. Pepper, B. Fuller	Vernon	1	99	
Verona	D. D. Ransom	Nankin	2	154	
1 Vienna	Charles Starkey	Mc Connelsville	1	38	
2 Vienna	Thomas Martin	Vienna		40	1831
1 Westmoreland	A. R. Beach	Lairdsville	2	64	
2 Westmoreland	—	Westmoreland		158	
Whitesborough	A. L. Covell	Whitesborough	37	223	

ONONDAGA ASSOCIATION, 1835.

Camillus	H. B. Fuller	Camillus	12	55	
Canton	Ira Dudley	Canton	27	110	
Clay	H. Warner	Clay	33	97	
Elbridge	C. M. Fuller	Elbridge	13	245	
Cicero	—	Cicero		35	
Skaneateles	—	Skaneateles		21	
Fabius	O. Montague	Fabius	4	269	
1 Lysander		Lysander	2	62	
Fayetteville	W. Hutchinson	Fayetteville	8	134	
2 Lysander	Peter Witt	Lysander	53	91	
Sullivan & Manlius	A. Reed, *N. Camp*			31	
Pompey Centre	—	Pompey		37	
M. Square	D. Bellamy		4	188	
Marcellus	B. W. Capron	Marcellus	16	198	
1 Onondaga	— *J. Holloday*	Onondaga	1	43	
2 Onondaga	W. W. Powers		4	107	
Onondaga Hill	D. W. Elmore		8	60	
Syracuse	S. Wilkins	Syracuse	38	217	
Tully	J. B. Everetts, I. Bellows, S. Chase, *D. P. Smith*	Tully	28	190	
La Fayette	R. Streeter	Lafayette	2	42	
Jordon	Elisha D. Hubbell	Jordon		61	1835

ONTARIO ASSOCIATION, 1835.

Benton	John Goff	Benton Center		100	
1 Bristol	Pl. Sabin	Bristol		72	
Bristol & Naples	— *J. Hall, jr.*	Bristol		27	1835
W. Bloomfield	S. Goodall	W. Bloomfield		53	
1. Canandaigua	E. Haskell, *A. Haskell*	Canandaigua		86	
Canandaigua vil'ge	M. Allen		8	74	
Geneva	J. Sears	Geneva	4	125	
Hopewell	Anson Sha	Canandaigua		40	
Gorham	O. Witherell, W. Witter	Bethel		114	
Italy	Wm. Moore	Italy	1	41	
Junius & Tyre	— *Nathan Baker*	Tyre	2	76	
Manchester	Noah Barrell	Manchester	1	185	
Middlesex and Gorham	C. Bateman	Gorham	7	97	

ONTARIO ASSOCIATION—*continued.*

1 Phelps	Henry Shute, jr.	Vienna		134	
2 Phelps	Wm. Roe		1	100	
3 Phelps	Caleb Rice			60	
Macedon	— *Philetus Spear*	Macedon	3	122	1835
Seneca Falls	H. C. Vogell	Seneca Falls	12	94	
2 Walworth	Peter Turk	Walworth	5	55	

OSWEGO ASSOCIATION, 1835.

Colosse	John Hillis	Colosse	1	170	
Hannibal	Peter Wooden		4	265	
Hastings and Constantia	Augustus Warren	Hastings	4	66	
Mexico	S. Davidson	Mexico		115	
New Haven	R. T. Smith, Wm. Frary	New Haven	1	70	
Orwell	—	Orwell		53	
Oswego	—	Oswego	15	240	
Phœnixville	— *N. Camp*	Phœnix	15	52	
Pulaski	J. N. Tucker		2	93	
Richland	—	Richland	3	88	
Sandy Creek	— *A. D. Freeman*	Sandy Creek	13	61	
Volney	—	Volney		39	

OTSEGO ASSOCIATION, 1835.

1 Burlington	— *Geo. Pennell*	Burlington		43	1794
2 Burlington	— Wm. Burch	W. Burlington	2	75	1794
N. Burlington	David Cutler, *R. Weston*	B. Flatts, Ots. co.		82	1797
Brookfield	Holland Turner	Brookfield		182	1800
Columbia	Benjamin Wightman	Columbia	1	37	1824
Cooperstown	Lewis Raymond	Cooperstown	55	100	1833
1 Edmeston	Stephen Taylor, *J. Randall, E. Miner*	Edmeston		203	1795
Exeter	—	Schuyler's Lake	3	52	1826
Fairfield	Wm. B. Brown	Eatonville		83	1815
Frankfort	Lewis Ransted	Frankfort	1	118	1829
Litchfield	Oliver Tuttle	Litchfield		50	1795
Little Falls	David Morris	Little Falls	2	77	1830
Morehouseville	D. Pratt, *D. Martin*	Norway, Her. co.	5	20	1831
Newport	A. F. Rockwell	Newport	10	203	1800
Norway	W. B. Curtis	Norway		95	1830
Otsego	George Holt, jr.	Otsego	13	66	1794
Oppenheim	—	Manheim Centre		62	1831
Plainfield	J. Wells	Unadilla Forks	1	70	1817
Pleasant Valley	—	Garoge, Mont. co.	11	124	1830
Richfield	A. Smith	Richfield, Ots. co.		104	1810
Russia	Silas Hitchcock	Russia, Her. co.	3	25	1832
Springfield	D. Robinson	Springfield	2	73	1787
Stratford	Wm. Hodgson	Stratford, Mont. co.	3	98	1809
Salisbury	Wm. Thompson	Salisbury, Her. co.	4	91	1801
Schuyler	S. Hutchins, *H. Gillet*	Schuyler, Her. co.	13	118	1800
Warren	J. I. Whitman	Warren, Her. co.	1	84	1799
W. Winfield	Daniel Putnam	W. Winfield do	3	106	1829

RENSSELAERVILLE ASSOCIATION, 1835.

Rensselaerville and Bern	—	Rensselaerville	1	60	1796
Rensselaerville	J. Winans, S. Paddock	Rensselaerville		99	1787
1 Westerlo	D. Corwin, A. Clark	Chesterville	1	160	
S. Westerlo	—			115	
Greenville	Wm. Steward, *A. Osgood, D. Collins*	Greenville	6	111	
Bern and Knox	— *M. S. Earl*			72	
Duanesburgh and Florida	Calvin Herrick		6	86	
Charleston	E. Herrick	Charleston	4	118	

RENSSELAERVILLE ASSOCIATION, 1835—*continued.*

Middleburgh	—	Middleburgh		46	
1 Schoharie	—	Schoharie		14	
2 Schoharie	S. Hare	Sloansville	1	56	
N. Baltimore	—	N. Baltimore		54	
Durham	H. Hervey	Durham		63	

SARATOGA ASSOCIATION, 1835.

Amsterdam	A. B. Earle	Amsterdam	2	61	
Auriesville	A. B. Earle	Auriesville	1	28	
Ballston Spa	S. S. Parr	Ballston	36	232	
Broadalbin	Wm. Groom	Broadalbin	1	288	
Burnt Hills	J. Harris, *L. Vider*	Burnt Hills	15	228	
Clifton Park	A. Peck, J. Champion			138	
Corinth	—	Corinth	45	100	
Edinburgh	J. Ambler, *D. Corey*	Edinburgh	12	112	
1 Galway	J. C. Holt, T. Day		30	67	
2 Galway	J. S. McCollom		4	232	1790
1 Greenfield	H. C. Skinner		4	92	1791
2 Greenfield	J. St. John		12	46	
Halfmoon	E. D. Hubbell		43	190	
Milton	T. Powell, *J. V. Ambler*		18	210	1793
Moreau	— *A. Brown*	Moreau	1	37	
Northampton	A. Seamans, C. Williams	Northampton	7	200	
Providence	— *E. P. Dye*	Providence	5	107	1790
Saratoga Springs	J. Fletcher	Saratoga Springs	5	191	
Saratoga	C. B. Keyes	Saratoga	16	162	1790
Stillwater	I. Westcott	Stillwater	35	167	

SENECA ASSOCIATION, 1835.

Big Flat	A. Jackson	Big Flats	2	92	
Catlin	T. S. Sheardown, S. Wardsworth		1	191	
Covert	R. Woolsey	Covert		145	
Elmira	A. Jackson	Elmira	2	92	
Enfield	J. P. Woodworth	Enfield	6	92	
Farmersville	U. B. Miller	Farmersville	7	86	
1 Hector	B. R. Swick	Hector		110	
2 Hector	— *E. Kimball*		2	82	
3 Hector	—			23	
4 Hector	R. G. Lewis		15	73	
Ithaca	C. G. Carpenter	Ithaca	121	237	
Lodi	C. De Land	Lodi	5	74	
Newfield	—	Newfield	4	63	
Ovid	Edward Hodge	Ovid	6	76	
Painted Post	—	Painted Post		39	
Reading	T. S. Sheardown	Reading	1	73	
Romulus	N. Otis	Romulus		113	
Southport & Elmira	—	Elmira	11	97	
Tioga	—	Tioga		64	
Ulysses	T. Dowling	Trumansburgh	19	311	

ST. LAWRENCE ASSOCIATION, 1835.

Hopkinton and Lawrence	Silas Pratt	Nickolville	5	137	1808
Madrid	O. Scott	Colombia	20	85	1808
Stockholm	—	E. Stockholm	2	55	1811
Gouverneur	Clement Havens	Gouverneur	35	201	1811
Malone	E. Smith	Malone	1	190	
Canton	O. Scott	N. Canton	7	84	
Chatteguay	—	Chatteguay		67	
Hermon	—	Hermon		32	
Russell	A. A. Gurnsey	Russell	5	43	
Ogdensburgh	J. M. Howard	Ogdensburgh	8	62	
Parishville	J. H. Greene, *G. Brand, J. Squire*	Parishville	3	165	

ST. LAWRENCE ASSOCIATION, 1835—*continued.*

Fowler,	—	Fowler		30	
Potsdam	R. Bachelor	Potsdam		44	
Louisville	—	Louisville		10	
Fort Covington	H. Safford	Fort Covington	5	198	
Bombay	J. C. Stoughton	Bombay		50	
Morristown	R. S. Palmer	Morristown		46	
Massena	J. H. Waldon	Massena	19	136	
Lawrence	C. Slafter	Lawrence		50	
Pattaferry	—	Pattaferry		9	
Pierpont	—	Pierpont		30	
Constable	—	Constable		26	
Richville	—	Richville	1	18	
Edwards	—	Edwards		27	
Stockholm and Norfolk	J. W. Williams	Stockholm		16	
Dickinson	A. Martin	Dickinson	11	27	1835

STEPHENTOWN ASSOCIATION, 1835.

Berlin	J. D. Rogers	Berlin		206	
Grafton	N. Lewis	Grafton	4	101	1827
Petersburgh	—	Petersburgh		81	
Hancock, Ms.	—	Hancock, Ms.		63	
1 Sand Lake	—	Sand Lake		20	
1 Nassau	F. S. Parke		4	150	
2 Nassau	—	Sand Lake	2	47	
1 Canaan	E. Tucker	Canaan	1	106	1779
2 Canaan	E. Tucker		1	66	1793
Austerlitz	H. Palmer	Austerlitz		57	
E. Hillsdale, Ms.	P. Roberts, jr.		2	116	1792
Egremont, Ms.	H. Ellis, A. Brown	Egremont, Ms.	2	80	
Chatham	P. Roberts, jr.	Chatham		36	
Stephentown	M. Jones	Stephentown		218	1785
Lebanon	E. Sandys	Lebanon		92	
North Adams, Ms.	A. H. Palmer	North Adams, Ms.	5	210	

STEUBEN ASSOCIATION, 1835.

Addison	David Short	Addison	1	28	
Barrington	J. Ketchum	Barrington	4	215	
Branchport	E. D. Owen		23	83	
Bath	E. Booth	Bath	1	46	
Cameron	—			21	
Campbell and Bath	David Smith		2	38	
Catlin and Jersey	J. Reynolds	Jersey		40	
Deerfield	—			21	
Hornby	D. B. Coriell	Hornby	3	91	
Howard	Charles Randall	Howard	5	68	
Harrison	—			34	
Jersey and Tyrone	V. R. Wall	Jersey	4	107	
1 Milo	E. Marshall	Milo	1	49	
2 Milo	R. P. Lamb			87	
Middlebury	—			67	
Prattsburgh	Amos Chase	Prattsburgh		112	
1 Pulteney	S. Sutherland	Pulteney	2	48	
2 Pulteney	O. B. Call		10	63	
Penn Yan	J. D. Hart	Penn Yan		48	
Starkey	E. W. Martin, *A. W. Sunderlin*	Starkey	2	98	
Tyrone	—	Tyrone		74	
Troupsburgh	—	Troupsburgh	2	49	
Wayne	J. S. Chapman	Wayne		99	
Wheeler	E. Thompson	Wheeler	7	40	
Wheeler and Urbana	— *J. Osgood*	Wheeler		24	
Jersey	V. R. Wall	Jersey		57	

UNION ASSOCIATION, 1835.

2 Fishkill	N. Robinson, I. Bevan	Fishkill	2	49	
Carmel	J. Warren		2	220	
North Salem	—	North Salem		26	
1 Fishkill	I. Bevan	Beekman	2	31	
N. Stamford, Ct.	N. Sherwood	N. Stamford, Ct.	2	46	
N. Milford, Ct.	D. Baldwin, E. Baldwin	N. Milford, Ct.	1	92	
1 Danbury, Ct.	—	Danbury, Ct.		34	
2 Danbury, Ct.	O. Spencer	Danbury, Ct.	3	118	
Patterson	—			66	
Peekskill	—	Peekskill		43	
Bedford	— *S. Barret*	Bedford	1	126	
Kent and Fishkill	—	Kent		143	
1 Dover	D. Baldwin, J. Foss	Dover	4	37	
Ridgebury, Ct.	—	Ridgebury, Ct.		17	
Red Mills	——— Ballard	Red Mills	11	104	
Yorktown	—	Yorktown		49	

WARWICK ASSOCIATION, 1835.

Warwick	R. Pickard	Warwick	4	107	1766
Pleasant Valley & Newburg	—	Pleasant Valley		50	
Brookfield	G. Concklin	Brookfield		108	
Walkill	—			33	
New Vernon	G. Beebee, A. Harding, *Garret Westervelt*	New Vernon		54	
2 Wantage	—			35	
Liberty	A. Worden, P. C. Broon		2	58	
Thompson	Henry Hait			33	
Newfoundland	—			25	
Orange	S. Grenell, *J. Smith*	Unionville		173	1822
Greenville	—		1	64	
Hardston	— G. Concklin			56	
Dingman	—			20	
Ramipo	— *David Forshee*			41	
Providence, Pa.	William House	Providence		39	

WASHINGTON UNION ASSOCIATION, 1835.

Adamsville	A. Wait, *E. K. Bailey*	Adamsville		82	
Fort Ann Village	S. Marshall	Fort Ann	26	176	
2 Fort Ann	A. Stearns	Fort Ann	34	137	
Fort Edward	A. Wait	Fort Edward	19	165	
Bottskill	N. Colver	Greenwich	79	609	
Glenn's Falls	—	Glenn's Falls	5	58	
Granville	G. Norris	N. Granville	11	226	
Hampton	—	Hampton		113	
Hartford	B. Allen	Hartford	4	199	
South Hartford	H. F. Baldwin	S. Hartford	4	108	
Hebron	A. Stearns	Hebron	2	116	
Kingsbury & Hartford	A. Kinyon			34	
Luzerne and Queensbury	S. Call	Luzerne	34	127	
Pawlet, Vt.	A. Woodward	Pawlet, Vt.	14	50	
Rupert, Vt.	H. H. Haff	Rupert, Vt.		135	
Salem	— *R. D. Harrington*	Shushan		105	
White Creek	D. Tinkum	White Creek		203	

WORCESTER ASSOCIATION, 1835.

Canajoharie	J. Hallenbeck	Leesville	4	34	
Cobs. and Fulton	—	Byrneville	1	36	
Jefferson	James Ingalls	Moresville	3	61	
Jeffers. & Blenheim	Stephen Jones	Blenheim		40	
Leesville	Henry Topping	Leesville	6	39	
Middlefield	Elijah Spafford	Middlefield	6	138	
Maryland	N. Mulford, N. D. Wright	Maryland	7	125	
Sharon	W. B. Covey	Gardnersville	16	50	
Summit	John Smith, jr.	Charlotteville	3	94	
Waterville	Jacob Grants	Westville		100	
Worcester	W. B. Covey	Worcester	2	141	
Westford	Asa Butler	Westford	5	68	

SUMMARY,

Showing the number of Churches, &c., ONLY in the State of New York.

ASSOCIATIONS.	CHS.	D.CH.	O. M.	LIC.	BAPT.	MEMB'S.	CONST.	MEETINGS IN 1836.	COR. SECRETARIES.	POST OFFICES.	SABBATH SCHOOLS. No. of Schools.	SABBATH SCHOOLS. scholars.	Funds for benevolent objects.
Berkshire -	16	4	13	3	97	1096	1823	Owego, 3d Wednesday in June.	Cyrus Salisbury	Union Village			$221 70
Black River -	22	9	13	2	39	1650	1809	Leyden, 2d do. do.	Thomas A. Warner	Evan's Mills	2		586 11
Cattaraugus -	16	6	7	7	83	1067	1836	Franklinville, 4th do. do.	H. Wightman		17	500	244 00
Cayuga -	15	1	14		77	1637	1800	Cato Four Corners, Sept. 22.	S. M. Plumb	Flemming	7		511 61
Chautauque -	38	6	33	3	135	2535	1823	Panama, 1st Wednesday Sept.	J. W. Sawyer	Mayville			251 38
Chenango -	22	6	19	5	205	2326	1832	Cincinnatus 1st Thursday Sept.	J. S. Swan	Norwich			98 52
Cortland - -	17	4	15	5	164	2110	1827	Cortlandville, September 15.			25	1067	2000 00
Dutchess - -	6		6		36	499	1835	Northeast, 2d Wednesday Oct.					
Essex and Champlain	9	5	4	1	39	906	1835						349 65
Franklin - -	23	7	15	1	38	1966	1811	Hartwick, 3d Wednesday June.	Alexander Smith	Franklin	15	600	833 69
Genesee - -	24	4	19	7	297	2952	1818	York, October 6.			13	650	181 39
Genesee River -	20	7	12	5	75	1664	1828	Nunda, 3d Wednesday in June.	Ezra W. Clark	Nunda Valley	30	1020	488 00
Holland Purchase	23	3	16	2	70	1872	1810	Aurora, 4th Wednesday in Aug.	Elisha Tucker	Buffalo	37	3523	5503 47
Hudson River -	37	7	40	15	609	5229	1815	Coxsackie, Tuesday, June 15.	Archibald Maclay	New York	6	300	
Jefferson -	9	2	6	2	11	1392	1834	Smithville, 3d Wednesday Sept.	J. N. Webb	Mannsville			
Lake George -	13	9	4	3	41	1006	1816	Queensbury, 1st do.	Alvin Barton	Haysburg			
Lexington -	8	5	5	2	3	919	1825	Rens. & Bern ch., Sept. 28.					
Livingston -	8	3	4	1	7	480	1831	Lakeville, 4th Wednesday June.	D. Firman	East Avon			
Madison - -	17	4	21	10	200	2806	1808	Lebanon, Tuesday, Sept. 13.	John Smitzer	Eaton	23	1150	2540 04
Monroe - -	23	1	24	3	172	2744	1827	North Pennfield, Tuesd. Oct. 4.	Elon Galusha	Rochester	32	1355	1141 55
New York -	16	3	15	4	117	2104	1790	Patterson, N. J., Tuesd. May 31.			12	1500	1763 39
Niagara - -	20	3	17	4	74	1769	1823	Lockport, 2d Wednesday June.	Whitman Metcalf	Albion	22	1262	
Oneida - -	26	3	25	5	232	2730	1820	Whitesboro', Tuesday, Sept. 6.					776 75
Onondaga -	20	5	15	3	250	2200	1824	Onondaga, Tuesday, Sept. 20.	S. Wilkins	Syracuse			496 37
Ontario - -	19	3	16	4	44	1652	1813	2d Ch. Phelps, Thurs. Sept. 29.	M. Allen	Canandaigua	11	550	429 31
Oswego - -	12	6	9	5	58	1315	1832	Colosse, 3d Wednesday June.	R. T. Smith	New Haven			201 94
Otsego - -	27	5	22	6	133	2441	1795	Frankfort, Wednesday, Aug. 31.	Wm. B. Curtis	Norway	12	1000	1169 13
Rensselaerville -	13	4	9	3	19	1064	1798	Duanes' & Flor. 2d Wed. Sept.	Herman Hervey	South Durham			168 27
Saratoga - -	20	1	19	5	292	2988	1804	Ballston Spa, Wednesd. June 29.	Thos. Powell, Clk.	Milton	9	500	508 19

Seneca - -	20	8	12	3	202	2133	1822	Elmira, 1st Wednesday Sept.	J. M'Lallen, P. M.	Trumansburg			580 66
St. Lawrence -	26	10	12	6	122	1840	1812	Madrid, 2d do. do.	R. S. Palmer	Morristown	9	450	
Stephentown -	12	3	9			1160	1831						
Steuben - -	25	5	18	2	67	1686	1817	Wayne, Wednesday, Aug. 31.	J. Ketchum	Barrington			159 59
Union - -	12	6	6	1	11	979	1810	Carmel, 1st Wednesday Sept.	Orson Spencer, Clk.	Danbury, Ct.			
Warwick -	14	6	9	3	7	857	1791	New Vernon, 2d Wednes. June.					
Washington Union	15	3	10	2	218	2458	1835	Greenwich, do. do.			8	400	492 43
Wayne - -	8	2	6	1		793	1835	—— Tues. before 4th Wed. Sept.					
Worcester -	12	2	11		53	926	1830	Summit, 4th Wednesday Sept.	Edmund Northrup	Charlotteville	4	200	301 94
Shaftsbury, -	2	1	1	2	7	280	1780	Manchester, Vt., June 1.					
Total - -	648	172	531	136	4304	68,231					294	16,027	21,999 08

We have endeavored in the above Summary, which has been prepared at the expense of much labor, to give a correct view of all the associated churches within the limits of the State of New York. In doing this we have had access to the Minutes of all the Associations for 1835, except Stephentown and Wayne. Of the former we had the Minutes for 1834, and of the latter, we have seen no Minutes. After deducting from the tabular numbers those churches which, though embraced in the Associations, are without the territorial limits of the State, there remain in New York 648 associated churches, of which 172 are destitute of pastors—531 ordained ministers—136 licentiates—4304 additions by baptism—and 68,231 church members.

The above Summary, it will be seen, embraces the Warwick and Lexington Associations, which were formerly in fellowship with the Regular Baptists. They now refuse correspondence with their brethren, on the alleged ground of their departure from primitive Christianity by uniting together for the promotion of missions and other benevolent objects. These are the only bodies of Baptists in all New England and New York who have taken this ground. In both Associations there are 22 churches, and 1776 members. Deducting these from the other Baptists in New York, there remain 626 churches, and 66,455 members, beside a few unassociated churches, from which we have no returns.

The Baptists in New York are in general zealously engaged in the cause of Sabbath Schools, though unlike their brethren of New England, they have no Sabbath School Union. Hence the deficiency of statistical information respecting their Sabbath Schools. Their associational minutes contain, in some instances, no reports of Sabbath schools, while in other cases the reports are very deficient. The Summary exhibits all the schools and scholars which could be collected from the Minutes, which is probably not half the number in the State.

The last column in the Summary gives a very imperfect view of the amount contributed by the churches for benevolent objects. The sums placed there have all been collected from the Minutes of the Associations, some of which contain no account of the benevolent contributions; and none of them pretend to give a full account of all the sums contributed by the churches for the various benevolent objects patronised by them. The Baptists in New York are comparatively liberal in their contributions, and the spirit of Christian liberality and enterprise is evidently on the increase among them.

THE FIRST BAPTIST CHURCH IN THE CITY OF NEW YORK.

The following sketch of the *origin* and *incipient* progress of this church, is extracted from the Jubilee Sermon, preached by her pastor, January 1, 1813; and published at her request.

After noticing that an Arminian Baptist church had previously, for a while, existed in the city, but was dissolved, the preacher goes on to say,

"The present church," known as the First Baptist Church in the city of New York, "originated in the manner following. About the year 1745, Mr. Jeremiah Dodge, a member of the Baptist church at Fishkill, settled in this city, and opened a prayer meeting in his own house. At this meeting, some of those who had been members of the former church attended, and occasionally officiated; but as they were Arminians, and Mr. Dodge was a strict adherent to the doctrines of grace, they enjoyed but little satisfaction together. Some time in the same year, 1745, Elder Benjamin Miller, of the Scotch Plains, N. J., visited the city, (probably at the invitation of Mr. Dodge) and baptized Mr. Joseph Meeks. Thence forward the prayer meeting was held at the houses of Mr. Meeks and Mr. Dodge alternately; and these two brethren and Mr. Robert North (formerly of the Arminian Church) united in giving an invitation to Mr. John Pine (a licentiate in the church at Fishkill) to come and preach to them. His labors were rendered useful; partly in reconciling some of the former church to the doctrines of grace, and partly in the conversion of others. . . . . In 1750, Mr. Pine died: after which they were visited by Elder James Carman, (of Cranberry) who baptized at different times, until their number was increased to 13; when they were advised to join themselves to the church at the Scotch Plains, so as to be considered a branch of that church, and to have their pastor (Elder Benjamin Miller) to preach and administer the Lord's Supper to them, once a quarter. This was effected in 1753. Mr. Miller had visited them but a few times, when, the congregation becoming too large to be accommodated in any private house that was at their service, they hired, as the best and most commodious place their circumstances enabled them to procure, *a rigging loft in Cart and Horse Street* (now called William Street) which they fitted up for public worship. Here they statedly assembled for three or four years; when, this place being otherwise disposed of by the owner, they returned to the dwelling house of Mr. Joseph Meeks; where they continued to hold their meetings for about one year. Then they purchased a part of the ground on which" their present meeting house stands, "and erected upon it a small meeting house, which was opened, March 14, 1760.*

Having then a place for public worship, and their number being increased to 27, they solicited and obtained from the church at the Scotch Plains, a letter of dismission, bearing date the 12th of June, 1762; and on the 19th of the same month they were constituted a church, by the assistance of Elders Benjamin Miller and John Gano.

The doctrines in the belief and profession of which this church was constituted, and which she still maintains and professes, are contained in the Baptist Confession of Faith, printed in London, in the year 1688.

The first pastor of this church was Elder *John Gano*, (father of the late Elder *Stephen Gano* of Providence, R. I.) and who was *unanimously* chosen on the day the church was constituted.

During the whole of the revolutionary war, Elder Gano was a highly respected chaplain in the American Army. The last time he administered baptism before he entered the army, was on April 28, 1776; and the first time, after his return, was on Sept. 4, 1784. He was pastor of this church about twenty-six years; when, in May, 1788, he removed to Kentucky. His successor was Dr. *Benjamin Foster;* who, after being pastor of this church near ten years, died of the yellow fever, on Lord's day morning, August 26, 1798. After several supplies, Elder Wm. Collier was pastor a little more than three years. Elder *Jeremiah Chaplin* also received a call from this church, and was ordained at her request; but never accepted the call. The present pastor, Elder Wm. Parkinson, received his call from this church, February 8, 1805, and accepted it on the 14th of April following.

The dimensions of their Meeting House, opened on March 14, 1760, the Jubilee record does not specify; but states that, as enlarged in 1763, it measured 52 feet by 42. Their present spacious Meeting House, opened on Lord's day, May 2, 1802, measures 80 feet by 65. When erected it was in a good location; but since the great removal of citizens to the upper parts of the city, it is much out of place; being in the midst of stores and manufactories; and most of the people who attend it, having to come from 1 to 2 miles.

* The land now belonging to this church on Golden Hill, consists of five lots, purchased at three several times; viz. in 1759, 1772, and 1773; containing about 125 feet by 100.

We contemplate building a new meeting house, more convenient to ourselves and those who congregate with us.

In October, 1763, this church, then consisting of 41 members, and being in a peaceable and flourishing condition, was received into the PHILADELPHIA BAPTIST ASSOCIATION; of which she remained a member till October, 1790, when she took a dismission from that venerable body; and, in October, 1791, was united with other churches in forming the NEW YORK BAPTIST ASSOCIATION; which, at its last meeting (May, 1835) contained 35 churches—33 ordained ministers—7 Licentiates, and 3735 communicants.

Of the several churches which have emanated from *this*, the *first* is that which was constituted in 1790, as the Second Baptist Church, New York, and which is known at present by the name of the Bethel Baptist Church, N. Y.; under the pastoral charge of Elder Wm. G. Miller. You have already published a part of its early history, change of name, &c.; as taken from our Jubilee. From the same source may also be learned what other churches issued from us.

The ministers that have proceeded from this church, in chronological succession, are the following; *Thomas Ustick*, long the pastor of the First Baptist Church, Philadelphia; *Ebenezer Ferris*, dismissed with others, Nov. 1, 1773, to constitute the church at Stamford, Conn.; Mr. (afterwards Dr.) *Skillman;* who was 14 years pastor of the Second Baptist Church, Boston; *Stephen Gano*, long the highly esteemed pastor of the First Baptist Church, Providence, R. I.; *Thomas Montanyea*, *Cornelius P. Wyckoff*, *James Bruce*, *John Seger*, *Richard Pickard*, and *Simeon J. Drake*, at present licentiate in the church.

This church has consisted of more than 500 members, though now it numbers not quite 400. She has two Mission Societies, the one foreign, the other domestic, and a Sunday School.

The present officers of this church are—WILLIAM PARKINSON, *pastor;* Dr. R. Graves, Nicholas B. Lyon, Samuel F. Randolph, Peter Conrey, Wm. McKean, Wm. Hillman, and Wm. Durbrow, *deacons;* John Gould, superintendent of the Sunday School; All in peace and harmony.

SYLVESTER PIER, *Church Clerk*,
86 Stanton street.

THE STANTON STREET Baptist Church, city of New York, was noticed in the first number of the Register, as the Union Baptist Church. Their name has been changed, because by the smiles of Divine Providence they have been enabled to erect a house of worship in Stanton st. and there become permanently located. Their present number is 296—total income per annum $2350—amount expended on societies per annum $250—number of pews 126 rented, average value $10, and 40 in the gallery not rented. They have three deacons—a Bible Class—and a Sabbath School of 230 teachers and scholars. The number of baptisms last year, ending March 1, 1836, is 34. The converts are about half youthful. George Benedict, pastor—James Cowan, Church Clerk.

BETHEL Baptist Church, New York, has 250 members—annual increase by letters and baptism, about 30—amount expended on Societies $300—Subordinate Station, Dry Dock, East River—Sabbath School, 20 teachers, 150 scholars, 16 members of the Bible Class—baptisms last year 13. Pastor, W. G. Miller. This church is building a house of worship in Chrystie Street.

ZION BAPTIST CHURCH, New York, is in a state of infancy, worshiping in Spring Street Hall. They greatly need a house of worship. Number of members 84—income per annum about $750—number of seats 50, all free—Sabbath School, 21 teachers and 90 scholars. Bible Class 27 members—two teachers and one pupil have professed religion.—Pastor, John T. Raymond.

STATEN ISLAND.

The following sketch of the Staten Island Baptist Church, was prepared for the first number of the Register, by the late Elder A. R. Martin, but was omitted, with several other articles, for want of room.

"From all the information I have been able to collect on the subject, there appears to have been few, if any Baptists, on the Island previous to the revolutionary war, nor any attempts made to collect a congregation or even to have Baptist preaching among the inhabitants. About one year after the peace, in the year 1784, Elder Elkanah Holmes visited the Island and preached to the people. It does not appear that he was invited there by any person, but actuated by the missionary spirit of an Apostle and no doubt moved by the Holy Spirit, he felt desirous of obtaining some fruit among them, also. He was kindly received by a few families, who favored Baptist sentiments, but he likewise met with much opposition from some who felt that their "Craft was in danger."

"The preaching of Elder Holmes, was very much blessed and many began to "search the Scriptures to see if these things were so," and others, to enquire what they must "do

to be saved." Among the persons who early embraced Baptist opinions, under his ministry, were a Mr. Charles Nanname and a Mr. Cornelius Fountain, both elders or deacons of the Reformed Dutch Church, together with their wives. The Baptists continuing to increase, on the 30th of Dec. 1785, they were constituted a Church of Christ in Apostolic form and order, under the title of "The First Baptist Church, Staten Island," by Elder John Gano, of New York and Elder Holmes, and immediately called Elder Holmes to be their pastor. In the minutes of the Philadelphia Association, for the year 1787, the Baptist Church on Staten Island, is represented in that body by their pastor, Elder Holmes, returning 28 members. On the formation of the New York Baptist Association, in 1790, this Church became one of its constituent members and returned 28 communicants. Elder H. continued their pastor till about 1805, though he removed to the city of New York, in or about the year 1794.

"Elder Nicholas Cox was ordained pastor, but died before entering on the duties of his office. Elder James Bruce was ordained as an Evangelist in June, 1810, and remained with the church till his death, about one year after. Mr. Samuel Carpenter, was their next pastor, who was ordained, 25th Sept. 1811. He continued about two years and was succeeded by Elder Robert F. Randolph, in August, 1817, who continued about 2 years and was succeeded by Elder Thomas B. Stephenson, who was ordained the 25th August, 1819. Elder Stephenson exercised the office of pastor till May, 1823, and was succeeded by Elder A. R. Martin, who was ordained, 9th June, 1824.*

"The congregation have two Meeting Houses for public worship about five miles distant from each other. The oldest, built in 1809, of wood, stands two and a half miles from the Quarantine on the road to Richmond. The house is 35 feet long and 30 feet broad, with a gallery across one end; surrounded with a burying ground. Here divine service is attended every Lord's day morning, at half past ten o'clock, throughout the year, and in the evening, once in four weeks. Near this house is the parsonage, where the pastor resides. The other Meeting House is in a little village called Fayetteville, on the north part of the Island, erected of wood, in 1828, 30 feet wide and 36 feet long, with a burying ground attached to it. Here service is observed every Lord's day afternoon at 3 o'clock throughout the year, and also in the evening once in four weeks, besides preaching in private houses during the week.

"In each of the meeting houses, there is a flourishing Sunday school, of about 40 scholars in attendance, besides a branch school of 20 scholars. They have a Missionary Society auxiliary to the Representative Baptist Mission Society, within the bounds of the New York Baptist Association.

Mc DOUGAL STREET, N. Y.—This church is still progressing, and much favoured of the Lord, under the labors of their pastor. Their meetings are marked by a deep and lively interest, and the doctrine of Christ cordially embraced and adhered to as the only rule and guide of faith and practice. Their Sabbath school has 430 boys and girls, and 32 male and female teachers—19 of whom have themselves been Sunday scholars, and all but three are now professors of religion.

OLIVER STREET, N. Y.—This old and respectable member of the Hudson River Association expresses gratitude to God for the restoration of the health and services of their pastor, whom the afflictive hand of Providence had for several months laid aside from his work. They have dismissed a number of members for the purpose of strengthening weaker churches, and rejoice over several valued fellow-disciples, who have entered into rest. "The monthly concert is not only regularly observed, but has been for some years one of the most interesting and profitable meetings held by the church. The pastor is in the habit of spreading regularly before them all the missionary intelligence of the day. The result has been an increasing desire to be actively engaged in the great and glorious work of evangelizing the world."

FIRST CHURCH, BROOKLYN.—In its temporal interests this church has been bountifully blessed during the year. They have been enabled to erect a large, commodious, and elegant house, which is secured to the church. They have also borne part in contributing to the funds, and otherwise promoting the interests of various benovolent institutions. During the year a Young Men's Home Mission Society, a Maternal Association, and a Bible class, have been formed—all with the fairest prospects of large and increasing usefulness.

ALBION.—The church which belongs to Niagara Association is enjoying the stated ministry of W. Metcalf. Has a Sabbath School, 23 teachers, and 100 scholars. Raises for various benevolent objects, aside from the support of the ministry, $433 87, $110 of which is raised by F. M. Society.

* Elder A. R. Martin died, Oct. 26 1835.

CLIFTON PARK.—This church was constituted in 1795, and in 1796 was received into the Shaftsbury Association. They continued with that body till June 1835, when by request, they were dismissed to join the Saratoga Association. In 1801, their present pastor, Abijah Peck, was ordained. Since that period they have increased in numbers and grace. In 1820, a number of members was dismissed to form the church at Burnt Hills, and in 1823, to form one in Schenectady. In 1835, they dismissed 134 members to form the church at Halfmoon. They have a Sabbath School, with 8 teachers, all pious. The school is in a flourishing condition—the scholars are interested in the study of the Scriptures and a few of them give evidence of a work of grace on their hearts.

FIRST MIDDLEBURY.—This church is in Genesee county and belongs to the Genesee Association. They enjoy general harmony—have a flourishing Sabbath School and Library. Their pastor, Joseph Elliott, as principal of Middlebury Academy, is assiduously and successfully engaged in promoting the literary and moral culture of the students intrusted to his care.

PERRY.—This church, which is also a member of the Genesee Association, have been greatly blessed with the renovating influences of the Holy Spirit. Their Sabbath schools and the Young Ladies' school, under the care of the Misses Mc Kee, have shared largely in the Divine blessings. They pray and labor for the conversion of the world to God, having contributed during the year, 450 dollars for various benevolent objects.

BUFFALO.—Brotherly love and fellowship abound in this church. Their congregation had so much increased as to make a larger than their former place of worship necessary, and a new house located in a delightful part of the city, has been erected. During the winter past, they have received large accessions to their number by baptism. The missionary feeling in this body is of a *practical*, liberal, and growing character.

CORTLANDVILLE. This church report $400 raised during the year for benevolent objects. Their Sabbath school numbers 247 scholars and 237 volumes in the library.

HOMER VILLAGE.—They say, "a spirit to foster and advance the several benevolent objects of the day prevails almost unanimously among them." About $670 have been raised for benevolent objects.

FIRST HAMILTON.—They rejoice in being favored at length, with the labors of a settled pastor, whom they believe the God of providence has given them, and whose labors they are praying may be abundantly succeeded by the God of grace." They have five flourishing Sunday schools, all furnished with libraries, and three Bible classes. The various objects of benevolence here find a liberal support.

NUNDA.—This church, which is in the Genesee River Association, has been graciously preserved in union. They estimate the privilege of connecting their alms with their prayers. The Bible, Ministerial Education, Sunday Schools, Baptist Tracts, Domestic and Foreign missions, have all shared in their munificence. The church has five Sunday Schools in successful operation.

HAMBURG, IN GERMANY.—This interesting though infant church, recently constituted by Professor Sears of Hamilton Institution, has through its pastor, J. G. Oncken, applied for admission into the Hudson River Association. No statistical information has been communicated, but the striking and very pleasing circumstances by which these German brethren were brought to know and love the truth, and which led subsequently to their formation into a church according to the gospel order, are extensively known. It is confidently hoped that the connexion which they have sought with American Baptists and to which we have cheerfully acceded, will by the blessing of God, result in lasting benefit to the church, and the cause of Gospel truth on both sides of the Atlantic, by promoting our knowledge and increasing our love to these distant and foreign brethren, and giving them the benefit of our sympathies, prayers, and immediate co-operation.

REPRESENTATIVE BAPTIST MISSIONARY SOCIETY within the bounds of the New York Baptist Association. Officers, Wm. Parkinson, *Chairman*—A. R. Martin, (deceased) *Secretary*—W. W. Todd, *Treasurer*. Amount of receipts, $1294 21.

☞ We had brief historical sketches of several Baptist churches, in Chenango county, New York, which it was our intention to publish in this Register, but unfortunately they have got mislaid, and we have been unable to find them, though the most thorough search has been made.

NEW JERSEY.

CONVENTION.

The sixth annual meeting of the New Jersey Baptist State Convention for missionary purposes, was held in New Brunswick, November 4, 1835. Officers—Daniel Dodge, *President;* G. S. Webb and Henry Smalley, *Vice Presidents;* Morgan J. Rees, of Trenton, *Secretary;* P. P. Runyon, *Treasurer.* Amount of receipts, $2,348 66—amount expended, $2,359 72.

The next meeting will be held at Plainfield, on Wednesday, November 2, 1836, at 11 o'clock, A. M.

The following account of the operations of this body is taken from their last report:

"It is now five years since the missionary operation was commenced, with any spirit, in New Jersey, and in that period the actual numbers of our denomination have been nearly doubled, and the efficiency increased nearly four fold. Many of our largest churches, which, prior to that period, were connected with the ministry of the word twice a month, are now enjoying the stated and constant services of the preacher of the cross. Many churches have been constituted, and meeting houses built, where none were in existence, and we hazard nothing in affirming, that double the expense is incurred by the churches in supporting the Gospel among themselves, as was at that time! And what is the result? Instead of being rendered weaker by our exertion, or growing poorer by our expenditures, we have been able to contribute for Foreign and Domestic Missions ten dollars for every one given for those purposes before that time, and with greater ease than the one was then given. Some of our churches, which under an anti-missionary and anti-effort spirit had so declined as to give but little token of existence, have by the assistance of our missionary effort been sustained and instrumentally revived; and having realized in their own experience the benefit of such labor, will come up with us to the support of this work. And as the blessing of the Lord removes the necessity of our assistance in some fields, we have the funds appropriated to them, with which to supply other destitute churches and neighborhoods, and thus we trust ere long to be enabled to rejoice in the completion of the wall over against ourselves, or at least in the knowledge that the standard of the cross is planted, and the heralds of salvation calling attention to it, wherever, in our State, the people can be congregated.

"Our plan of operations has to some extent been varied from the course pursued in former years. It was ascertained that at many important stations where churches existed, but too weak to sustain themselves, great good might be effected by making them an appropriation to aid in the support of their pastor. In several instances we have thus made appropriations, and while it will make the actual number of additions gathered by our missionaries appear smaller in our report, because from such fields we have not as minute reports as from our missionaries, yet the amount of good accomplished, at the same expense, has been probably greater and more permanent. We have not, however, neglected our missionary fields where we had the proper men to occupy them.

"We have had six missionaries in the field, the aggregate of whose labor is five years and one month, and who have baptized forty-eight hopeful converts, and have distributed eighteen thousand five hundred pages of Tracts, beside promoting very extensively the interesting and important Temperance reform, and elevating the standard of Christian duty and the tone of religious feeling throughout their missionary fields."

The missionaries employed were, David P. Perdun, in the Squan field; Michael Quinn, Cape May do.; Ezekiel Sexton, Manahawking, do.; C. P. Park, Schooley's Mountain do. N. J. Hopkins, Allowaystown do.; Thomas Barrass, northern field.

The East Jersey Baptist Society for Foreign and Domestic Missions, held its annual meeting at Piscataway, August 25, 1835. Amount of funds, $242 25. The next meeting will be held at Newark on the last Tuesday of August, 1836, at 2 o'clock, P. M.

PLAINFIELD CLASSICAL INSTITUTION.—This Seminary was opened for the reception of students in June, 1835. The Trustees have secured the services of Nathan N. Whiting, a graduate of Union College, as Principal of the institution; and George R. Huntington, late a Professor in the University of Vermont, as an assistant. These gentlemen are regarded as possessing qualifications for their stations of the first order.

It is intended not only to prepare young men to enter college, but also to furnish such as may choose it, with a thorough and substantial collegiate education, so that, to say the least, they will not be inferior in their acquisitions to those who graduate at our colleges. Strict attention will be paid to the morals of the pupils.

The prices of tuition will be, per session of twenty-four weeks, for the usual studies

preparatory to a collegiate course, $15; for collegiate studies, $20. One-half of the tuition for each session is required to be paid in advance, and the remainder at the expiration of such term. Board may be obtained in respectable families, at from $1 75 to $2 per week, exclusive of washing. It is the intention of the company shortly to erect a boarding house, which will enable students to obtain board at less rates.

The *English Department* is now in operation, under the direction of Mr. Jacob A. Wood, a teacher of distinguished reputation, who already has a very promising and increasing school of about 70 pupils.

The seminary is spacious, well lighted, and airy. The location is admitted by all who know it, to be remarkably healthy and pleasant; the water is excellent and abundant, and the soil dry. Plainfield is situated on the old Swiftsure road, between New York and Philadelphia, 26 miles from the former, and 64 from the latter place—17 miles from Newark—15 from Elizabethtown—9 from Rahway—11 from New Brunswick—26 from Princeton—and 36 from Trenton, and is very flourishing and fast increasing. A mail stage passes through the village to and from New York and Philadelphia on alternate days through the week. There are four denominations who have places of public worship there, viz., Methodists, Friends, Presbyterians, and Baptists. The population of the village is between 800 and 900, and the inhabitants are in general frugal and industrious, and strongly in favor of the temperance reformation—nearly or quite all their stores being on the temperance plan.

Any student wishing to enter the institution will be furnished with a list of the studies and of the books required for each.

Although the institution is under the ownership and government of the Baptist denomination, yet nothing sectarian will be mingled with its studies—they will be purely literary and scientific.

NEWTON HIGH SCHOOL. This School is located in the village of Newton, 60 miles from New York. The proprietors, JOHN TEASDALE and THOMAS C. TEASDALE, both ministers of the Gospel, have purchased a very eligible mansion, extensively known as the "Potwine House," and the Academy adjoining it, with the intention of devoting them to the purposes of an Institution, denominated as above. The house and Academy are both spacious, and every way adapted to a school consisting of a male and female department. The site is delightful, commanding a beautiful view of the village and the surrounding country.

There are in the village four denominations of Christians—Presbyterian—Episcopal—Methodist—Baptist, with either of which the pupils are permitted to worship, according to the desire of their parents or guardians.

The academical year will consist of forty-four weeks—divided into two sessions. The first will commence annually, on the first Wednesday of May, and continue twenty-two weeks. The second will commence on the first Wednesday, in November, and continue twenty-two weeks.

Terms of Admission.—For Board, Washing, Lights, Fuel, and Tuition in all the branches of an English Education, for one year, to be paid quarterly, in advance, $110; Do. do. per Session, payable also quarterly in advance, $55;—Extra per Quarter—For the Greek, Latin, and French Languages, each $5; Music, with use of instrument, $10; Drawing and Painting, $4; Needlework, $3.

The boarders will furnish their own beds, bedding and towels, or these can be furnished at the Institution on reasonable terms.

Pupils will be admitted at any age; but none will be admitted for a shorter period than one session. No deductions made for absences except in cases of protracted illness.

The first session will open on Wednesday, May 4th, 1836.

ASSOCIATIONS AND CHURCHES.

CENTRAL ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
Hightstown	John Seger	Hightstown		203	1745
Amwell	Charles Bartolette, T. Barrass	Flemington	42	211	1798
Manasquan	— David P. Perdun	Manasquan	4	74	
Nottingham Square	—	Trenton	3	113	
Sandy Ridge	Joseph Wright, *W. V. Wilson*	Prallsville	1	94	
Lambertville	David B. Stout	Lambertville	36	71	
Oxford	—		3	49	

CENTRAL ASSOCIATION, 1835—*continued.*

Washington	James C. Goble	South River		93	
Delaware	Edward Barrass	Knowlton	5	15	1834
Jacksonville	Searing Stites	Middletown Point	4	86	1835
Kettle Creek	— *A. O. S. Havens*	Kettle Creek	2	9	1835
	NEW JERSEY ASSOCIATION, 1835.				
Cohansey	H. Smalley, *Wm. Sheppard, William Clark, D. Kelsey, J. S. Bacon*	Rhoadstown	11	222	1690
Cape May	Samuel Smith	Cape May C. H.	20	93	1712
Salem	— Thomas Wilks	Salem	53	203	1755
Diving Creek	Thomas Brooks	Diving Creek	21	85	1762
Tuckahoe	—	Tuckaho		20	
Pemberton	—	Pemberton	7	215	1764
Manahawkin	— E. Sexton	Manahawking	5	45	1770
Pittsgrove	William Pollard	Pittsgrove	1	33	1771
Upper Freehold	J. M. Challiss	Imlaystown	6	161	1776
Jacobstown	W. D. Hires	Jacobstown	1	65	1785
West Creek	—	Port Elizabeth		27	1792
Burlington	S. Aaron, G. Allen, J. Boozer, P. Powell, H. K. Green	Burlington	15	111	1801
Mount Holly	J. Sheppard, J. E. Welch, *E. W. Dickenson*	Mount Holly	23	138	1801
Evesham	Samuel Hervey	Evesham	4	73	1803
Trenton and Lamb.	Morgan J. Rhees	Trenton	5	211	1805
Williamsburg	—	Williamsburg		34	1805
Port Elizabeth	—	Port Elizabeth		12	1810
Haddonfield	John Sisty	Haddonfield	1	84	1818
Bordentown	J. C. Harrison	Bordentown	4	118	1821
Woodstown	William Bacon	Woodstown	15	90	1821
Bridgeton	M. Frederick	Bridgeton	49	139	
Allowaystown	J. Ferguson	Allowaystown		36	1830
2 Cape May	M. Quinn	Tuckahoe	42	104	1828
Vincentown	—	Vincentown	11	41	1834
	SUSSEX ASSOCIATION, 1835.				
1 Wantage	Timothy Jackson	Deckertown	5	284	1770
Hamburg	Elias Frost	Hamburg	1	113	1798
1 Newton	—	Lafayette	13	99	1830
Schooley's Moun'n	C. C. Park	Stanhope	7	65	1832
2 Newton	John Teasdale, T. C. Teasdale	Newton		24	1835

SUMMARY.

ASSOCIATIONS.	Ch's.	D. Ch's.	O. Min.	Lic.	Bapt.	Mem.	Cons.	MEETINGS IN 1836.
Central	11	4	9	2	100	1018		Jacksonville, 3d Wed. Oct.
New Jersey	24	6	26	5	294	2360	1811	Vincentown, 4th Tu'y S't.
Sussex	5	1	5		26	585	1833	
New York	18	3	17	1	153	1702	1791	Paterson, Tues'y. May 31.
Warwick	3	2	1			116	1791	New Vernon, N.Y.2 W.Ju.
Central Union	1		1		19	139	1832	Norristown, Pa. Tu. M. 31.
Hudson River	1		1		1	28	1815	Coxsackie, N.Y. Tu. Je.15.
Delaware Riv'r.	4		4			478	1835	
Total.	67	16	64	8	593	6,426		

CORRESPONDING SECRETARIES.

New Jersey Association. J. C. Harrison, of Bordentown, and Joseph Sheppard, of Mount Holly, Clerks.
Central Association. Charles Bartolette, Flemington.
Sussex Association. John Teasdale, Newton.
Central Union Association. George I. Miles, West Chester, Pa.
State Convention, Morgan J. Rhees, Trenton.

SABBATH SCHOOLS.—The Minutes of the State Convention contain a tabular view of the churches, (always an important appendage to such documents,) but no account of Sabbath Schools. Most of the churches, however, have these institutions in successful operation. In the New Jersey Association, there are 19 Sunday schools, 186 teachers, 1218 scholars, 2424 volumes in their libraries. There are also 14 Bible classes. We have no means of ascertaining the state of the Sunday schools in the other churches.

BENEVOLENT SOCIETIES.—Among the churches in the New Jersey Association, are 6 societies for Foreign Missions, 10 for Domestic Missions, 8 Temperance churches, and 6 Tract societies. The other churches have similar societies in operation among them, but we know not the number.

NEWARK.—This church is in a flourishing condition. The members are active in the use of means to advance the Redeemer's kingdom. Their Sabbath school consists of 172 scholars and 30 teachers and managers; and has a library of 260 volumes. They have contributed to Tract and Missionary societies, the past year, $300.

PATERSON.—The members of this church are walking in love and harmony—have enlarged their meeting house, and baptized *thirty-two;* 13 of whom were teachers in the Sunday school—7 were scholars, and the rest were middle aged persons. Contributed $100 for Missionary purposes.

FIRST WANTAGE.—This church was constituted about the year 1770, through the instrumentality of Elder Nicholas Cox, who was its first pastor. From that time to the present, it has enjoyed many refreshing seasons, under the administration of its worthy pastors. The labors of Elders Levi Hall and Leonard Fletcher, were signally owned to the conversion of sinners. Large additions were made to the church under their respective charges.

The labors of their present pastor, Timothy Jackson, have not been in vain in the Lord. Since his connection with the church, he has baptized about 70 hopeful converts.

HAMBURG.—This church was constituted in 1798, under the pastoral charge of Thomas Teasdale, with whose labors they were blessed till his decease, which occurred, April, 1827. From that time till the spring of 1831, they had no pastor, when John Teasdale, (grandson of the former pastor,) was called to the pastoral charge. During his ministry for two years, about one hundred were added to the church.

Mr. Teasdale resigned his charge in March, 1833, and was succeeded by C. C. Park, who has since removed to Schooley's Mountain. Elias Frost is their present pastor.

FIRST NEWTON.—This church was constituted in May, 1830, with eighteen members. In the Spring of 1831, they settled John Teasdale as their pastor, who officiated as pastor of the Hamburg church at the same time. They have since built a house for worship, bought a house and lot for a parsonage, and received large accessions to their number by baptism on profession of faith in Jesus Christ.

BORDENTOWN AND BURLINGTON churches have recently finished very commodious houses of worship, and are in a prosperous state under the stated ministry of their respective pastors.

BRIDGETON church have experienced a gracious work of the Lord, in connexion with the ministerial labors of M. Frederick, who settled with them in December, 1834.

PENNSYLVANIA.

MISSIONARY ASSOCIATION.

The eighth annual meeting of the Baptist Missionary Association of Pennsylvania, was held in the Sansom Street Meeting House, on Tuesday June 1, 1835. Officers—James M. Linnard, *President;* J. J. Woolsey, *Cor. Secretary;* Wilson Jewell, *Rec. Secretary;* John B. Trevor, *Treasurer;* with twelve Vice Presidents and fifteen Managers.

The Missionaries who have been in the employ of the Board the past year, are brethren George Higgins, J. P. Thompson, Robert Compton, E. M. Phillips, Isaac D. Jones, Daniel Trites, John Thomas, David Williams, Levi G. Beck, Levi Griffith, J. G. Collom, J. R. Rockefeller, Anson Tucker, Jesse Hampson, W. Owen, W. W. Hall, W. Brand, Henry Curtis, George V. Walling, Samuel Miles, Davis Dimock, G. M. Spratt, R. Winchell, D. Thomas, and T. T. Kutchin.

From the reports of the Missionaries, it appears that more was accomplished the past

than any former year. Upwards of 350 converts were baptized, and *ten* churches constituted.

The receipts of the Treasury were $2,537 24, and its disbursements $1,665 96, leaving on hand $871 28 for future operations.

The annual meeting of this body was peculiarly interesting, and the harmony of views, and strength of feeling in the cause of missions, gave high promise of future effort and success.

Central Union Association.—This Association embraces 15 churches and 8 Societies. Its grand design is the promotion of missions and education. Its third annual session was held in the Meeting House of the Vincent Baptist Church, Chester county, May, 26, 1835. Officers of the Executive Board—W. T. Brantly, *President;* B. N. Loxley, *Rec. Secretary;* George I. Miles, *Cor. Secretary;* John Mulford, jr., *Treasurer;* with twenty-one Managers. This Association has the Burlington Institution under its patronage. The Missionaries employed by the Board the past year, are brethren John Tucker, of Dover, and J. B. Lyon, of Chester county.—Amount of receipts $1150 70—disbursements $935 85. The next Session of this body will be held at Norristown, Tuesday May 31, 1836.

The Central Baptist Education Society held its first annual meeting in the New Market Street Baptist Meeting House, June 9, 1835. Officers—William Duncan, *President;* G. S. Webb, W. T. Brantly, and L. Fletcher, *Vice Presidents;* R. W. Cushman, *Cor. Secretary;* M. J. Rhees, *Rec. Secretary;* John C. Davis, *Treasurer.*

The next annual meeting will be held in the Meeting House of the First Baptist Church, Philadelphia, on the 2d Tuesday of June, 1836, at 3 o'clock, P. M.

The Union Baptist Female Missionary Society, embraces members in the Sansom Street, New Market, Spruce Street and Southwark Churches. This Society is auxiliary to the Pennsylvania Missionary Association. Officers—Mrs. Weaver, *Directress;* Miss Trevor, *Treasurer;* Mrs. Croskey, *Secretary.* The last annual meeting was held Jan. 1, 1836. Receipts, $514 57.

The Philadelphia Union Female Tract Society, formed March 18, 1835, embraces all the Baptist churches in the city and one in Camden. It is auxiliary to the Baptist General Tract Society. The first annual meeting was held June 1, 1835. Officers—Mrs. Linnard, *First Directress;* Mrs. Staughton, *Second Directress;* Mrs. Allen, *Secretary;* Mrs. Gillison, *Treasurer.*—Receipts, $224 75. Annual meeting on the Monday preceding the first Tuesday in June.

The Sansom Street Baptist Female Society *for promoting Foreign Evangelical Missions*, was constituted June 27, 1814. Its leading object at that time was, to assist in sustaining the mission just then commenced in the Burman empire; this labor of love has ever since been kept in view; but with the extension of Missionary operations, it has increased its efforts, and furnished aid to the Missions among the Indian tribes of our own country.

The last annual meeting of the Society was held April 5, 1836. Officers—Mrs. Barnhurst, *First Directress;* Mrs. Staughton, *Second Directress;* Mrs. Dagg, *Secretary;* Mrs. Sailer, *Treasurer.* Receipts, $435 81.—Receipts the preceding year, $466 65.

The Sansom Street Female Bible Association; formed December 4, 1833, held its second anniversary, October 27, 1835. Officers—Mrs. Mary Dagg, *President;* Mrs. Eliza C. Allen, *Secretary;* Mrs. Sarah Robarts, *Treasurer;* with 17 Managers.—Receipts $436 19.

The Sansom Street Female Education Society support two scholarships at $75 each, and are prepared to support two more, beside having furnished a large quantity of clothing, &c., for Haddington Institution. Officers—Mrs. Dagg, and Mrs. Robarts, *Directresses;* Miss Edmonds, *Secretary;* Miss S. Trevor, *Treasurer.*

The Sansom Street Juvenile Missionary Society, for the support of Indian children, raised during the year ending in April, 1836, the sum of $80.

Several ladies in Sansom Street church have raised during the past year, by weekly contributions of 12½ cents each, $100, for the support of a Karen preacher; and a few ladies in the same church have recently collected $77, for publishing Mrs. Judson's Memoir in Germany.

The principal Societies connected with the First Baptist Church, Philadelphia, are the following, viz.

Female Foreign and Domestic Missionary Society. The Foreign Missionary Society was formed in February, 1827—the Domestic, in 1832. They are now both united in

one socicty and hold their annual meeting the last week in February. Officers—Mrs. Ann Rhees, 1*st Directress;* Mrs. H. Gillison, 2d do.; Mrs. Sarah Van Buren, *Treasurer;* Mrs. Jane L. Seddinger, *Secretary.* Amount raised the past year, $583.

Karen Society—formed March, 1832—annual meeting in April. Officers—Miss E. Hellings, 1*st Directress;* Miss Mary Weatherly, *Treasurer;* Miss Mary Hallman, *Secretary.* Amount raised, $60.

Female Bible Society.—Constituted March, 1828. Officers—Mrs. Van Buren, *Directress;* Mrs. Susan Budd, *Treasurer;* Mrs. Susan Keen, *Librarian;* Miss Mary Hallman, *Secretary.* Amount raised, $100.

Sabbath School Society.—Constituted in 1815 or 1816. Sustains three schools. Receipts $100. Annual meeting in April. Officers—J. Keen, *President;* M. Hallman, *Treasurer;* Lewis Y. Walraven, *Secretary.*

Two Youths' Burman Tract Societies, male and female, connected with the Sabbath school. Receipts, female $70, male $60=$130.

Education Society.—Organised the past year. Officers—William Hansell, *President;* John C. Davis, *Treasurer;* Wm. F. Hansell, *Secretary.* Receipts, $154.

In addition to the above, about $525 were raised the past year by members of the First Church and congregation, for the Central Education Society, $450 for the Central Union Association, and $100 for the Philadelphia Bible Society, besides what was raised by some other small societies.

Societies connected with the Spruce Street Baptist Church, Philadelphia.

The Female Burman Bible Society, auxiliary to the Board of Foreign Missions, recently organised, and paid $100. Officers—Mrs. Babcock, 1*st Directress;* Mrs. A. Linnard, 2d do.; Mrs. Harriet Sexton *Treasurer;* Miss Maria O. Harper, *Secretary.*

The Youths' Burman Education Society has supported two children in the mission school in India for several years.

The Spruce Street Church pays annually about $300 to the Pennsylvania Missionary Association, without any organised society.

The principal societies in the *New Market Street Baptist Church*, Philadelphia, are—A Foreign Mission Society—receipts $100—annual meeting in April: A Home Missionary Society—receipts, $100—annual meeting in March: A City Mission Society—receipts $50—annual meeting in April: An Education Society—receipts $75—annual meeting in May; and a Tract Society.

ASSOCIATIONS AND CHURCHES.

ABINGTON ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON·
Abington	John Miller	Abington Centre		271	
Bethany	H. Curtis, *I. Brown, L. Haden*	Bethany	2	122	
Clifford	Charles Miller	Dundaff	2	72	
Clinton	— George V. Walling	Mount Republic		56	
Carbondale	—	Carbondale	1	34	
Damascus	Enoch Owen, Smith Bixby	Damascus	3	78	1823
Eaton	William Frear	Eaton	7	49	
Falls	—	Falls		30	
Greenfield	—	Greenfield		57	
Herrick	—	Herrick		10	
Lenox	—	Lenox		18	1830
Lebanon	—	Rilesyville		15	
Mount Pleasant	—	Mount Pleasant		38	1807
Nicholson	Isaac Moore	Wallsville	1	47	
Palmyra	George Dobell	Tafton	2	49	
Scott	— *Ezekiel Sampson*	Starrucca	1	46	
Paupack Eddy	—	Tafton		17	

BEAVER ASSOCIATION, 1835.

Providence	—	Providence		57	
Sharon	—	Sharon	2	78	
Unity	—		2	43	
Amana	—			30	
Union	—			8	
Muddy Creek	Samuel Staughton	Brownington	1	23	
Zion	—		11	72	
Zelienople	— *Calvin Sackett*			18	
Salem	—			26	
1 Pittsburgh	Samuel Williams	Pittsburgh	56	242	1812
Hubbard	—			21	
Youngstown	—	Youngstown		39	
Salem, (Ohio)	John R. Williams	Salem, Col. co. O.	1	62	
Achor	Matthias J. Phillips	Salem, do	4	45	
2 Pittsburgh	William Owen	Pittsburgh	7	57	1827
New Bethel	—			36	
Concord	Jacob Morris	Concord		21	
Beulah	Isaac R. Barris			15	

BRIDGEWATER ASSOCIATION, 1835.

Auburn	I. D. Jones, *William Lathrop*		5	60	
Braintrim	—	Braintrim	4	110	
Bridgewater	D. Dimock, J. B. Morden, *J. S. Baldwin*	Montrose	14	328	1809
Choconut	—	Choconut	1	59	
Great Bend	— *J. B. Lake*	Great Bend		77	
Jackson & Gibson	J. W. Parker	Montrose		109	
Middletown	William Brand	Middletown	2	86	
New Milford	— *D. D. Gray*	New Milford	2	41	
Northmoreland and Exeter	W. K. Mott		13	82	
Windham	— *William H. Dwyre*		4	74	
Rush	William Brand	Rushville		44	
Eaton	W. K. Mott	Eaton	8	46	
Mahoopany	—		3	41	
Union	—		3	75	
Dimock	—		1	39	
Plymouth and Lehman	—		2	34	
Pittston	W. K. Mott		5	46	
Wyalusing	Smith Bixby		8	43	
Harford	J. W. Parker, *Jonathan Smith*	Harford	6	22	

CENTRAL UNION ASSOCIATION, 1835.

Lower Dublin	— Nathan Stetson	Bustleton	10	205	1689
1 Philadelphia	William T. Brantley, R. W. Cushman, *B. R. Loxley, J. Belden.*	Philadelphia	102	635	1689
Frankford	C. W. Mulford	Frankford	14	142	1807
Holmesburg	William S. Hall	Holmesburg	20	70	1832
Camden, N. J.	— Charles Sexton	Camden, N. J.	19	139	1818
Harrisburg	—	Harrisburg		38	1830
Dover	John Tucker		2	39	1802
Beulah	Jethro Johnson	Mc Williamstown		85	1823
Norristown	Charles E. Wilson	Norristown	38	178	1832
Vincent	Charles Moore	Chester Springs	4	209	1771
Windsor	J. Philips, *W. Steadman.*	Windsor	24	138	1833
West Chester	George I. Miles	West Chester	3	45	1834
Union	Levi G. Beck	Milestown	4	72	1833
Phœnixville	— William Smith	Phœnixville	36	111	1830
East Whiteland	George I. Miles	Warren Tavern	9	44	1833

CENTRE ASSOCIATION, 1835.

Birmingham	T. E. Thomas, *S. Conrad*	Bir.Huntingdon, co.	62	158	1821
Milesburg	—	Milesburg, Cen. co.	21	149	
Williamsburg	—	Will.Hunting'n, co.	16	41	1829

CENTRE ASSOCIATION, 1835—*continued.*

Jay Township	—	Fox, Clear'd co.		24	1827
Cambria and Clearfield	R. Proudfoot	Alexandria Hun.co	9	55	
1 Beula	—			51	
Hollidaysburg	David Williams	Hollidaysburg	4	37	
Shaver's Creek	—	Shaver's creek		15	1833
Gethsemane	Samuel Miles	Brookville		19	1834
Mill Creek	—	Mill Creek		70	

FRENCH CREEK ASSOCIATION, 1835.

Meadville	John Hicks	Meadville	1	24	1832
Concord	J. W. Van Valkenburg	Gray Settlement	1	43	
Rockdale	A. Williams	Rockdale		77	
Randolph	Otis L. Durphey	Guy's Mills	4	66	
Hayfield	—	Meadville		13	
Allegheny	John Hicks	Holland		37	
Amity	A. Williams	Beaverdam		39	
N. Shenango	—	N. Shenango		38	
Springfield	E. Herrington	Springfield	1	59	1821
Elk Creek&Carmel	Isaac Davis	Meadville	1	68	1805
Venango	—	Wattsburgh		34	1834
Girard	—	Girard		23	1833
Spring	—	Conneautville		55	
Plumb	—	Caperstown		16	1835
Cherry Tree	—	Oil Creek		12	1831
Erie	C. Morton	Erie		53	

JUNIATA ASSOCIATION, 1834.

Tonoloway	—			70	
Huntingdon	Nathan Everitt	Huntington		25	
Sideling Hill	—			33	
Springfield	—	Springfield		16	
Providence	John Hutchinson	Providence		26	
Crooked Creek	—	Crooked Creek		8	
Broad Top	—			9	

MONONGAHELA ASSOCIATION, 1835.

Forks of Yough.	James Estep	Mount Pleasant	4	122	1777
Loyalhanna	—	N. Alexandria	14	127	1775
Turkey-foot	—	Smithfield	6	55	1775
Freeport	William Penny	Freeport	17	55	1830
Peter's Creek	William Shadrack	Pittsburgh	7	182	
Twolick	J. P. Rockefeller	Dimond Mills	21	41	
Connellsville	Benoni Allen	Smithville	5	97	
Little Kentucky	—		4	38	
4 Pittsburgh	Peter Lloyd	Pittsburgh	4	39	
3 Pittsburgh	Joshua Bradley	do	7	27	
Mahoning	J. P. Rockefeller	Mahoning	9	33	
Mount Pleasant	—	M't. Pleasant	7	120	
Greensburg	Benoni Allen	Greensburgh	2	20	
Pigeon Creek	Charles Wheeler		2	23	
Horse Shoe	—		5	34	
N. Fork of Tenmile	—		2	23	
Alleghenytown	William Shadrack	Pittsburgh	1	25	
Washington	C. Wheeler	Washington		35	
Youngstown	J. P. Rockefeller	Youngstown		38	
Deer Creek	William Penny			14	
Donegal	Levi Griffith	Donegal		39	
Forks of Cheat	Levi Griffith			64	
Flat Woods	—			39	
Monongalia	Levi Griffith			27	

NORTHUMBERLAND ASSOCIATION, 1835.

Shamokin	G. Spratt	Sunbury	8	82	1794
White Deer	G. M. Spratt	Uniontown	4	47	1808
Loyalsock Forks	—	Elkland	4	12	
Milton	T. B. Brown, A. B. Winchell	Milton	2	76	
Madison	Geo. Higgins	Jerseytown	22	82	
Clinton	George Higgins	Pennsborough	5	45	
Jerseyshore	George Higgins	Jerseyshore	6	35	

PHILADELPHIA ASSOCIATION, 1835.

Brandywine	—	Brandywine Manor	1	74	1715
Montgomery	Thomas Robinson	Montgomeryville		101	1719
Kingwood, N. J.	—	Kingwood, N. J.		200	1742
Southampton	James B. Bowen	Davisville		165	1746
Spruce St. Philad.	Rufus Babcock, jr. J.R.Hampson, *I. W. Hayhurst*	Philadelphia	4	196	
New Britain	T. T. Kutchin	New Britain		113	1754
Hilltown	Joseph Mathias	Hilltown	1	107	1781
Marcus Hook	Joseph Walker	Marcus Hook	2	54	1789
Roxborough	D. A. Nichols	Leverington	5	207	1789
2 Philadelphia	Thomas J.Kitts, William Curtis, Samel J. Creswell	Philadelphia	11	447	1803
Blockley	L. Tucker, W. Maul, *S. Tucker, Anson Tucker.*	West Philadelphia	2	218	1804
Lower Merion	H. G. Jones, *J. P. Walter*	Lower Merion	2	157	
3 Philadelphia	P. D. Gillett, Wm. E. Ashton, J. Hewson, W. Morgan, *J. Curren*	Philadelphia		263	1809
1 African Philad.	James Burris	Philadelphia	30	102	1809
Lower Providence	John S. Jenkins	Perkioming	24	103	1810
New Market Street Philadelphia	J. H. Kennard, I. Orchard, J. G. Collom, D. Thomas, *W. M. Collom, John Jones*	Philadelphia	60	559	1817
5 Philadelphia	A. D. Gillett, J. L. Dagg, Jas. Patterson, W. Moore, *I. M. Allen, W. Ruddy, J. Smedley*	Philadelphia	15	476	1811
Goshen	S. Siegfried, *A. Compton*	Goshenville	4	60	
Bethesda	Andrew Collins	East Nantmeal	3	83	1827
African Blockley	—	W. Philadelphia	2	35	
Central Philad.	J. J. Woolsey, T. Porter	Philadelphia	21	67	1831
Ridley	—		5	34	
Stroudsburg	—	Stroudsburg	1	23	1830
Union African Pha.	D. Scott	Philadelphia	34	81	1832
Glen Run	E. M. Philips	Israel's Mills	11	97	1832
Newtown	D. Trites, R. Gardiner	Newtown Square	7	45	
Minersville	D. Thomas	Minersville	3	31	
Pottsville	—	Pottsville			
Mount Pleasant	R. F. Young	M't Pleas. Mont. co.	10	35	
Chesnut Hill	R. F. Young, J. Patterson	Chesnut Hill	13	35	
Schuylkill			3	20	
Reading	Enoch M. Barker	Reading	12	15	
1 Mariners' Philad.	S. Huggens, *F. H. Boardman*	Philadelphia	12	78	1830
2 Wilmington, Del.	—	Wilmington, Del.		13	1835
Upper M't. Bethel.	John P. Thompson	Dills	6	34	1835

RED STONE ASSOCIATION, 1834.

Uniontown	Wm. Brownfield	Uniontown		94	1770
Big Whitley	—			40	
Big Redstone	James Frey			71	
George's Creek	—			200	1790
Ten Mile	—			84	1773
Indian Creek, Va.	John Smith			85	1783
Newtown	F. Downey	Newtown		38	
Little Redstone	James Frey			11	

RED STONE ASSOCIATION, 1835—*continued.*

Maple Creek	Henry Spears			25	
Plumb Run	F. Downey			30	
Merritstown	Wm. Brownfield	Merritstown		15	
Ruff's Creek	Barnette Whitlatch			51	
Center Township	Ezra De Garmo			20	
Mc Clelantown	James Seymour	Carmichael's		50	
Wheeling Creek, Va	James Jefferson			24	
Meadow Run	F. Downey			33	
Casteel Run	Whitlatch N. Grant			42	
Smith's Creek, Va.	Ezra De Garmo			25	
Big Crossings	Milton Sutton			12	1833
	UNASSOCIATED CHURCHES.				
Great Valley	Leonard Fletcher	Spread Eagle	50	410	1711
Georgetown	Samuel Churchill	Culbertson's	17	44	1831
Mount Hope		Alleghana co.		20	
West Windham*	Job Leach			15	1835
Norwich Settle'nt†	Samuel Messenger			32	
Providence‡	William House	Providence		39	
Lottsville§	Samuel Alvard	Lottsville		23	
Warren§	—	Warren		24	
London Tract‖	Thomas Barton	Strickersville		65	
Hephzibah	Jethro Johnson	M'Williamstown		170	
Hatborough		Hatborough		23	1835
Moyamensing	Alexander Burden	Philadelphia co.		10	1835

* Belongs to the Berkshire Association. † Genesee River. ‡ Warwick. § Chautauque. ‖ Delaware.

SUMMARY,

Showing the number of Churches, &c., ONLY *in Pennsylvania.*

ASSOCIATIONS.	CHS.	D.C.	O.M.	LIC.	BAPT.	MEM.	CONST.	MEETINGS IN 1836.
Abington	17	11	6	4	19	1009	1807	Clifford, 1 Wednesday, Sept.
Beaver	17	11	6	1	84	811	1809	Salem, Ohio, Th. Aug. 25.
Bradford	5	2	3			300	1835	
Bridgewater	19	11	8	7	81	1417	1825	Montrose, 4 Wednesday, Aug.
Central Union	14	3	11	3	148	1174	1832	Norristown, Tues. May 31.
Centre	10	5	4	1	112	619	1830	Gethsemene ch. Fr. Aug. 26.
French Creek	17	9	7		17	708	1823	Carmel ch. 3 Wed. Sept.
Juniata	8	6	2			187		
Monongahela	24	10	11		117	1317	1832	Jacob's C'k ch. Fr. May 20.
Northumber'd	6	1	5		51	379	1821	Jersey Shore, Fr. Aug. 19.
Philadelphia	35	8	35	14	304	4140	1707	Philadelphia, 1 Tuesday Oct.
Red Stone	16		8			814	1777	
Other Ch's	12	2	9	4	68	875		
Total	200	79	115	34	1001	13750		

CORRESPONDING SECRETARIES.

Abington Association, Sheldon Norton, Mount Republic, Wayne co.
Bradford do. D. M. Root, Troy.
Bridgewater do. A. L. Post, Montrose.
Central Union do. George I. Miles, West Chester.
French Creek do. C. Morton, Erie.
Northumberland do. George Higgins, Jersey Shore, Lycoming county.
Philadelphia do. George McLeod, Philadelphia.

The state of the churches in the Juniata and Red Stone Associations, both anti-effort bodies, is taken from their Minutes for 1834. The former published no Minutes the last year. Four churches in the Red Stone Association are in the State of Virginia. Of course they are not included in the Summary.

Bradford Association was formed, Oct. 1, 1835, out of the ruins of the Chemung. The Susquehanna has become almost or quite extinct. All the other Associations in the state are decidedly friendly to Christian enterprise, and are in a growing condition, having received a net increase of more than 2000 members since the publication of the former Register.

SABBATH SCHOOLS.—Many of the churches in Pennsylvania have flourishing Sabbath Schools and Bible Classes in operation, but as the Minutes of most of the Associations contain no statistical information respecting these institutions, are we unable to make even an estimate of their number in this Commonwealth. From the Minutes of three Associations however, and from personal knowledge we make the following imperfect statement.—In the Bridgewater Association—12 schools—665 scholars—Central Union—15 schools—1200 scholars—Philadelphia, 20 schools—2000 scholars. Total in three Associations, 47 schools—3865 scholars.

GREAT VALLEY BAPTIST CHURCH—This church ranks among the most respectable in Pennsylvania, having been constituted in 1711, twenty-two years after the establishment of the first Baptist Church in the State at Lower Dublin, thirteen years after the First Baptist Church in Philadelphia, and three years after the formation of the Philadelphia Association. It is situated about 18 miles northwest of the city, in the midst of a rich and beautiful valley. Since the settlement of their present pastor, Leonard Fletcher, in October, 1831, *three hundred and ninety* persons have been added to the church by baptism, twenty have been dismissed to form the Newtown Church, twenty-two to form the church at Norristown, seven to unite with the church at Phœnixville, and twenty to form the Willistown Church. Present number of members 410. Thomas Jones, Church Clerk—Post Office, Spread Eagle.

BAPTIST CHURCHES IN PHILADELPHIA.

Churches.	No. of Baptisms the past year.	Communicants.	Income per annum.	Am't. expended on Societies per an.	No. of Seats.	Subordinate Stations.	No. of Sunday Schools.	No. of Scholars.	No. of youthful Converts.	Ordained Ministers	Licentiates.	Meeting houses.
First Church.	66	635	$ 4000	$ 2200	1000	1	3	391	50	2	3	1
Second Church.	11	447	1800	400	700		1	180		3		1
Third Church.		268	1200	200	750		1	135		4	1	1
Fifth Church.	15	451	2200	2000	1300		1	176		4	3	1
New Market.	60	560	2000	500	800		2	300	150	4	2	1
Spruce Street.	6	196	1500	500	750	1	2	160		2	1	1
Central Church.	24	89	700	100	400		1	150	22	2	1	
1 Mariners'.	15	78	200		450		1	94		1	1	
Moyamensing.		12	150		250		1	130		1		1
1 African.	30	102			300					1		
Union African.	34	81			200					1		
Total.	261	3019	13750	5900	6900	2	13	1716	222	25	12	7

DELAWARE.

DELAWARE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Welch Tract	Wm. Robinson, *N. Lehury*, *J. Underwood*			113	1701
Cow Marsh	Peter Meredith			39	1781
Bryn Zion	—			13	1784
Mispillion	P. Meredith		2	13	1783
London Tract	Thomas Barton			65	
Wilmington	J. P. Peckworth, *J. Walraven*	Wilmington	2	115	1785
Rock Springs	—			28	
Mount Hope	—			20	
SALISBURY ASSOCIATION.					
Little Creek	Warner Staten			37	

After deducting the London Tract Church, which is in Pennsylvania, from those in the table, there remain in Delaware only 8 churches, 3 ordained ministers and 378 members. The additions to these churches during the past year are, by baptism 4, by letter 6, restored 1, in all 11. The decrease is, dismissed by letter 6, excluded 4, deceased 6, in all 16. Net loss 5.

MARYLAND.

From the Editor of the Religious Herald, Richmond, Virginia.

The history of the Baptist denomination in Maryland, for twenty years past, though painful to a pious mind, is yet fraught with salutary instruction, and may serve as a beacon to other churches, and enable them to shun the danger and deadly influence of Antinomianism. The founder of most of the churches in the Baltimore Association, was the pious and indefatigable John Davis. During his life, they prospered and flourished, and the Baptists in Maryland, if not a numerous, were a united and God-fearing body. Since his death, the churches which he planted have been steadily declining, and some of them are nearly extinct. Harford, the mother church, has been reduced from 160 members, to from 40 to 50. In a few years it will, in all probability, no longer exist. Fredericktown church is nearly extinct. Sater's church is reduced to a few members, and is barren and lifeless. The ministers who entered the field after Elder Davis, forgetting the great object of the Christian ministry, the conversion of sinners, occupied themselves chiefly in doctrinal discussions, or in dwelling on the great things which God has done for his church and people, which though in itself, a glorious truth, may, when not balanced by other truths equally important, engender spiritual pride, and supine indifference to practical duties. Ultra Calvinism took deep root in many of the churches. Hostility or indifference to the mission cause, generally prevailed, and the Baptist denomination in Maryland, with some few exceptions, exhibited a dreary and disconsolate aspect. Its two Associations, Baltimore and Salisbury, instead of increasing, have been regularly decreasing.

It affords us sincere pleasure to see the dawning of a better state of things in Baltimore. The First, or Sharp Street church, under the pastoral care of Elder S. P. Hill, is zealously engaged in efforts to extend the Redeemer's kingdom. The Calvert Street Church, with which brother W. Crane, recently of this city, is connected, have obtained the services of Elder George F. Adams, is going onward, with brightening prospects.

On the Western Shore of Maryland, in Charles county, there is a church connected with the Dover Association, the members of which are prepared to engage in every good word and work. There are, probably, other churches in the State besides those named, that would be willing to co-operate in measures to promote the Redeemer's cause in their own state, if not in foreign lands.

ASSOCIATIONS AND CHURCHES.

BALTIMORE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CON.
Harford	Wm. Willson, Eli Scott	Carman's	1	56	1774
Frederick Town	Joseph H. Jones	Frederick		8	1773
Tuscarora Valley	—	Tuscarora Valley		25	
Taney Town	—	Taney Town		13	
Pleasant Valley	Joseph H. Jones	Sharpsburgh		32	1802
Gunpowder	Thomas Leaman	Manchester		42	
Saters	Thomas Poteet	Golden		14	1806
Upper Seneca	Joseph H. Jones			37	1805
2 Baltimore	John Healey	Baltimore		133	1797
Patapsco	Edward Choat	Randallstown		21	1800
Bethel	William Marvin	Darnestown	1	17	1821
Ebenezer	Edmund J. Reis	Baltimore		85	1821
Warren	Thomas Poteet	Baltimore		20	1825
Black Rock	Edward Choat, Eli Scott	Baltimore, co.	1	34	1828

BALTIMORE ASSOCIATION, 1835—*continued.*

Mount Zion	F. Clark, S. Nightingale	Baltimore	1	72	1830
Shilo, D. C.	Charles Polkinghorn	Washington, D. C.		30	1831
Rockville	Joseph H. Jones	Rockville		25	1821
Linganore	Joseph H. Jones			12	
Old Seneca	—			41	

SALISBURY ASSOCIATION, 1835.

Salisbury	Daniel Davis	Salisbury	1	31	1780
Nassiongo	Warner Staten			23	
Indian Town	James Round			37	1730
Little Creek Del.	Warner Staten			38	
Broad Creek	John Rogers	Broad Creek		22	1780
Fishing Creek	J. W. Woolford			10	1791
Fowling Creek	—			12	1781
Jones' Mills	—		1	24	
Rewastico	Daniel Davis		3	53	
Pitts Creek	Leven Henderson			65	
Barren Creek	—	Barren Creek Sp'gs		13	
Snow Hill	—	Snow Hill		21	
Head of Sound	Lemuel A. Hall			27	
Millsboro'	—			15	

UNASSOCIATED CHURCHES.

1 Baltimore	Stephen P. Hill	Baltimore	37	160	1785
Calvert Street	G. F. Adams, Wm. Richards	Baltimore			1835
Pikesville	Joseph Mettom	Pikesville			1835
Good Hope*				58	1832
Nanjemoy†	T. Conduit	Nanjemoy	47	122	1793

* Belongs to the Dover Association. † Columbia Association.

SUMMARY.

ASSOCIATIONS.	CH'S	D. C.	O. M.	LIC.	BAP.	MEM	CONST.	MEETINGS IN 1836.
Baltimore	18	7	11		4	687	1792	Black Rock, Thursday, May 12.
Salisbury	13	6	7		5	353	1782	Little C'k Ch. Sat. October 22.
Other Ch's	5	1	5		84	420		
Total	36	14	23		93	1460		

FIRST BAPTIST CHURCH BALTIMORE.

Extract of a letter from the Pastor, Stephen P. Hill, to the Editor.

"You are aware that, from a variety of causes, the church had been for some years afflicted. Dissention and disunion had greatly wasted the piety of its members, and breach after breach had greatly weakened its strength. The prophecy uttered by Paul, in his pathetic address to the church at Ephesus, seemed to have been fulfilled in this: 'Also of your ownselves will men arise, speaking perverse things, to draw away disciples after them.' Acts xx. 30. Thus within the short space of two years past, had the heresy of the western disorganiser made another disruption of fraternal ties in the church, and occasioned at least the loss of a considerable number of its members. This, however, is to be considered an auspicious event. From this time we may date a new era in our history. The church list was thoroughly revised, and the name of every member not known to be of us and with us, in the attachment of his heart and in the congeniality of his faith, was stricken off, and the consequence of course was, a considerable diminution in point of numerical strength. We are now, however, a united and happy people, 'standing fast in one spirit, with one mind, striving together for the faith of the gospel.' Our present number is 160. Increase during the past year, 37. We have, connected with the church, a very interesting and flourishing Sabbath school, and a branch Sabbath school, containing in all about 200 scholars. The report of the present year I will send you with this. We have also a Poor Society, a Children's Sewing Society, a Benevolent Society, and a Female Missionary Society, all for charitable and pious purposes. We are at present unassociated, but hope soon, with what other churches may be found of a similar spirit and stamp, to make the commencement of a 'Maryland Association.'

"A church in which we have felt a peculiar interest, is an infant church at Pikesville,

in the neighborhood of the United States Arsenal. With the assistance of Mr. Healy, pastor of the Second Church in this city, and of myself, they were constituted sometime last summer, and brother Joseph Mettom, who had been laboring among them, was ordained their pastor. They have now a fine house, and have good prospects of encouragement.

"Thus, my dear brother, I have given you in a few words the statement of our present affairs. We trust a sun has risen upon our path, that will go no more down. The breaks and interruptions that occur in the intercourse of human life and friends, and

'From their voice, their hand, their smile,
Divides us for a little while,'

we trust we shall never again experience, and past trials be all forgotten in the happiness of brighter and holier scenes.

CALVERT STREET CHURCH.—This church was constituted in the city of Baltimore, February 15, 1835. Their house of worship has been purchased by two private brethren, who in this effort have become responsible for a sum not less than $8,000. It is a neat, plain building, capable, when galleries shall have been erected, of holding from 800 to 1,000 persons; and located in a central part of the city. This church is in connection with the great body of regular Baptists in the United States, and may be considered as pledged to co-operate in all those benevolent operations by which the word of God may be proclaimed, and the Gospel published throughout the nations of the earth. They will no doubt have the countenance and prayers of all who love our Lord Jesus in sincerity and truth.

REPORT OF THE FIRST BAPTIST SABBATH SCHOOL, BALTIMORE, 1836.

Through the kindness of Providence, we have been brought to witness the return of another Anniversary of the Sabbath school, for which we desire to render grateful praise to our Almighty Father, through his son Jesus Christ; as well as for all other blessed privileges received from Him during the past year.

We bless the giver of every good and perfect gift, for lengthening out our days until this period, and granting us so many comforts and encouragements amid the interesting sphere of Christian benevolence in which it is our duty and privilege to labor.

During the past year, we have had many gratifying tokens of success, and we offer our present report under circumstances of prosperity which afford a beautiful exemplification of the text, that "He which goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." The present number of Scholars upon the books is 170; the regular average number that attend is 110; the increase during the year, is 94: present number of Teachers 28; increase 12. There have been seven who have been made willing to follow the Redeemer's footsteps, and make a profession of his name, 5 teachers and 2 scholars. They have found it good to wait upon the Lord, and our prayer is, that they may be renewed day by day. We are thankful for these few mercy drops, and trust they may prove a pledge and prelude to the gentle showers of divine mercy, upon the whole congregation. One interesting little girl, who entered the school but a few months ago, is now numbered with the dead. Like a flower, she has perished from our cares, and has been transplanted, we trust, to bloom in a better world. She often spoke in her sickness of the Saviour, and wished to depart and be with him.

In the Female department, there have been committed to memory and recited, fourteen thousand nine hundred and fifty verses of Scripture; ten thousand one hundred and thirty verses of Hymns; eleven thousand two hundred and eighty-two answers to Catechisms.

An attractive appendage to the School, is found in the Library, containing four hundred and twenty volumes.

Connected with the management of this, there is a Female Sewing School, of seventy scholars, who meet regularly every Wednesday forenoon: and also a branch Sabbath school in the western part of the city. This is hereafter to be under the superintendence of Mr. Wm. Fontaine and Miss Sarah Whitworth, and will, we trust, be a valuable auxiliary to the general object.

Should the blessing of the Almighty Being "whose we are, and whom we serve," be upon *that* and upon *us*, it may lead us as our means and numbers increase, to establish schools in other sections of the city.

There should be no limits to our zeal, or sphere of operations, and what we have hitherto witnessed of the divine goodness, ought to inspire us with sacred ardor, in the pursuit of enlarged benevolent enterprise; but while we are thankful for the smiles of our Redeemer on our labors, we cannot but add that we think much remains to be done towards improving and perfecting the system of Sabbath school instruction. Especially do we desire to impress on the minds of teachers, and parents, the vast importance of being

deeply interested in the children committed to their care—of devising and adopting new and interesting modes of teaching, which shall ensure the constant attendance of scholars and steady increase of the school. Teachers should feel the importance of preparing themselves thoroughly for their weekly duties, and make themselves acquainted with the most interesting modes of conveying the lessons of Scripture, to the understanding and the heart. Teachers' meetings are of very great importance, as means of drawing out valuable suggestions, and quickening diligence and zeal.

The government of a Sabbath school should possess a large share of attention. It is a government of motives, and requires every teacher to control his class by a moral and religious influence, which only will ensure the good feelings and regular attendance of the scholars. Every thing in a Sabbath school should be systematically and regularly performed. The superintendents are expected to regulate their classes according to their best judgment—to advance scholars from class to class, and take such for teachers, as they may think prepared. They are to move the machinery of the school, but always with a strict regard to rules, and to the promotion of its general welfare.

The teachers are expected to be regular in their attendance, and thus set before the children an example, without which every school must soon become disordered and discouraged, deficient in numbers, and interest, and means.

We wish, in closing, to make one suggestion upon the cultivation of Sacred music. The practicability and great utility of teaching children to sing, can no longer be doubted, and it cannot be too earnestly recommended that much attention be paid to it, as an excellent means of interesting the minds of youth, and preparing singers who shall always be able to assist in the praises of the church. It is hoped that there will be those found, who will feel it to be no less a privilege to teach the children this delightful science, than it is to other teachers to explain to them the truths of religion.

Our thanks are due to the friends and patrons of the school for their liberality and support. May the Lord reward them an hundred fold. Embarked, as we have, in what we feel persuaded is a good cause, we shall still confidently look for their kind encouragement and aid, trusting they will "not be weary in well doing, and in due season they shall reap, if they faint not." Our motto is, and shall be, "hitherto hath the Lord helped us, and in his strength we will go forward."

A TABLE,

Showing the state of those Associations in the New England and Middle States which stand opposed to the Benevolent Institutions of the Age.

ASSOCIATIONS.	STATES.	CHS.	D.CH.	O. M.	LIC.	BAP.	MEM.	CONS.	NET GAIN.	NET LOSS.
Baltimore	Md.	18	3	11		4	667	1792		20
Delaware	Del.	8	3	4	3	4	406			5
Delaware River	Pa.N.J.	6	2	5		1	717	1836		2
Lexington	N. Y.	9	5	5	2	10	919	1825		47
Juniata	Pa.	8	6	2			187			3
Redstone	Pa.	16	4	9		12	872	1777		1
Salisbury	Md.	15	5	8		6	428	1782		13
Warwick	N. Y.	15	6	9	3	7	896	1791		14
		95	34	53	8	44	5092			105

It will be observed that the foregoing table contains no Association in New England, and for the reason that there is none of that stamp in all that portion of the United States. In New England there are 799 churches and 73,318 church members—In the Middle States, 958 churches, and 90,256 members—Whole number in the New England and Middle States, 1757 churches, and 163,574 members. From these subtract the number of anti-effort churches, as exhibited in the preceding table, and there remains 1662 churches, and 158,482 members.

When we speak of Baptists *opposed* to benevolent institutions and to Christian enterprise, we mean those who are honestly and conscientiously opposed to modern missions, and to the "modus operandi" of every Christian enterprise of the present age. The great majority of the Baptists who withhold their support from the religious institutions of the age, are no doubt pious and faithful brethren. "Their opposition is doubtless founded in an honest conviction that the said institutions are without the sanction of a scriptural warrant, and therefore unauthorised and hurtful. And when these brethren sometimes indulge unkind and uncharitable expressions in relation to those from whom they differ, it is to be attributed in a great measure, perhaps entirely, to the teaching of those by whom they are misled. To such brethren we have always awarded the credit of candor, sincerity, and Christian principle."

DISTRICT OF COLUMBIA.

BALTIMORE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CONS.
2 Washington		Washington, D. C.		83	1810
Shiloh	Charles Polkinhorn	Washington, D. C.		30	1831
COLUMBIA ASSOCIATION, 1835.					
1 Washington	O. B. Brown, S. Chapin	Washington, D. C.	1	148	1802
Alexandria	—	Alexandria, D. C.	5	231	1103

Churches, 4—Ordained Ministers, 2—Baptisms, 6—Members, 492.

VIRGINIA.

GENERAL ASSOCIATION.

This body held its twelfth annual meeting in Richmond, April 25, 1835. Officers of the Board of Managers—J. B. Taylor, *President;* William Sands, *Corresponding Secretary;* Albert Snead, *Rec. Secretary;* James C. Crane, *Treasurer.* Receipts, $2,565 70. Missionaries employed, 12. Results—Churches constituted, *three;* Baptisms, 280; besides several Sunday schools established, and temperance societies formed. The Greenbrier Association has doubled its numbers in about four years, under the labor of the missionaries.

The next annual meeting of the Association will be held in Richmond.

The following facts respecting the condition and prospects of this flourishing missionary association are taken from the Religious Herald:

"Whilst we deeply regret that so many of our brethren stand aloof from this good work, and refuse to co-operate with us in sending the gospel to the destitute, it gives us pleasure to state, that at least four-fifths of the Baptists in Virginia are friendly to the General Association, and contribute to its funds. The opposing Associations are small, weak, and inefficient; those connected with the General Association are the largest, most active and influential bodies in the State. One of them, the Dover, contains considerably more members than all the opposing Associations combined.

It is also a fact which those opponents would do well to ponder over, that the number of its friends is yearly increasing, and that nine-tenths of all the additions by baptism in this State are made to those churches which support the General Association; whilst, on the other hand, some of the opposing Associations are yearly decreasing.

In 1828, the General Association was chiefly confined to seven Associations, and only to a portion of the churches in those Associations. It has proceeded year after year in its course, gradually, though surely, gaining friends on every side. Constantly assailed, traduced, and misrepresented, it has hitherto successfully repelled the attacks of its enemies. During the two past years, its missionaries have baptized more persons than have been added to all the opposing churches. Since the last annual meeting, two additional Associations have agreed to send delegates, and recommended the General Association to the patronage of their churches.

The following Associations now send delegates to the General Association: Accomac, Albemarle, Appomattox, Dover, Greenbrier, James River, Concord, Middle District, Portsmouth, Salem Union, Teay's Valley, and Union, in all 12, containing 256 churches, and 36,000 members. The churches in the following Associations contribute to the funds of the General Association, though they do not send delegates to correspond as Associations, viz. Goshen and Shiloh, containing 55 churches and 8,500 members. The following Associations are divided on this subject: Roanoke and Columbia. The Associations decidedly opposed to the General Association, and which have declared non-fellowship with the friends of benevolent institutions, are the following: Pig River, Ketocton, Ebenezer, New River, Mayo, and the Minority in the Middle District—58 churches, and 3600 members. Paterson's Creek and Washington may also be considered as opponents. These two Associations have 25 churches and about 900 members. The

account stands as follows: Corresponding and friendly Associations 12, churches in do. 339, members 47,520;—Opposing churches 115, members 7443.

We have not classified Parkersburg, nor those parts of Mountain and Redstone which are in this State. Altogether these number 11 churches and 450 members. There are also 8 churches in Meherrin—these may now be accounted as Reformers. With the increase which has accrued the present year, out of 58,000 members, 48,000 may be considered as friendly to the operations of the General Association, and about 8,000 as opponents.

THE VIRGINIA BAPTIST MISSIONARY SOCIETY, for Foreign Missions, held its 22d annual meeting in Richmond, April 27th, 1835. Officers, JOHN KERR, *President;* H. KEELING, *Cor. Secretary;* C. Walthall, *Rec. Secretary;* A. Thomas, *Treasurer.* Receipts, $1200.

THE VIRGINIA BAPTIST EDUCATION SOCIETY, held its 5th annual meeting in Richmond, April 27th, 1835. Officers, JOHN KERR, *President;* HENRY KEELING, *Cor. Secretary;* Wm. Sands, *Rec. Secretary;* R. C. Wortham, *Treasurer.* This society has under its care the Baptist Seminary, located near Richmond, an account of which has been given in another place. Amount of receipts during the year, $3902 10. Disbursements, $3754 39.

THE YOUTH'S MISSIONARY SOCIETY of the 2d Baptist Church, Richmond, held its 4th anniversary, April 15th, 1835. Officers, John G. Hull, *President;* Joseph D. Timberlake, *Secretary;* John Rust, *Treasurer.* Annual receipts $100 and upwards.

THE FEMALE MISSIONARY SOCIETY of the 3d Baptist Church, Richmond, held its 2d annual meeting, March 15th, 1836. Officers, Mrs. Tatum, *President;* Mrs. Roper, *Vice President;* Mrs. Keeling, *Secretary* and *Treasurer.* The society raised for Foreign Missions, the past year, $114 37, and has resolved to use every endeavor to raise for that object, at least $100 annually.

RELIGIOUS HERALD. This periodical commenced in January, 1828, under the editorial care of William Sands, the present editor and proprietor. It is issued every Friday morning, at $2 50 per annum, if payment be made in advance, or $3 00 if payment be delayed more than three months.

ASSOCIATIONS AND CHURCHES.

ACCOMAC ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
L. Northampton	Levin Dix	Eastville	15	203	
Red Bank	Abel Harwood	Eastville	5	211	
Pungoteague	—	Pungoteague	10	107	
Modest Town	Wm. Laws	Modest Town	6	109	
Chingoteague	—			36	

ALBEMARLE DISTRICT ASSOCIATION, 1835.

Blue Run	John Goss	Stony Point	10	245	
Mt. Moriah	—		21	391	
Ebenezer	—		16	105	1773
Chesnut Grove	J. Goss	Chesnut Grove	19	114	
Eschal	Benjamin Ficklin	Hardin's	25	122	
Panther Gap	—			43	
Mount Ed	—		7	239	
Free Union		Lindsay's Store			
Maple Creek	John Davis	Pedlar's Mill	2	245	
North Garden	Jas. Kinsloving	North Garden	35	79	
Neriah	—		29	191	
Piney River	—		9	90	
Ballenger's Creek	Charles Wingfield	Warren	43	138	
Liberty	G. C. Trevillian	Stony Point		150	
Shiloh	—		11	93	
Charlottesville	—	Charlottesville		125	
Rivanna	Willis Huckstep	Everettsville		47	

ALBEMARLE DISTRICT ASSOCIATION, 1835—*continued.*

Concord	R. L. Coleman	Scotts Ferry		121	
Priddie's Creek	—		2	276	
Adiel	Charles Wingfield	Mount Horeb	24	313	
U. Beaver Dam	Stephen Eastin	Boyd's Tavern	12	60	
Pine Grove	—		13	279	
New Glasgow	—			12	
2 Mt. Moriah				12	

APPOMATTOX ASSOCIATION, 1835.

Sharon	Daniel Witt	Sandy Rvr. Church	24	262	
Nottoway	D. Witt	Jennings Ordinary	19	88	
Shiloh	G. Mason	Charlotte co.	6	67	
Providence	E. Collins, J. S. Lee	Harvey's Store		65	1774
Union Hill	—	Campbell	2	31	1786
Rocks	A. A. Baldwin	Walker's Church	5	92	1772
Ebenezer	—	Campbell co.		24	
Hill's Creek	Ed. Johns	Campbell C. H.	2	71	
Sailor Creek	D. Witt	Prince Ewd. co.		44	1781
Appomattox	A. A. Baldwin	Walker's Church		89	1773
Ash Camp	Gilbert Mason	Charlotte C. H.	13	120	1803
New Hope	Gabriel Walker	Oakville	27	217	
Red Oak	Samuel Davidson	Buckingham co.	39	351	
Spring Creek	Elisha Collins	Prince Edwd. co.		61	
Mossingford	G. Mason	Charlotte co.	18	246	
New Chapel		Campbell co.	5	127	
Staunton River	E. W. Roach	Ruff Creek	3	74	1804
New Salem	E. W. Roach	do	4	84	
Midway	E. W. Roach		2	29	1834
Brookneal	E. W. Roach	Brookneal	4	72	
Reedy Spring	— J. S. Lee	Concord		28	
Stone Wall	S. Davidson	Concord	5	29	
Liberty	Thos. A. Legrand	Flood's	11	32	
Matthews	P. Matthews, J. S. Lee		11	32	
Maneyard's	S. Davidson, G. Walker	Oakville		14	1835
Mount Tirzah	G. Mason		5	50	1835

COLUMBIA ASSOCIATION, 1835.

Chappawamsic	A. H. Bennett	Aquia, Staf. co.	6	189	1767
Little River	John Ogilvie	Aldie, Lou. co.	1	135	1769
Occoquan	—	Occoq'n, P.Wm.co.		79	1778
Hartwood	John Clark	Falmouth, Staf.	3	77	1786
Back Lick	— S. Cornelius	Fairfax, C. H.		113	1791
Fryingpan	S. Trott	Leesburg, Lou.		64	1792
Nanjemoy	T. Conduit	Nanjemoy	47	122	1793
1 Washington, D.C	Obadiah B. Brown	Washington, D. C.	1	148	1802
Alexandria, D. C.	—	Alexandria, D. C.	5	231	1803
Bethlehem	S. Trott	Brentsville, P. W.	1	67	1812
Grove	T. Stringfellow	Germanto'n Fair.	14	104	1812
Rock Hill	A. H. Bennett	Falmouth, Staf.		103	1812
Mount Pleasant	S. Trott	Fairfax, Fair. co.		86	1819
Elk Run	A. H. Bennett	Elk Run Ch. Fau.	18	104	1822
Brent Town	A. H. Bennett	Brentsville, P. W.		51	1830
White Oak	J. Clark	Fredericksburg	7	165	1789
Fredericksburg	—	Fredericksburg		501	1825

DOVER ASSOCIATION, 1835.

Boar Swamp	John Carter	Henrico co.	18	162	
Bruington	Eli Ball	Aleytt's	23	500	1790
Beulah	A. Broaddus, G. W. Trice		28	287	
Black Creek	W. Hatchett		26	564	1777
Bethlehem	W. Hatchett, R. Chandler		9	174	
Deep Run	M. L. Jones	Short Pump	32	284	
Enon	— John Micou	Loretto	40	380	
Emmaus	James Clopton	New Kent	47	421	

DOVER ASSOCIATION, 1835—*continued.*

Elam	James Clopton	Charles City	19	186	
Four Mile Creek	John O. Turpin	Richmond	10	259	
Farnham	Thomas Braxton	Farnham Church	7	132	1790
Ground Squirrel	—	Dentonsville	3	52	
Goochland	M. L. Jones	Goochland		161	1771
Glebe Landing	P. T. Montague	Montague's	7	263	1772
Hopeful	Jacob T. Tinsley	Hanover	8	375	1807
Hermitage	—	Hermitage	23	341	1789
Hanover	P. Montague	Miller's	46	516	1789
Jerusalem	T. C. Braxton	Jerusalem	122	306	
Liberty	James Clopton	New Kent	1	32	
Lo'r King & Queen	T. S. Morriss		19	490	1772
Mount Pleasant	J. Clopton, D. Mountcastle	Charles City	10	36	
Mattapony	William Todd	Stevensville	31	185	
Moratico	Addison Hall, W. H. Kirk	Lancaster		420	1778
Nominy	Thomas M. Washington	Westmoreland	24	674	1781
Pocoroane	J. Spencer	King and Queen	3	199	1807
Pope's Creek	L. Marders	Westmoreland	24	406	
Piscataway	Philip Montague	Miller's	19	383	1774
1 Richmond	J. B. Jeter, R. Ryland, W. F. Nelson	Richmond	46	1684	1780
2 Richmond	James B. Taylor	Richmond	30	355	1820
3 Richmond	Henry Keeling	Richmond	3	49	
Reeds	G. W. Trice	White Chimneys	17	309	1773
Rehoboth	Eli Ball	Aylett's	32	309	
Salem	Andrew Broaddus	Sparta	15	356	1802
Union	Andrew Broaddus	Mangohick	11	181	
Up'r King & Queen	Andrew Broaddus	King and Queen	4	560	1774
Upper Essex	P. T. Montague	Montague's	32	590	1772
Upper Zion	—	Caroline	12	264	
Wicomico	Addison Hall	Wicomico Church	57	530	1804
Zoar	George Northam	Healey's	15	243	1808
Exal	—	King and Queen		110	1775
New Bridge	—	Henrico co.	6	32	1835
Webster's	Isaac S. Tinsley	Fife's, Gooch. co.		125	1835
Ebenezer		Gloucester co.		767	
Grafton		York co.		154	1777
Good Hope		Charles co., Md.		58	1832
Hampton		Elizabeth City		229	1791
Matthews	J. Dangerfield	Matthews co.		241	1775
Petsworth		Gloucester		605	1790
Union		Gloucester		215	
Warwick		Warwick, C. H.		64	
Zion	Scervant Jones	Williamsburg		150	
Round Hill		King George co.		179	
James City		James City		209	1773
African Church		Williamsburg		413	

EBENEZER ASSOCIATION, 1835.

Mount Carmel	A. C. Booton, *Wm. C. Lauck*	Luray, Page co.	1	164	
Mill Creek	Robert Garnett	Luray, Page co.		99	
Big Spring	A. C. Booton	Luray, Page co.		59	
South Branch	—	Franklin, Pen. co.		30	
Lost River	—	Federal Hill		21	
Salem	—	Harrisonburg	1	86	
Hawksbill	C. Keyser, *A. Broaddus*	Luray, Page co.	5	135	
Brock's Gap	Christopher Keyser		1	30	
Union Forge	A. C. Booton	Stony Creek	1	49	
Smith's Creek	A. C. Booton	North Market	10	59	

GOSHEN ASSOCIATION, 1835.

Lyle's	Robert Lilly	Wilmington	22	289	
Mount Herman	J. A. Billingsley, *J. L. Powell*	Mount Pleasant	16	180	
Williams'	J. Fife, C. F. Burnley		23	395	

GOSHEN ASSOCIATION, 1835—*continued.*

Elk Creek	R. G. Coleman	Harris'	32	216	
Piney Branch	J. W. Herndon	Todd's Tavern		134	1789
Licking Hole	J. Fife	Fife's		882	1776
Wilderness	J. W. Herndon	Wilderness		93	1778
Foster's Creek	William Y. Hiter	Louisa, C. H.	2	221	
Mount Pisgah	J. C. Gordon	Stevensburg	1	125	
N. Pamunkey	P. Crawford	Newark	1	165	1774
Burruss'	M. L. Jones, Wm. J. Chiles	Oxford, Car. co.	107	417	1773
Free Union	J. Goss		38	173	
Waller's	J. A. Billingsley	Mount Pleasant	104	426	1769
Temperance	M. L. Jones	Verdon	3	54	
Bethel	Spilsbe Woolfolk	Bowlinggreen	4	183	1800
Zion	J. C. Gordon			155	
Laurel Spring	William Y. Hiter	Laurel Spring	7	58	
Craig's	J. W. Herndon	Todd's	9	117	1767
Good Hope	J. W. Herndon		73	193	
Fork	T. T. Swift		3	154	
Upper Gold Mine	William Y. Hiter	Louisa		106	
Bybee's Road	Stephen Eastin		11	86	
Mount Gilead	Robert Lilly	Shanon Hill	27	137	
Bethany	J. A. Billingsley	Mount Pleasant	31	291	
County Line	J. A. Billingsley	Chilesburgh	23	273	
Antioch	Joseph A. Mansfield	Cavesville	8	85	
Massaponax	L. Battaile, jr.	Villeborough	5	159	1788
Zoar	J. C. Gordon			156	1805
Mine Road	P. Pendleton		17	90	1791
Lower Gold Mine	William Y. Hiter	Louisa	7	289	
Little River	Jacob T. Tinsley	Hanover		140	
Beaver Dam	Alexander Barlow	Verdon		378	
Liberty	L. Battaile, jr.	Villeborough	8	228	

GREENBRIER ASSOCIATION, 1835.

Greenbrier	Lewis A. Alderson	Union, Mon. co.	19	104	1781
Big Level	John Spotts	Lewisburg	23	84	1796
Zoar	— John Spotts		6	32	
Indian Creek	Johnson Keaton	Monroe	6	65	1792
Blue Stone	—		4	49	1804
Guyandotte	— M. Allison, F. Allison	Guyandotte	41	85	
Union	Edwin W. Woodson	Red Sulphur Sp'gs.	15	62	
Healing Spring	Shoemaker			56	
Amwell	John Spotts		8	46	1823
Rocky Mount	—		4	18	
Walker's Creek	—			12	
Hopewell	John Spotts		10	73	
Antioch	—		1	17	1832
Lick Creek	John Spotts		2	38	1832
Sewel Valley	—	Sewell Valley		16	1835

JAMES RIVER ASSOCIATION, 1835.

Angola	John T. Watkins	Rains'		490	
Bethany					1835
Buckingham	P. P. Smith	Physic Springs		437	
Chesnut Grove				44	
Cumberland	Joseph Jenkins	Trenton		483	
Fork	D. Anderson			412	
Jerusalem				44	
Mount Tabor				64	
Mulberry Grove	William Moore	Buckingham, C. H.		335	
Sharon				38	1835
Willis				124	

KETOCTON ASSOCIATION, 1835.

Ketocton	Joseph Baker	Waterford	3	41	1756
Mill Creek	John Hutchinson	Berkshire co.	4	65	1758

KETOCTON ASSOCIATION, 1835—*continued.*

Broad Run	Cumberland George	Jeffersonton	10	172	1762
Buck Marsh	Stephen Whittlesey	Berryville	3	129	1771
New Valley	William Marvin	Leesburg		11	1765
Thumb Run	Cumberland George	Jeffersonton	1	192	1772
Happy Creek	Thomas Buck, jr.	Front Royal		46	1783
Goose Creek	John Ogilvie	Farrowsville	3	137	1767
South River	Zach'h. J. Compton	Front Royal	1	44	1770
Water Lick	Thomas Buck, jr.	Front Royal	4	66	1787
Zoar	William Marvin	Jefferson co.	9	61	1799
Ebenezer	Samuel Trott	Loudon co.		30	1804
Salem	Thomas Buck, jr.	Frederick co.		78	
Zion	Thomas Buck, jr.	Winchester	2	48	
Winchester	William Marvin	Winchester	9	89	

MEHERRIN ASSOCIATION, 1832.

Reedy Creek	Daniel Petty	Brunswick co.		94	1775
Cedar Creek	James M. Jeter	Jonesboro'		77	1779
Mercyseat	—	Nottoway co.		21	
Flat Rock	—	Lunenburg co.			1805
Tusekiah	Pleasant Barnes	Lunenburg co.			1777
Spring Field	P. Barnes	Lunenburg co.		15	
Reedy Creek	S. Shelburne, D. Petty	Brunswick		204	
Meherrin	—	Lunenburg co.		50	1771
Sandy Creek	George Petty	Wattsboro'		59	1786
Blue Stone	W. Richards	Spanish Grove		264	1772
Concord	John B. Smith	Christiansville		47	
Ebenezer	—	Mecklenburg co.		109	
Malones'	—	Mecklenburg co.		33	1773
James'		Brunswick co.			
Fountain's Creek		Greensville co.			1787
Zion		Greensville co.			1806

MIDDLE DISTRICT ASSOCIATION, 1835.

Bethel	Anderson Johnson	Coal Mines		102	
Tomahawk	Jordan Martin	Chesterfield co.			
Powhattan	John Woolridge	Powhattan			
Hephzibah	—	Chesterfield co.		104	
Zoar	Edmund Goode	Goode's		150	
Skinquarter	Edmund Goode	Goode's		159	
Muddy Creek	— Edward Baptist	Smith's ⋈ Roads			
Sandy Creek	—			216	
Spring Creek	— Jordan Martin	Chesterfield co.		486	
Mount Pleasant	William Hyde	Mount Pleasant		21	
Cartersville	Francis C. Lowry	Cartersville	16	46	
Rehoboth	William Belcher	Chesterfield			
2 Branch	John H. Wilder	Chesterfield			
Salem	Leonard Nunnally	Chesterfield	15		
Union	—	Amelia county	6	46	
Grubhill	V. M. Mason	Genito Bridge		232	
Mount Hermon	Samuel Dorsett	Chesterfield county		18	1835

NEW RIVER ASSOCIATION, 1831.

New River	—	Wythe C. H.		31	
New Hope	—	West Fork		97	
West Fork	Jesse Jones, *N. Thompson*			59	1803
Jack's Creek	John Conner, *J. Burnett*			51	
Smith's River	S. Hubbard, William Lee	Patrick C. H.		44	
Pine Creek	Michael Howery			37	1803
Meadow Creek	— J. D. Carter			36	1785
Union				29	
Long Branch		Rocky Mount		18	
Liberty	Joshua Adams			59	
Salem		Salem, N. C.		38	1784

PARKERSBURG ASSOCIATION, 1835.

Mount Zion	R. Berkley	Wood county		35	
Bethesda	—			59	
Parkersburg	A. Darrow	Parkersburg		27	
Good Hope	—			17	
Washingt's Bottom	—			22	

PATTERSON'S CREEK ASSOCIATION, 1832.

Union	John Arnold	Burlington		34	
Little Cacapon	— John Hutchinson	Little Cape Capon		9	
Big Cacapon	Marcus Monroe	Allegany county		20	
North River	Henry Louthan	North River M. H.		8	
Patterson's Creek	John Arnold	Burlington		47	
Timber Ridge	Herbert Cool	Hampshire county		31	
George's Creek	Jesse Monroe	Allegany co. Md.		13	

PIG RIVER ASSOCIATION, 1835.

Little Creek	M. Greer, T. F. Webb		1	80	
Pig River	J. Pedigo, G. W. Kelly	Franklin county		20	
Linville	—			72	
Stony Creek	—			13	
Back Creek	—		2	19	
Fairfield	R. B. Beck, J. H. Eans		1	34	
Snow Creek	—			29	
Bethel	—		1	158	
Reed Creek	—			45	
Chapel	—			41	
Mount Pleasant	—			59	
Leatherwood	A. Walker, S. Minter, O. Minter		2	75	
Town Creek	—			31	
Old York	—		1	29	
Gill's Creek	—				

PORTSMOUTH ASSOCIATION, 1835.

Black Creek	— S. Sherwood		4	113	1786
Black Water	Samuel Brown		32	76	1784
Beaver Dams	J. K. Daughtrey	Beaverdam	1	113	
Cumb'd St. Norfolk	— John Goodal	Norfolk	29	363	1815
Cypress Swamp	— Gwaltney and Sherwood		19	90	
Elam	— Thomas B. Creath,		13	77	
High Hills	R. T. Daniel, Josiah C. Bailey		26	103	1787
Kempsville	— J. Hendren	Kempsville	2	71	
London Bridge	— George Norris	London Bridge	4	134	1784
Meherrin	— Thomas B. Creath		4	75	1788
Market St. Petersb'g	—	Petersburg		131	
Mill Swamp	— S. Sherwood		5	302	1774
Muddy Creek	Jonathan Bonney		1	22	
1 Norfolk	James Mitchell	Norfolk	12	451	1804
Otter Dams	—			165	1791
Portsmouth	Thomas Hume	Portsmouth	49	210	1789
Pungo,	Caleb Gordon		30	97	
Rackoon Swamp	— S. Murfee		54	194	1772
Shoulder's Hill	— J.L. Gwaltney, D.M. Woodson	Portsmouth		210	1785
Smithfield	Smith Sherwood	Smithfield C. H.	5	35	
Sappony	Thomas B. Creath		6	55	1773
South Quay	Simon Murfee	South Quay	3	160	1785
Suffolk	J. L. Gwaltney	Suffolk	1	106	
Tanner's Ck. ⋈ R'ds	J. Hendren		2	42	
Tucker's Swamp	— J. L. Gwaltney		15	126	1807
Western Branch	— John Harrell		1	155	1779
Zion			3	27	
African Ch. Petersb.	—	Petersburg	20	831	
Gillfield	—	Petersburg	12	720	
Deep Creek	—			14	
Great Bridge	—			14	
North West	—			69	

ROANOKE DISTRICT ASSOCIATION, 1835.

Arbor	John G. Mills	Edmunds' Store, Halifax co.	20	75	1785
Black Walnut	— John G. Mills	Black Walnut, Hal.	36	170	1824
Buffaloe	Staples Owen	Republican Grove	1	48	1776
Catawba	A. M. Poindexter, S. B. Rice	Barksdale's Store		52	1773
Childry	— John Hubbard	Brookneal, Camp.		71	1783
Clover	David B. McGehee	Scottsburg, Hal.		99	1813
County Line	—		2	84	1771
Cross Roads	— John G. Mills		8	135	1814
Dan River	— D. B. McGehee	Halifax, C. H.	8	68	1802
Danville	— Hartwell Chandler	Danville, Pitts'a.	1	29	1834
Ellis' Creek	— George Petty	Barksdale's Store	2	102	1813
Greenfield	Griffith Dickenson	Chalk Level	1	61	1800
Head of Birch Cr'k	— William Blair			83	1787
Hunting Creek	A. M. Poindexter	Mount Laurel, Hal.	3	155	1775
Hyco			6	34	1818
Lower Banister	G. Dickinson, W. H. Plunkett, *R. D. Rucker*			115	1795
Meadowfield	Joel T. Adams	Chalk Level, Pitt'a.	13	60	
Mill	William Blair		3	87	1770
Millstone	A. M. Poindexter, D. Steel	Barksdale's Store		52	1787
Mount Ararat	—		2	52	1811
Mount Zion	William Burns		12	79	1831
Musterfield	D. B. McGehee	Scottsburg, Hal.	6	58	1779
Polecat	Thomas Lovelace	Brooklyn, Hal.		35	1790
Republican	J. Webb, J. Hubbard, T. Owen	Republican Grove	3	98	1803
Sandy Creek	William Blair		3	104	1824
Seneca	Henry Finch			51	1804
Shockoe	James H. Stone, J. Woodson	Pittsylvania, C. H.	3	106	1803
Straightstone	Ebed Angel	Chalk Level, Pitts'a	1	101	
Strawberry	Orson Martin	Calland's Store		35	
Union	—			47	1789
Upper Banister	William Blair	Pittsylvania, C. H.	2	84	1773
White Thorn	Griffith Dickinson	Pittsylvania, C. H.		48	1791
Winn's Creek	D. B. McGehee	Halifax, C. H.	3	120	1773

SALEM UNION ASSOCIATION, 1835.

Long Branch	Wm. F. Broaddus, T. Herndon, R. N. Herndon, *C.S.Adams*		24	234	1786
Bethel	Wm. F. Broaddus	Middleburg	9	235	1808
Liberty		Liberty	8	55	1832
Providence	T. S. Stringfellow, J. Neale		1	26	1833
2 Upperville	Wm. F. Broaddus	Upperville	4	28	1833
Cedar Creek	B. Grimsley	Cedar Creek	7	25	1833
Falmouth		Falmouth	4	21	1834
Mount Hope	T. Herndon	Mount Hope		7	1835
Mount Zion	R. N. Herndon			31	1835

SHILOH ASSOCIATION, 1835.

Beth Car	C. C. Connor, *A. Carpenter, B. Creel, Robert C. Hill*	Madison, C. H.	18	91	
Bethel	James Garnett, *J. M. Butt*	Culpeper, C. H.	8	132	
Carter's Run	Silas Bruce	Warrenton, Fau.co.		133	
Cedar Run	J. Garnett, *Wm. A. Martin*	Culpeper, C. H.	2	61	
Crooked Run	James Garnett	Culpeper, C. H.		184	
Fiery Run	Joseph Baker	Arnold's Old Place	3	49	
F T	W. F. Broaddus		16	261	
Good Hope	—	Madison co.	5	108	
Gourd Vine	James Garnett	Thompsonville	4	400	
Hedgman River	C. George	Jefferson, Cul. co.	2	207	
Liberty	E. G. Ship	Madison co.	10	59	
Mount Zion	S. Bruce		5	45	
Mount Poney	John C. Gordon	Culpeper, C. H.	18	148	
Mount Salem	W. F. Broaddus, B. Grimsley	Rock Mills	1	198	
Mount Lebanon	S. Bruce	Mount Lebanon	5	35	

SHILOH ASSOCIATION—*continued.*

New Salem	C. C. Connor	New Salem	3	30	
Pleasant Grove	E. G. Ship	Orange co.	9	78	
Rapid Ann	John Garnett	Madison co.	15	118	
Robinson River	A. C. Booton	Madison co.	14	138	
Stevensburg	T. Stringfellow	Stevensburg	18	71	
Swift Run	E. G. Ship	Orange co.	27	127	

TEAYS' VALLEY ASSOCIATION, 1835.

Kanawha	W. C. Ligon	Hansford	40	201	1796
Coal River	—			129	1802
Olive Branch	James Mitchell	Ballardsville	11	48	1824
Falls of Coal	—			38	
Forks of Coal	—		4	38	
Healing Stream	J. Mitchell	Colesmouth	3	25	1833
Hopewell	William Martin		4	26	1823
Aimwell	William Martin	Pocatalico		24	1835
Liberty	William Martin	Colesmouth	1	18	1835
Zoar	William Martin	Pocatalico		30	1828
Teays' Valley	—		3	29	1805
Harmony	William George	Point Pleasant	6	50	1821
Providence	—		5	27	1833
Bethel	William George			10	1822
Green Bottom	William George		1	42	
Big Sandy	Goodwin Lickins	Brown's		43	1811
Salem	Hezekiah Adkins, jr.	Barboursville	8	59	1833
Union	Thomas Harmon	Barboursville	3	62	1817
Pleasant	Gooodwin Lickins	Brown's	12	36	1833
Concord	—			15	1834
New River	Thomas Harman	Teayes Valley	20	51	1807
Bethesda	—			26	1835
Antioch	—	Liberty	3	31	1835

UNION ASSOCIATION, 1835.

Simpson's Creek	J. H. Goss	Clarksburg	10	39	
Buchannon	J. W. B. Tisdale	Buchannon		30	
Coon's Run	James Gawthrop		6	33	
Valley	Thomas Collett	Beverly		62	
Little Bethel	Cornelius Hoff	Hoffsville		39	
Union	—			34	
West Fork	J. Gawthrop		3	38	
Broad Run	J. J. Waldo, B. Holden	Pruntytown	2	59	
Eden	W. K. Smith		1	36	
Beulah	Cornelius Hoff	Hoffsville	1	45	
Centre Branch	A. C. Holden	Harrison C. H.		42	
Hephzibath	A. C. Holden	do.		21	
Hephzibath,Lew. c.	B. Holden		4	26	
Booth's Creek	J. Gawthrop		2	31	
Hugh's River	Cornelius Hoff	Hoffsville		15	
Cabzeal	Cornelius Hoff	Hoffsville	11	33	
Tenmile	J. Allen		1	22	
Mount Zion	J. W. B. Tisdale	Clarksburg	1	33	
Freeman's Creek	J. J. Waldo, B. Holden	Pruntytown		28	
Hopewell				24	
Bethlehem	Cornelius Hoff	Hoffsville	13	33	
Mount Moriah	J. Barnet		28	54	
Elam	A. C. Holden	Harrison	1	14	
Hebron	John Curry	Pruntytown	5	15	
Mount Olive	B. Holden	Harrison	3	33	
Point Pleasant	J. Barnet		3	17	

CHOWAN ASSOCIATION, 1834.—*Church*—Great Fork. *Minister*—O. Savage, Nansemond.

MAYO ASSOCIATION.—*Church*—Cascade, Danville, Pittsylvania co.

MOUNTAIN ASSOCIATION.—*Churches*—N. Fork of N. River, Meadow Creek, Fox Creek.

RED STONE ASSOCIATION, 1835.—*Churches*—Forks of Cheat, Indian Creek, Wheeling Creek, Smith's Creek. *Ministers*—John Smith, James Jefferson, Ezra De Garmo.

STRAWBERRY ASSOCIATION, 1835.—*Churches*—Goose Creek, Glade Creek, Hunting

Creek, Difficult Creek, Otter, Mill Creek, Little Otter, Blue Ridge, Suckspring, Hole's Ford, Head of Goose Creek, Beaverdam, Staunton, Timber Ridge, Burton's Creek, N. F. Otter, Catawba, Salem, Fincastle, Bunker Hill, Long Mountain, James River, Patterson's Creek, Johnson's Creek, Providence, 25. *Ministers*—James Leftwich, Bunkers Hill P. O.; Wm. McDermod, B. K. Milam; L. Fellows, Fincastle P. O.; Jesse Harris, Liberty P. O.; Jesse Jeter, Joshua Burnett, Salem P. O.; A. C. Dempsey, Fincastle C. H.; G. W. Leftwich, John S. Lee, 10. Total members 1915.

Washington Association—(From returns for 1830.) *Churches.*—Abram's Creek, St. Clair's Bottom, Reed's Valley, Indian Creek, Copper Creek, Vision, Roan's Creek, Mequson, Stony Creek, Bethel North Fork, Cassel's Woods, New Garden, Deep Springs, with four others whose names are not among the returns. The Ministers' names are not designated on the minutes.

Churches, 18—Ministers estimated at 11. Total number of members, 716.

Zoar Association, 1835.—*Churches*—Wheeling, Cross Creek. *Ministers*—R. H. Sedwick, Wheeling P. O.

SUMMARY.

Associations.	Churches.	Dest. Churches	O. Ministers.	Licentiates.	Baptisms.	Members.	Coloured Members.	Constituted.	Net gain.	Net loss.	Number of S. Schools.	Number of Scholars.	Benevolent Institutions.	Temperance Societies.	Meetings in 1836.
Accomac	6	2	3		36	660		1808	19		2	150	5		Red Bank, Fr. Aug. 19.
Albemarle	24	5	8		278	3490	1969	1791	201		6	350	7	11	Panther Gap, Sat. Aug. 20
Appomattox	26	2	10	2	204	2396		1804	153		9	450	3	5	New Chapel, Sat. Aug. 13
Columbia	14	2	7		50	1298		1819		4					Grove Ch. Th. Aug. 25.
Concord	6					500									[Sat. Sept. 24.
Dover	54	4	21	5	879	17169		1783	596		28	1400	47	18	Lower King & Queen Ch.
Ebenezer	10	2	4		19	732		1828		12					Smith's C'k C. Tu. May 17
Goshen	33		18	2	582	7070		1792	374		13	650	16	16	Antioch, Sat. Sept. 10.
Greenbrier	15	8	6	5	139	757		1800	115		6	300	5	9	Alderson's M. H. Sat. Se. 3
James River	11	2	5	4		2471		1832							Cumberland Ch. St. Jul. 23
Ketocton	15		8		49	1209		1766		28					Winchester, Th. Aug. 18
Meherrin	16	5	7			958		1804							
Middle District	17	5	11		53	2580	1219	1783	56		3	150	4	4	Muddy Ck. m.h. Sat. Au 27
New River	11	3	8	3		499		1793							[Sep. 16.
Parkersburg	5	3	2			160		1819		10					Wash'n's Bot'm Ch. Fr.
Patterson's Creek	7	3	4			162		1827							
Pig River	14		8		8	705				12					Pig Riv. Ch. Fr. Aug. 26.
Portsmouth	28	15	20		353	5090		1790	148		9	763	6	3	Pungo Ch. Sat. May 21.
Roanoke	33	5	18	6	141	2598		1788	3						Blk Walt'M. H. St. May 7
Salem Union	9	1	6	1	37	662	355	1832	40		4	200		4	M't Zion Ch. Sat. Aug. 13
Shiloh	21	1	11	6	177	2673		1812	38						Swift Run M. H. Fr. Sept. 2
Strawberry	25	14	10		49	1915		1766		48	4	200	4	4	Hale's F'd m.h. St. May 28
Teay's Valley	23	9	8	10	124	1038		1813	98						Big Sandy Ch. St. Aug. 27
Union	26	2	11		90	820			43						M't Zion Ch. Fr. Aug. 26
Washington	18	7	11			716									
Other Churches	11	3	7		10	660									
Total	478	113	232	44	3278	58938				114	84	4613	97	74	

In preparing the tabular view of the churches in Virginia, we had before us the Minutes of 18 Associations for 1835. The Ministers of the Concord Association we have never seen. It is located, we believe, partly in Mecklenburg county. Supposing it to be a small body, we have estimated the churches at six, and the members at 500. The date of all the Minutes will be seen by an inspection of the tables.

From the preceding Summary, it appears that there are in Virginia, 25 Associations, 478 churches, 232 ordained ministers, 58988 members, and in 18 Associations, only 3278 baptisms in the last associational year.

It appears also that the number of churches is more than double that of the ordained ministers, and yet not more than about 100 of them are without pastors. Many of the ministers have the pastoral charge of from two to five churches, which they serve by rotation. The churches give but little for the support of the ministry among them; and some of them, departing entirely from the laws of Christ's kingdom, give nothing. Very few churches in Virginia, only four or five we believe in the whole State, enjoy the stated ministrations of the gospel every Lord's day from their own pastor.

As a partial substitute for the stated weekly ministrations of the word, the churches have Camp Meetings,* and other large meetings frequently for several days' continuance, which are greatly blessed to the edification of the disciples, and to the conversion of sinners to God.

The minutes generally are very deficient in statistical information respecting benevolent institutions. None of them present any thing like a *full* report of what the churches are doing for the spread of the Gospel, and only a few of them contain even a partial account of their Sunday schools and other benevolent plans. All the information, however, which the minutes do contain, on these subjects, we have collected, and placed in appropriate columns in the summary. So far as the minutes give any account of the colored members in the churches, we have placed the same in a column for that purpose.

In addition to the number of colored members designated in the summary, we notice two African churches, one in the Dover Association, at Williamsburg, 413 members; and the other in the Portsmouth Association, at Petersburg, 831 members.

We learn from the last Report of the General Association of Virginia, that 13 associations, and 280 churches, with 44186 members, are friendly to that missionary body, and sustain it by their contributions. Eleven associations, containing 160 churches, and 11400 members are opposed to the views and operations of that institution. While it is a matter of deep sorrow that so many Christians should stand aloof from the missionary operations of their brethren, and withhold their aid from so good a cause, it is no less a matter of rejoicing, that the number in the opposition is yearly diminishing by a change of views for the better.

BRIEF VIEW OF ASSOCIATIONS AND CHURCHES.

FIRST BAPTIST CHURCH, RICHMOND.

The First Baptist Church, Richmond, was constituted in the year 1780, not long previous to the surrender of the British army under Lord Cornwallis. In the military operations attending this decisive blow, which secured the blessings of liberty and independence to so many millions, the inhabitants of Richmond took a deep interest, and many of them were vigorous actors in this hallowed contest. While some were thus engaged in securing the civil liberties of their fellow citizens, others were yet more gloriously employed in founding a church of the living God, at a period when there was no religious society in Richmond but that still desecrated by alliance with the State. This little band scarcely exceeded, at the time of its constitution, the apostolic number; it consisted of only fourteen members. They were united together under the pastoral care of Elder Joshua Morris, a member of Boar Swamp, from the neighborhood of which he removed to Richmond to undertake the charge of this infant church. The congregation assembled in a building (recently removed) situated at the northeast angle formed by the junction of Cary street with Second street. Elder Morris continued his labors during several years, but subsequently removed to Kentucky.

In 1788, Elder John Courtney took charge of the church; and his ministry appears to have been very much blessed. Could the writer have obtained the requisite documents, it would have been very pleasing to trace the gradual progress of the church; but in this he has only been able to succeed partially. About 20 years after Elder Courtney had

* Camp meetings were not unknown to the first Baptists of Virginia. Semple, in his history of the Virginia Baptists, relating events that took place in Orange, Spottsylvania, Caroline and other counties, under the preaching of Elder James Read, and the memorable Col. Samuel Harris, about 60 or 70 years ago, says, "It was not uncommon at their great meetings for many hundreds of men to camp on the ground—there were instances of persons travelling more than 100 miles to one of these meetings; to go 40 or 50 was not uncommon." The same historian, in the biography of Elder John Waller, says, "He [Waller] also established what he called *Camp Meetings* in which they continued several days under certain written regulations."

become pastor, we find from a record preserved in Semple's History that the number of members had increased to 560. At this time, also, there were several of the brethren licensed preachers. In the year 1810, Elder John Brice was associated with Elder Courtney; upon his resignation in 1820, Elder Andrew Broaddus sustained for a few months the same relation to the church; after which Elder Brice resumed his co-pastorate. Upon his finally removing in 1822, Elder Henry Keeling was chosen co-pastor, and continued the discharge of the duties of that office till after the decease of Elder Courtney. It was on the 18th of December, 1824, that this venerable servant of Jesus, found that while to him to live had been Christ, yet to die was gain. He had faithfully served the church for thirty-six years, though bodily infirmities much diminished the frequency of his public labors, and for the two last years entirely suspended them.*

In June, 1820, about five years previous to the decease of Elder Courtney, 17 members were dismissed for the purpose of forming a second Baptist church, which, from this small beginning, has gradually increased, till it numbers nearly 350 members; a result which tends greatly to promote the prosperity of the denomination, and which calls for devout thankfulness to the Author of all good.

In the month of January, 1825, Elder Keeling resigned, and in March Elder John Kerr accepted the vacant charge. In the year 1826—7, the church was favored with a gracious revival, which resulted in the addition of above 200 members; and in 1831, during a series of protracted meetings, the labors of Elder Kerr, assisted by Elders Baptist and Fife, were blessed to an extent still more remarkable; in a period of less than 12 months, more than 500 members were added, 217 of whom were white persons.

In the year 1831—2, a painful state of things existed, chiefly resulting from the infusion of the sentiments of Mr. A. Campbell, who, not having yet avowed the most obnoxious of his errors, had unhappily been afforded the opportunity of gradually disseminating them, by his frequently occupying the pulpit during his residence in Richmond as one of the delegates in the Convention for remodelling the Constitution of the State. The result was, the separation of above 70 members, who formed themselves into a society upon the principles they had been led to adopt, but whom the church determined not to fellowship.

At the termination of this year, (1832,) Elder Kerr resigned his pastoral charge; but early in the year following, at the urgent desire of the church, partially resumed it, till they should succeed in obtaining another pastor. In May, 1833, Elder I. T. Hinton accepted that appointment. During the following winter, a protracted meeting, held in conjunction with the Second Church, during which, brethren Hiter, Fife, Jeter, and Coleman, labored abundantly, was attended with the Divine blessing, and a considerable addition to both churches.

The close of the year 1833 witnessed the constitution of a third Baptist church, chiefly by members from the Second church, with which a few from the First church have been united; Elder H. Keeling is the pastor. Peace and harmony exist between all the churches, and an active and persevering co-operation, under the Divine blessing, will ensure the fulfilment of the wise saying, "a three-fold cord that cannot be broken."

In June, 1835, Elder Hinton removed to Chicago, Illinois, and in the autumn following, Elder J. B. Jeter accepted the pastoral charge of the church.

Total number of Members—Male 100—Female 233—Total white members 333.—Coloured Members, 1384. Total 1717.

Officers—J. B. Jeter, *Pastor.* A. Thomas, J. Sizer, R. Reins, P. Winston, B. W. Walthal, J. Starke, *Deacons.* Christopher Walthal, and Wm. E. Clopton, *Clerks.* Peter Winston, *Treasurer* for the Pastor's fund—James Sizer do. Poor's fund—W. P. Mann, do. Incidental expenses.

Sabbath School. C. Walthal, *Superintendent;* W. P. Mann, *Secretary;* J. L. Apperson, *Librarian.*

Benevolent Institutions. Female Education Society, Female Missionary Society, Youth's Missionary Society, Domestic Mission Fund, Ladies' Bible Society.

* During the period of Elder Courtney's ministry, the place of meeting was moved, a meeting house erected, and afterwards enlarged. In the year 1803, Dr. P. Turpin presented as a gift to the Baptist church a piece of ground, on the brow of Shockoe Hill, fronting on H. street 134 feet, and extending 84 feet northward. A plain brick building was erected, and some years afterwards, an enlargement was effected both on the eastern and southern sides, and the eastern wing allotted for the accommodation of the colored part of the congregation. In the year 1827, after the first revival during Elder Kerr's pastorate, the western wing was also added; making the present dimensions 100 feet from east to west, and 70 from north to south.

MEETINGS.

Weekly—Sermons.—Lord's day, 11 o'clock A. M. and at night. Lord's day afternoon, (a sermon to the colored people.) Friday night at 7 o'clock. Thursday night at Bacon Quarter Branch.

Prayer Meetings.—Tuesday night, at Bro. Maddox's, near the canal. Wednesday night, on Shockoe Hill and on Church Hill. Thursday night, Young Men's, in the Library. Female Prayer meetings—Tuesday afternoon, at the Pastor's, and Thursday morning at the Branch.

Bible Classes.—Young Men's, Lord's day afternoon. Ladies', Tuesday afternoon.

Monthly Meetings, &c.—The Lord's Supper, the second Lord's day morning in each month.—Collection for the poor.

For the incidental expenses—collection the first Lord's day morning in each month.

First Monday—Concert Prayer Meeting for missions held alternately with the 3d Church.

Second Monday—Concert Prayer Meeting for Sabbath Schools, in which the other Baptist and the Presbyterian churches unite.

Second Tuesday—Church Meeting for exercising discipline among the colored members.

Third Monday—Meeting of the Boards of the Education Society and General Association.

Fourth Monday—Regular Monthly Church Meeting.

The Monthly Conference Meeting of the members of the church is held the Wednesday before each Full Moon—on which occasions the district Prayer Meetings are omitted.

A Union Meeting of the three Baptist churches, held the 3d week in each month; with the First church, in January, April, July and October—with the Second, in February, May, August, and November—with the Third, in March, June, September and December.

SECOND BAPTIST CHURCH, RICHMOND.

This Church was constituted on the 12th of June, 1820, of 17 members, all of whom were dismissed from the First Church for that purpose. This little band, though laboring under peculiar disadvantages, succeeded in the erection of a brick building 50 feet by 60, which was opened for worship on the 15th of October, 1822; and which has been occupied by them up to this time. When the church was constituted, Elder David Roper was chosen pastor, which relation was sustained by him until the failure of his health compelled him to decline the service. He resigned the office during the summer of 1826, and on the 28th of February following, was called by his heavenly master to engage in the employments of the upper world. Some time during the month of October, 1826, Elder James B. Taylor visited the city for the purpose of supplying the church, and after a trial of two months, he was chosen to succeed Elder Roper in the pastoral office. It will be seen by the list of names, that this church has greatly increased in the number of its members. These additions have been principally the fruit of three interesting revivals which have occurred since its constitution. The first commenced in the month of October, 1826, and continued for twelve months, during which time about 60 persons were received. The second took place in the year 1830–1, when 200 were baptized; and the last during the winter of 1833–4, which resulted in the addition of 60 who professed submission to the Redeemer.

As a number of persons residing in the northern extremity of the city had become connected with the church, the expediency of constituting another church was agitated for several months, and with a view to this object meetings were commenced under the direction of Elder Henry Keeling, and a committee appointed for that purpose, in the month of February, 1833. These meetings resulted in the constitution of a third church consisting of 16 members, 14 of whom were dismissed from the Second Church. This took place the first of December, 1833. Elder Henry Keeling is their pastor.

In reviewing the history of the Second Church from its organisation up to the present time, there is the most abundant cause for devout thanksgiving to Him who has evidently smiled on their attempts to glorify his name. The most perfect harmony exists among the members; whilst there is an entire unanimity in those operations which are designed to give a more extensive spread to the Gospel of Jesus Christ.

In order to give system to the benevolence of the church, and to allow each member the liberty to calculate on the amount God may enable him to contribute to each of the various objects of benevolence, it is thought the following plan may be useful. Let each lay by him in store for these seasons of special effort.

January,	Tract Society.	April,	Domestic Missions.
February,	Sabbath Society.	May,	
March,	Foreign Missions.	June.	

July	City Missions.	October,	Education Society.
August,	Temperance Society.	November,	
September,	Tract Society—Bible Society.	December,	

REGULAR MEETINGS.

Sermons.—Lord's-day, 11 o'clock, A. M. and night. Lord's-day afternoon to the colored people. Wednesday night, 7 o'clock, P. M.

Prayer Meetings.—Church Prayer Meeting, lecture room, Friday night. Young Men's Meeting, Saturday night. Female Prayer Meeting, Monday afternoon.

Bible Classes.—Church Bible Class, Sunday afternoon. Female Bible Class, Saturday afternoon.

Monthly Church Meeting.—Thursday night before the two last Sundays—each month. Church Meetings of March, June, Sept. and December, quarterly financial meetings.

Lord's Supper.—Last Lord's-day in each month—Collection for the poor.

Monthly collection to defray contingent expenses—second Lord's-day, A. M. each month.

Concert Prayer Meetings for Missions, held with each Baptist church, alternately, first Monday night in each month.

Concert Prayer Meeting for Sabbath Schools, in which the other Baptist and the Presbyterian Churches unite, second Monday night in each month.

SABBATH SCHOOLS.

Sunday School No 5. Lecture Room. Four officers—twenty-one teachers—one hundred and fourteen scholars—library.

Sunday School No. 8. Bacon Quarter Branch. Four officers—ten teachers—fifty scholars—library.

Sunday School No. 10. County Court House. Two officers—8 teachers—30 scholars.

BENEVOLENT SOCIETIES.

Female Education Society,	Annual Meeting in	May.
Female Foreign Missionary Society,	do.	November.
Female Domestic Missionary Society,	do.	May.
Youth's Missionary Society,	do.	March.
Youth's Bible Society,	do.	September.

Maternal Association, Monday afternoon in each month.

Young Men's Society for Moral and Intellectual Improvement, meets weekly, annual meeting July 4th.

Officers.—James B. Taylor, *Pastor;* Jesse Snead and James C. Crane, *Deacons;* Silas Wyat, *Secretary;* George Steel, *Treasurer.*

Albemarle Association.—Beyond the ordinary business of this body, we perceive nothing of any interest in the minutes. The churches are generally favorable to benevolent institutions, and we regret to see these passed by without notice in the minutes. We notice the following churches belonging to this association.

Blue Run—Abiding in peace and harmony in the true faith once delivered to the Saints: Added during the associational year by baptism 10, restored 1, dismissed 2, excommunicated 1; present number 39 whites, 206 blacks. Within its bounds a Sunday school and two Temperance societies.

Mount Moriah—Added by baptism 8 whites, 13 blacks, dismissed 18, deceased 2; whites 108, blacks 283.

Ebenezer—Supplied with preaching by the general association. Added by baptism 16, dismissed by letter 8; whites 27, blacks 78. A Sabbath school, a Missionary society contributing $40, and a Temperance society.

Mount Ed—In peace and harmony. Added by baptism 7, dismissed by letter 3, excommunicated 3, reclaimed 1; whites 92, blacks 147. This church pays to its Minister $100.

Neriah—Added by baptism 29, by letter 5, excommunicated 6, restored 3, dismissed by letter 3, deceased 3; whites 118, blacks 73. A Missionary and a Temperance society, a Sunday school and regular prayer meeting.

Piney River—Added by baptism 9, received by letter 3, excommunicated 1; whites 84, blacks 6.

Shiloh—Added by baptism 11, received by letter 5, dismissed by letter 8, excommunicated 5, deceased 1; whites 52, blacks 41. A Temperance and a Missionary society.

Charlottesville—Whites 95, blacks 30. A Sunday school and a Temperance society within its bounds.

Adiel—Added by baptism 24, by letter 1, dismissed by letter 4, excommunicated 5; whites 143, blacks 170. Prayer meetings, a Missionary and a Temperance society:—to the Missionary Fund $13, for Ministerial services $100.

Upper Beaver Dam—In peace and harmony. Added by baptism 12, by letter 4; whites 55, blacks 5. A Missionary society, auxiliary to the General Association, and a Temperance society.

Pine Grove—Added by baptism 13, by letter 2, dismissed by letter 4, excommunicated 1; whites 44, blacks 235—two Sunday schools and a Missionary society.

Appomattox Association. *Sharon* church in Prince Edward county, has the pastoral services of Daniel Witt. Twenty-four have been added the last year. The total number is 262. They are an active people, forwarding the religious enterprises of the day.—They have a Temperance society, a Domestic Missionary society, a Foreign Missionary society, and a Sunday school. Their labors have been blessed, and we hope still larger blessings await them. If the Bible be true, the windows of heaven would be opened, and blessings poured out, if we would bring all the tithes into the storehouse of the Lord of Hosts.

Red Oak church in Buckingham county, is the largest church in the district. Baptized during the year, 39. They approve of benevolent efforts, and have a Sunday school and Temperance society. Number of members 351—pastor, Samuel Davidson.

Ash Camp is in the S. E. part of Charlotte, under the pastoral care of Gilbert Mason. The number of members is 120. They have received 13 by baptism. They are an efficient people, entering with heart and hand into the use of means for the amelioration of the condition of the human family. They will have an efficient Ministry: They support their pastor: they meet and speak as in days of old, often one to another. More than half of their present number has been added during two years. They have a Sunday school and Temperance society.

Dover Association.—This association embraces upwards of 17000 members, and is much the largest body of Baptists in the United States. The churches are scattered over a territory of more than 100 miles in extent, and are generally active in the support of benevolent institutions. At the last session, a committee was appointed to consider the expediency of dividing the Association, so as to secure greater convenience and efficiency in the cause of God. The following churches belong to this body:

Bruington—This church sustains a Sabbath School, Education Society, Burman Bible Society, Domestic Mission Society, a Female Missionary Society, and a Temperance Society. There is preaching twice in a month, and meeting every Lord's Day. The monthly concert of prayer is regularly held. Universal peace prevails. Eli Ball, pastor.

Union, (*Mangohick.*)—Enjoys the blessing of peace, and has received some tokens of good. Its members encourage most of those societies by which the gospel is advanced, particularly the Bible, Education, Missionary and Temperance Societies. It has a Sabbath school in a growing state. Andrew Broaddus, pastor.

Beulah—During the past year nothing of importance has occurred. The church enjoys peace. Meetings well attended. The Societies connected with the church are generally well sustained. There is a Female Working Society auxiliary to the Virginia Baptist Education Society, a Sabbath School, Bible, Temperance and Missionary Societies. Andrew Broaddus, pastor.

Deep Run—Enjoys peace and unanimity. Holds regular district prayer meetings.—Favors all the benevolent plans of the day. Has a Female Missionary Society, Temperance Society, Colonisation Society, Bible Class and Sunday School. M. L. Jones, pastor.

Third Church, Richmond—Is in a pleasant condition, and though small in number, has been prospered. The meetings are well attended. They blame themselves that more success has not attended the means of grace. One has been licensed to preach the gospel, and one has been set apart and sailed as a missionary of the cross to India. A Sunday School and Bible Class are in operation. This church supports one Beneficiary in the Virginia Baptist Seminary, and has a flourishing Female Foreign Mission Society. Pastor, H. Keeling.

Ketocton Association.—This is the oldest Association in Virginia, and the fifth in America, being formed in 1766. The Philadelphia, the Charleston, Kehukee and Sandy Creek Association were formed before it. In 1833, Ketocton contained 19 churches, and 1800 members. It is now reduced to 10 churches, with 538 members. At the last session delegates from 15 churches, containing 1209 members, convened and adopted the following resolution:

"*Resolved*, That this Association have no fellowship with any Baptist church, or indi-

vidual member of a Baptist church, who connect themselves with any of the societies commonly known by the name of the Benevolent Institutions of the day."

This resolution was opposed by the delegates of five of the largest churches, but ten of the churches voting for its adoption, it was of course carried. These five churches, Broad Run and Thumb Run, Elder C. George, pastor, Goose Creek, Elder John Ogilvie, Buck Marsh, Elder Stephen Whittlesey, and Ketocton, Elder Joseph Baker, contain 671 members, a majority of the whole number, leaving but 538 members in favor of this resolution. The minority have thus been enabled to exclude the majority, having the larger number of churches. As the above 5 churches no longer consider themselves a part of the association, it now consists of only 10 churches and 538 members.

Middle District Association is located principally in Chesterfield county. At its last session this association agreed to send a delegate to the General Association, in consequence of which five churches withdrew, assigning as the only cause of their complaint against the general association, that a seat cannot be obtained in that body without the payment of a specified sum; although they were not required nor solicited to contribute any portion of that sum. The two following churches belong to this association:

Bethel, Chesterfield co.—A. Johnson, pastor;—No. of white members 64, colored, 38, making 102. Preaching at Bethel 2d and 4th Sabbaths; Bethlehem 3d do. There are at this church, a Sabbath School, Missionary, Tract, and Temperance Societies; the last of which contains between 80 and 90 members, and is exerting a considerable influence over the neighboring population.

Grubhill, Amelia.—V. M. Mason, pastor;—number in fellowship, 32 white members, 200 colored. Third Sabbath is the stated time of preaching at Grubhill; the time at Mt. Tabor, not mentioned. This church is favorable to all the benevolent operations whose object is the glory of God, and the welfare of immortal souls. At Mount Tabor, (a new meeting house recently built for this church) is a Sabbath school.

Roanoke Association.—This Association, collectively as a body, does nothing for the promotion of benevolent institutions; but some of the churches, (perhaps half of them) are friendly to those institutions and do something to promote them. Since the last session, which was held at Tomb's Meeting-house, in Halifax county, Samuel B. Rice has been ordained to the work of the ministry, and appointments have been made for the ordination of Joel Hubbard, Henry Finch, William H. Plumkett, and Hartwell Chandler. John Hubbard, pastor of Childry Church, has removed to Kentucky, and Joseph S. Baker, pastor of the church in Danville, has removed to Clarksville, in the bounds of the Concord Association, in Mecklenburg county.

The *Danville Church* mentioned above, was constituted in June, 1834, having been gathered by the labors of Joseph S. Baker, who resided at Danville from March, 1834, till the autumn of the following year, when he removed to Clarksville, and took charge of the church in that place. When he commenced his labors at Danville, there were but seven or eight Baptists in the place. During his residence there, eleven were added to the church by baptism, and several by letter, increasing the number of members to 29. The church has a flourishing Sabbath school. The members are friendly to the benevolent operations of the day. They have erected a large and commodious house of worship, of brick. This church, with the one at Caswell C. H., which was also under the pastoral charge of Elder Baker at the same time, is well able to support a pastor.

Portsmouth Association.—*New Market Street* Church, Petersburg, belongs to this body. The members consider it their duty to sustain the church of Christ in all their efforts to evangelise the world. They have a Foreign Missionary Society, which paid last year $54; an Education Society, which defrays the expenses of a young man preparing for the ministry. The Bible, Tract, and Temperance societies have their cordial approbation. They have an interesting Sabbath school, containing 17 teachers and 130 scholars. They have contributed the past year the sum of $50 towards supplying the world with the Bible, and $70 to aid in supplying the destitute in Virginia. They are at present without a pastor.

Portsmouth Church reports that they have "never been more eminently blessed of the Lord, nor received greater and more multiplied proofs of the Divine goodness" than during the past year, having enjoyed an outpouring of the Spirit of God, with an increase of numbers. They support a Sunday school of 340 scholars and 25 teachers. They are decided in the cause of temperance, have a Foreign and Domestic Missionary Society, and encourage and aid every benevolent institution. Pastor, Thomas Hume.

Strawberry Association.—The last session of this Association was held at Catawba meeting-house, in Bottetourt county. Wm. Leftwich, *Moderator*, and John S. Lee, *Clerk*, One rather singular feature in the Minutes is the paucity of messengers, the 25 churches sending but 31 messengers. Several of the churches send only one, none more than two.

The churches in this Association are generally friendly to benevolent institutions, and in past years have contributed liberally to the funds of the General Association.

TEAYS' VALLEY ASSOCIATION is located in Western Virginia, and has increased considerably in numbers and efficiency since the removal of Elder William C. Ligon to this country in 1833, from the Greenbrier Association. The Association embraces 23 churches, 8 ordained ministers, and 10 licentiates. The brief sketches that follow are taken from the Minutes of the last session.

Kanawha.—This church was constituted on the 2d day of July, 1796, by John Alderson, Josiah Asborne and James Johnston. Elder Johnston discharged the duties of pastor until the year 1803. The church appears to have been destitute of pastoral labors until the year 1806, at which time Elder John Lee was called to the pastoral care, which office he filled until the year 1817. Elder John Morris then officiated as pastor for one year only, after which the church was destitute of pastoral aid until the year 1825. The labors of Elder W. A. Wood were then procured, which were continued until his death, in the year 1833. W. C. Ligon, the present pastor, labored occasionally with Elder Wood in his latter days, within the bounds of this church; their joint labors were productive of a revival which eventuated in a large addition of members.

Coal River.—This church appears to have been constituted in the year 1802, of 13 members, by John Alderson, J. Asborn, and J. Johnson, the latter of whom was chosen pastor. It does not appear how long he continued in the pastoral office, but the historical sketch furnished by the clerk of this church, represents that elder W. A. Wood officiated as her pastor from the year 1813 until his death. In her letter to the present Association, she deplores the want of ministerial services, begs the Association to devise some plan by which she may enjoy the advantages of stated preaching, and expresses the apprehension that the time of her dissolution is rapidly approaching, if no such aid can be procured.

Olive Branch.—This church was constituted by W. A. Wood and J. Morris, in October 1824. The members, 19 in number, of which it was constituted, were the fruits of the joint labors of W. A. Wood and P. Newman, the former of whom was chosen pastor, which office he filled till the year 1830. Since that time J. Mitchel has officiated as pastor, under whose labor the church has been gradually increasing.

Falls of Coal.—Your clerk is in possession of no means of information relative to the early history of this church. It sent neither letter nor messenger to the present Association, the consequence of an unhappy state of things, which is thought to be the result of the deleterious efforts of Mr. David Harbor, who was recently expelled from Teays' Valley Church for refractory conduct. Her case, however, is far from being a desperate one, and hope is indulged that the committee deputed by this Association to visit the church will succeed in restoring harmony.

Forks of Coal.—The letter from this church contains no information relative to its history. It appears to be gradually increasing.

Healing Stream.—From the history furnished by the clerk of this church, it appears that it was constituted in the year 1833, by J. Ellison and J. Mitchell, of members who had been dismissed for that purpose from Olive Branch Church. J. Mitchell was called to take the pastoral care, in which office he has been continued to the present time. The church appears to have moved on harmoniously.

Hopewell.—This church was constituted on the 31st of March, 1823, by J. Ellison and W. Martin, of 13 members, who had been dismissed for the purpose from Zoar church. W. Martin was called to the pastoral charge, the duties of which office he has discharged to the present time.

Zoar.—This church appears to have been constituted in the year 1828, and consisted at first of 29 members. T. Harmon and E. Humphrey assisted at the constitution, the former of whom was called to the pastoral care, in which office he continued until January, 1833. In November, 1834, W. Martin was chosen pastor, the duties of which office he continues to discharge.

Teays' Valley.—This church was constituted in the year 1805, and enjoyed the pastoral labors of John Lee, until the year 1813. David Harbor was then engaged to discharge the duties of the pastoral office, who continued his labors until some time in the current year. The letter from which this sketch is compiled says, that the church suffered a state of coldness from the year 1813 until the year 1829; about which time a revival, the result of the joint labors of T. Harmon, D. Harbor, and J. Canterbury, eventuated in an addition of 23 members.

Harmony.—This church appears to have been constituted in June, 1821, and consisted at first of 18 members. William George was ordained at the time of the constitution of the church, to discharge the duties of the pastoral office; in which he has been continued

until the present time. The history furnished by the clerk of this church says they "have generally enjoyed much peace."

Providence.—The letter addressed to the present Association represents that this church came into existence from the labors of Thomas Harmon, and was constituted in January, 1833.

Bethel.—This church appears to have been constituted in the year 1822, and consisted of 18 members, who had been dismissed for the purpose from Harmony church. W. George was chosen pastor at the time of the constitution of the church, the duties of which office he still continues to discharge.

Union.—This church was constituted June the 12th, 1817, of 15 members. The officiating presbytery consisted of J. Morris and D. Harbor, the former of whom was called to fill the pastoral office, the duties of which he continued to discharge until the year 1825; from which time T. Harmon has officiated as her pastor.

Green Bottom.—The time at which this church was constituted, is not specified in the letter from which this sketch is compiled. Its constitution appears to have resulted from the joint labors of W. Fuson and David Harbor, the latter of whom dischargrd the duties of pastor until the year 1829. W. George is now officiating as pastor of this church, which office he has filled from the year 1831.

Big Sandy.—This church was constituted in the year 1811, of 12 members. P. Newman discharged the duties of the pastoral office until his death, after which the church appears to have been destitute of pastoral labors for some time; but the members did not "forsake the assembling of themselves together, as the manner of some is," but continued to meet at stated periods, for prayer and business, until Goodwin Likins, one of their members, was ordained to the gospel ministry, and filled the pastoral office; in which he has been continued to the present time. The church appears to have prospered, and is still prospering.

Salem.—T. Harmon and G. Likins constituted this church on the 11th day of August, 1833, of 32 members. H. Adkins, jr, was called to discharge the duties of pastor, and is yet sustaining the same important relation to the church.

Pleasant.—This church was constituted on the 12th day of August, 1833, and was composed of 47 members. It appears to have prospered greatly, having dismissed a sufficient number of members to constitute two other churches. Goodwin Likins is pastor of this church.

Concord.—This church appears to have been constituted in August, 1834. Her existence has been *short* but *happy;* the sketch furnished by the clerk says, "We have had the gospel preached to us monthly, and have enjoyed much peace and union in our little body."

Mud River.—This church was constituted in November, 1807, by J. Alderson and J. Lee, and consisted of 20 members. J. Lee, J. Morris, E. Humphrey, and T. Harmon, successively discharged the duties of pastor, the last of whom fills the office at the present time. Nothing remarkable appears to have transpired till about the year 1830; dissentions then prevailed, which eventuated in the separation of six members from the church, after which it suffered truly a wintry time, until sometime in the current year, when a restoration of the members which left the church was effected, which was immediately succeeded by happiness and prosperity.

Aimwell.—This is a newly organised church, having been constituted some time during the current year. The brief synopsis of her faith, as expressed in the letter to the Association, asking to be recognised as a member of that body, proves that it was constituted on purely evangelical principles. The views of the church in relation to the benevolent operations which so wonderfully distinguish this day of effort, are, to say the least, expressive of liberality. W. Martin fills the pastoral office in this church.

Bethesda.—This church was admitted to membership in the Association at the present session, having been constituted on the 12th day of July last, of members dismissed for the purpose from Pleasant church. T. Harmon and G. Likins composed the presbytery that officiated at its constitution.

Antioch.—This is also a newly organised church, having been constituted by T. Harmon and G. Likins on the 11th day of July last, and received into the Association the present session. The members of which it was constituted were likewise dismissed from Pleasant church. It appears to be in a state of progression, having received some additions since its constitution.

Liberty.—This church was constituted on the 18th day of May last, by W. Martin and T. Harmon, of members dismissed for the purpose from Zoar church. W. Martin was called to discharge the duties of the pastoral office. This Church was also received into the Association at the present session.

Names of Preachers in connection with the Teays' Valley Association.

ORDAINED.	POST OFFICES.	LICENTIATES.	POST OFFICES.
Thomas Harmon	Barboursville	Wythel A. Wood	Coal's Mouth
William Martin	Pocatalico	Samuel T. Wiatt	Buffalo
James Mitchell	Ballardsville	Hezekiah Chilton	Point Pleasant
William George	Point Pleasant	John Canterbury	Handley's
Hezekiah Adkins, jr.	Barboursville	Anthony Plyman	Brown's
Goodwin Likins	Brown's	Edward Napper	Barboursville
Elias Humphrey	Barboursville	Kelly Elkins	do.
William C. Ligon	Hansford	Jacob Adkins	do.
		William Adkins	Ballardsville
		William Walker	do.

NORTH CAROLINA.

CONVENTION.

The Fifth Annual Meeting of the Baptist State Convention of North Carolina, was held at the Union Camp Ground, Rowan county, Oct. 30—Nov. 3, 1835. Officers—Alfred Dockery, *President;* Thomas Meredith, Samuel Wait, and Joseph B. Outlaw, *Vice Presidents;* John Armstrong, Wake Forrest P. O., *Cor. Secretary;* James McDaniel, *Rec. Secretary;* William Roles, P. M., Rolesville P. O., *Treasurer.*

The next session of the Convention will be held at the Country Line Church, in Caswell county, to commence on Friday preceding the 2d Lord's day in November, 1836.

The missionaries employed by the Convention are John Culpeper, sen., James Thomas, William J. Finlay, and brethren Haynes, Richards, and Freeman. John Culpeper, sen. travelled 195 days, preached 155 sermons, attended 5 Associations, and seven protracted meetings from 4 to 13 days continuance.

James Thomas travelled six months, preached 179 sermons, and baptized 22 persons.

William J. Finlay travelled 127 days, and preached 124 sermons, besides attending several protracted and other meetings.

The current year they employ two Agents, exclusively devoted to their work, and as many missionaries as their funds will permit.

The Managers of the Convention have two beneficiaries under their patronage at the Wake Forest Institute, both pursuing a classical course of study. The following is the conclusion of their Report.

"In reviewing the past, the Board cannot refrain from expressing their gratitude to God for the great mercy that has attended the efforts of the Convention. Every thing that the Convention has touched, has prospered. By the grace of God, our missionaries have been successful in turning souls to the Lord; and our Agents have, to a very great extent, raised up the Denomination to a sense of its duties, and of the wants of the people. The Great Head of the church has especially blessed the Wake Forest Institute. The past has been one continued series of successes, for which our prayer is, "Lord give us thankful hearts." The future is before us—we have the promise of him who is truth itself, that if we faint not, we shall reap."

Sabbath Schools.—We have no means of ascertaining the number of Sabbath Schools in the Baptist churches in North Carolina. The Cape Fear, Pee Dee, and Sandy River Associations report 22 Schools and 22 Temperance Societies within their limits. There are probably others in these Associations not reported, for we find the Minutes exceedingly deficient in this respect. In the Report of the Convention the whole number in the State is estimated at 228 schools, 1815 teachers, and 11,416 scholars.

The Mountain Union Baptist Mission Society, auxiliary to the American Baptist Home Mission Society. This Society was formed in 1834, under the name of the Western Baptist Convention, but at the first annual meeting held at Franklin, October 2d and 3d 1835, they resolved to be known in future by the above name. Officers—Humphrey Posey, *President;* Adam Carn, *Vice President;* George F. Caler, *Treasurer;* James Whitaker, Franklin P. O., *Secretary.*

The next annual meeting will be held on Thursday after the fourth Lord's day in August, 1836, at Cowee, Macon county.

The amount of contributions was $149, of which sum the little church on Valley River

in the Cherokee Nation, of which J. Whitaker is a member, contributed $50. A part of this sum was paid by full blooded Cherokees, and designed to procure the ministerial services of Elder Posey in whom the Cherokees have more confidence than in any other man living on the earth. We learn that Elder Posey has engaged to serve this church once in two months.

The Biblical Recorder is published every Wednesday, at Newbern, Thomas Meredith, *Editor*.—Terms $2 50 per annum if paid within six months, or $3 if paid subsequently to that period. The Committee of the Convention make the following report respecting the utility and importance of this periodical.

"The present prosperous condition of the Convention, must in some considerable degree, be referred to the influence of the press. The Interpreter contributed largely to enlighten the minds of our brethren on the importance of the various objects of the Convention. The Biblical Recorder succeeded the Interpreter, and during the last year, it has been a powerful auxiliary to the benevolent efforts of the age. It admits of a doubt with your Committee, whether as a Convention, we could now get along at all, without the aid of a periodical. We have no hesitation in saying, that our success will be proportionate to the extent of its circulation. Your Committee cannot say too much in praise of the able, and successful manner in which the editor has conducted his paper."

ASSOCIATIONS AND CHURCHES.

ABBOTT'S CREEK ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Lick Creek	—			18	
Abbott's Creek	A. Swaim		1	106	
Hunt's Fork	—			23	
Timber Ridge	—		2	24	
Big Creek	—			32	
Tom's Creek	P. Snyder			57	
Jamestown	—	Jamestown		28	
New Friendship	J. Spurgin		1	27	
Mount Tabor	—			21	
Holloways	L. Snyder		1	14	
Bush Creek	—			19	
Pine, M. H.	—		13	34	
Sandy Creek	—			21	

BEULAH ASSOCIATION, 1835.

County Line	The names of ministers are not designated on the minutes.		3	57	
Clement			21	62	
Beulah			1	18	
Mar's Hill				20	

CAPE FEAR ASSOCIATION, 1835.

Ash Pole	— Dwight Hays	Robeson co.	2	179	
Big Branch	Elias Davis	Robeson co.		92	
Saddle Tree	—	do do		33	
Burnt Island	— Dennis Lennon	do do	2	52	
Lebanon	Dwight Hays	do do	4	71	
Pleasant Grove	William Ayers	do do	2	47	
Ebenezer	P. C. Conoly	do do	3	55	
Mount Eliam	Dennis Lennon	do do	2	68	
Beaverdam	David Thames	Bladen county	3	114	
Mount Pleasant	William J. Finlay	do do		56	
Hickory Grove	Elias Davis	do do	6	48	
Cross Roads	Dennis Lennon	Columbus county	16	124	
White Marsh	—	do do		10	
Seven Creeks	—	do do		28	
Beaverdam	—	do do		99	
Porterswamp	William Ayers	Columbus county	5	85	
Iron Hill ⋈ Roads	—	do do	32	71	
Whitesville	Dennis Lennon	do do	1	15	

CAPE FEAR ASSOCIATION, 1835—*continued.*

Mill Creek	Arthur Robbins	Brunswick county	9	45	
New Britain	—	do do		49	
Cape Fear	J. McDaniel, *J. S. Mims*	Cumberland co.	95	448	
Bear Swamp	J. Rogers	Marion Dis. S. C.	6	92	
Saw Mill	Wm. A. Allen, *D. Hartsfield*	do do do		52	
Honey Camp	—	Horry Dis. S. C.		27	
Good Hope	—	do do do		38	
Spring Branch	William Ayers	do do do	4	56	
Buck Creek	John Lee	do do do		23	1835
Sharon	—	do do do	4	16	1835
Simpson's Creek	—	do do do		33	

CATAWBA RIVER ASSOCIATION, 1835.

Head Yadkin	S. Forguson	Fort Defiance	3	34	
Ebenezer	A. Webb	Ebenezer	2	74	
Bills Creek	A. Webb	Rutherfordton	8	73	
New Bethany	W. Richards	Poplar Grove		14	
Lower Creek	B. Beach, P. Powell	Fairfield		30	
Silver Creek	R. P. Cloud	Brindletown		10	
Hd. l Bird River	J. C. Grayson	Golden Valley	1	34	
Union	B. Beach	Newland's	3	19	
King's Creek	S. Forguson	Elksville	5	135	
Mountain Creek	A. Webb, H. W. Patterson	Rutherfordton	11	87	
Big Spring	J. M. Webb	Duncan's Creek		12	
Globe	T. Craige	John's River	3	52	
Bethel	A. Webb	Military Grove	3	54	
Mt. Ruhamah	D. L. Tarr	Willow Grove	4	14	
Antioch	B. Beach	Newland's	3	27	
North Catawba	T. Craige	Morganton	1	43	
Smyrna	T. Carlton	Linville	1	27	
Sharon	B. T. Kirby	Lincolnton	2	22	
Thessalonica	A. Abernathy, *J. Clark*	Lincolnton		19	
Rocky River	J. Lowe	Hickory Grove		26	
Bethlehem	S. J. Bruce	Old Fort	2	21	
Gunpowder	T. Craige, *H. Clark*	Fairfield	4	21	
Olivet	—	Sherrill's Ford	1	13	
Dover	A. Abernathy		8	51	
Union	R. P. Cloud	Henry's River		20	
Mt. Gilead	B. T. Kirby	Henry's River		32	
Macedonia	—	Lincoln co.		25	

CHOWAN ASSOCIATION, 1835.

Ahoskey	S. Mitchell, G. Williams	Hertford co.		192	1802
Ballard's Bridge	—	Chowan, co.	1	314	1781
Bethel	—	Perquiman's co.	4	62	1806
Capehart's	—	Bertie co.		85	1823
Cashie	R. Lawrence	Windsor	2	311	1789
Colerain	J. Nowell	Bertie co.	3	254	1789
Caneconary	—	Halifax co.	4	23	
Connaritsey	S. Bazemore	Bertie co.	21	239	1798
Cool Spring	T. Haggard	Gates co.	7	111	1829
Edenton	J. J. Finch	Edenton		86	1816
Elizabeth City	J. Nash	Elizabeth City		82	1786
Free Chapel	—*J, Pender, D. Goodman*	Washington co.	13	24	
Great Fork	—	Nansemond, Va.	2	49	
Holly Grove	—	Bertie co.	2	47	1804
Little Alligator	—	Tyrrell co.		38	1831
Meherrin	—	Hertford co.	5	242	1773
Middle Swamp	J. Harrell	Gates co.		117	1806
Piney Grove	E. Howell	Gates co.	2	70	1827
Potecasey	—	Northampton co.Va	2	122	
Powell's Point	—	Currituck co.		56	1806
Providence	—	Currituck co.		28	1824
Ramoth Gilead	—	Pasquotank co.	1	31	1809
Roanoke Island	—			34	1807

CHOWAN ASSOCIATION, 1835—*continued.*

Republican	A. M. Craig	Bertie co.		56	
Ross' M. H.	—	Bertie co.	2	170	1804
Sandy Run	—	Bertie co.	5	132	1750
Sound Side	—	Tyrrell co.	8	23	1831
Sandy Cross	Q. H. Trotman	Gates co.	18	145	1828
Shady Grove	—*W. Bright, D. Bell*	Currituck co.	2	34	1829
Salem	—	Pasquotank co.	5	71	1790
Sawyers' Creek	—	Camden co.		90	1790
Shiloh	E. Forbes	Camden co.	4	246	1757
Smith's Ch.	W. H. Hardie	Northampton, co.	12	152	1823
Yeopim	—	Chowan co.		23	1775

COUNTRY LINE ASSOCIATION, 1835.

Ebenezer	Stephen I. Chandler	8	151	
U. South Hyco	R. McKee, *G. W. Mc Neely*	4	151	
Wolf Island	R. Shreeves	2	34	
Gilliams	—	1	47	
Lick Fork	—	3	107	
Bridge	—		17	
Lynche's Creek	—	2	92	
Moon's Creek	—		55	
Mill	—	22	161	
Flat River	—	10	119	
Harmony	—*John Roberts, Jas. Smith*		38	
Pleasant Grove	Z. Rice, J. D. Chandler, *Thos. Gibson*	11	54	
Deep Creek	—	1	30	
Country Line	—		99	
Arbour	John Stadler, Jas. Wilder	1	172	

KEHUKEE ASSOCIATION, 1835.

Baregrass	—	Martin co.		30	
Blount's Creek	—	Beaufort co.		37	
Cowenjock	Samuel Tatum	Currituck co.		72	
Conoho	—	Martin co.		54	
Coneto		Edgecomb co	4	41	
Concord	Micajah Ambrose	Washington co.		34	
Cross Roads	Wiliiam Hyman	Edgecomb co.		41	
Cedar Island	—	Carteret co.	1	38	
Deep Creek	—	Halifax co.		21	
Falls Tar River	—	Nash co.	2	90	
Flat Swamp	Luke Ward *W. W. K. Philpot*	Pitt co.		75	
Flatty Creek		Pasquotank co.		16	
Frying Pan	—	Tyrrell co.		21	
Goose Creek	—	Beaufort co.		14	
Great Swamp	—	Pitt co.		82	
Hunting Quarters	—	Carteret co.		92	
Kehukee	—	Halifax co.	1	136	
Lawrence's M. H.	Joshua Lawrence	Edgecomb co.		68	
Little Alligator	—	Tyrrell co.		6	
Morattock	—	Washington co.	1	86	
North Creek	Lemuel Ross	Beaufort co.		53	
No. Mattamuskeet		Hyde co.		22	
Old Ford	—	Beaufort co.		12	
Picat M. H.	—	Martin co.	5	37	
Powel's Point	—	Currituck co.		13	
Pungo	—	Beaufort co.		15	
Scuppernong	Joseph Barnes	Tyrrell co.		17	
So. Mattamuskeet	Geo. W. Carrowan	Hyde co.		74	
Skewarkey	J. Biggs, J. Ward	Martin co.		73	
Smithwick's Cr'k.	H. Stallings, M. Perry	Martin co.		22	
Sound Side	—	Tyrrell co.		25	
Spring Green	—	Martin co.		48	
Tarboro'		Edgecombe co.	1	57	

KEHUKEE ASSOCIATION, 1835.—*continued.*

Washington	—	Beaufort co.		42	
White Plains	Miles Everitt	Beaufort co.		31	
Williams' M. H.		Edgecomb co.		52	
LIBERTY ASSOCIATION, 1835.					
Lick Creek	E. Carroll	Jackson Hill P. O.	8	75	
Jersey Settlement		Davidson co.	63	294	
Abbott's Creek		Davidson co.		29	
Tom's Creek	Benjamin Lanier	Mt. Lebanon, P. O.	6	31	
Jamestown	—	Jamestown		21	
Liberty	—	Davidson co.	21	73	
Holloway's	—	Davidson co.	15	90	
Big Creek	—	Montgomery co		27	
New Friendship	—	Stokes co.	1	21	
NEUSE ASSOCIATION, 1834.					
North River	J.W.Warren, E.F.H.Johnson	Carteret co.		31	
Core Creek	—	Craven co.		12	1791
Newbern	Thomas Meredith	Newbern P. O.		65	
Goose Creek	—	Craven co.		18	1784
Chinquepin	—	Jones co.		31	
Hancock's	William P. Biddle	Pitt co.		60	
Red Banks	James Griffin, L. Griffin	Pitt co.		43	1758
South West	William B. Rhem	Lenoir co.		72	
Greenville	—	Pitt co.		51	
Gallaways	—	Pitt co.		37	
Trenton	—	Jones co.		13	
Kitt Swamp	—	Craven co.		7	
Swift Creek	D. Whitford	Craven co.		24	1784
Unity	—	Beaufort co.		44	
Warren's	E. Trice	Carteret co.		65	
PEE DEE ASSOCIATION, 1835.					
Pee Dee	J. Culpeper, jr.	Anson co.	65	194	1785
Rocky River	J. Culpeper, senr.	Anson co.		68	1776
Forks of L. River	Eli Philips	Montgomery co.	6	148	1760
Bethel	—	Montgomery co.	3	47	
Spring Hill	J. Monroe	Richmond co.	9	125	1818
Cartlege's Creek	P. W. Dowd	Dockery'sStoreP O.	18	107	1823
Saron	P. W. Dowd	Richmond co.	13	42	1826
Bethlehem	—	Montgomery co.	1	46	
New Union	— Noah Richardson	Montgomery co.	2	77	1832
Dover	Noah Richardson	Moore co.	3	78	1833
David's Creek	— *S. P. Morton*	Montgomery co.		13	
Bethel	—	Richmond co.	1	26	
Lawyer Spring	—	Anson co.			1831
Kendall's M. H.	— B. Lanier	Montgomery co.	2	66	1831
Brown Creek	J. Culpeper, senr.	Anson co.	11	58	1828
SANDY CREEK ASSOCIATION, 1835.					
Antioch	Wm. H. Mirritt	Clover Garden		92	1802
Brush Creek	Eli Phillips, *L. Hutson*	Underwood's Store	5	64	1824
Cane Creek	Stephen Pleasant	Clover Garden	8	83	1790
Gum Spring	George W. Purify	Haywood	2	41	1827
Friendship	— E. Phillips, A. Shattuck	Carthage	6	79	1798
Reave's Chapel	N. Richardson	Emberson Tanyard	10	90	1832
May's Chapel	James McDaniel	Pittsborough	25	108	
Mount Sion	Enoch Crutchfield	Long's Store,	1	39	1825
Rocky River	Enoch Crutchfield	St. Lawrence		52	1757
Sandy field	Levi Andrews	Clover Garden	1	53	1823
Rocky Spring	George W. Purify	Pittsborough	3	63	1757
Mechanic's Hill	Artemus Shattuck	Mechanic's Hill	2	33	1824
Fall Creek	Thomas Weaver	Brower's Store	1	41	
Sandy Creek	— *William Wilson*	Troy's, Randolph c.			1756
Mount Carmel	William H. Mirritt	Chapel Hill		42	1803

SANDY CREEK ASSOCIATION, 1835—*continued.*

Bear Creek	Wm. H. Mirritt, *A. Wamble, W. Coggin, A. T. Gilbert*	Marsh's Store	9	67	
Emmaus	William H. Mirritt	RockRest,Chat'm c.		30	1833
Love's Creek	Enoch Crutchfield	St. Lawrence		51	1833
Mount Gilead	Levi Andrews	Hackney's ⋈Roads		43	1824
Bethlehem	N. Richardson	Carthage	9	57	1834
Lick Creek	Levi Andrews	Hadley's Chat'm c.	3	41	1834
Pleasant Grove	—	Lasater's	1	28	
Mineral Spring	William H. Mirritt	Emberson Tanyard		30	1835

TUCKASIEGE ASSOCIATION, 1835.

Locust Old Field	Wm. Harris, John Harris		13	67	
Waynesville	—	Waynesville	6	40	1822
Cullowhee	A. Carn, *T. Hinson, B. Kerley*		3	41	1822
Mount Zion	—			53	1828
Franklin	J. Kimsey	Franklin, C. H.	10	86	1822
Head of Tennessee	—			26	1827
Cowee	J. Hall, G. F. Caler		16	48	1828
Crabtree	—		12	40	1814
Scott's Creek	—			15	1830
Cowetah	Benjamin Stiles		3	24	1831
Brush Creek	David Elders, *D. Poindexter*		3	23	1832
Valley River	— *G. W. Lovingood, G. F. Morris, J. Couch*			19	1834
Savannah	—			27	1834
Catugega	—			8	1835

Note.—The reason why the following Associations are not exhibited in the tabular form, is the deficiency of their Minutes in the necessary information. In the Raleigh Minutes, and some others, the names of ministers are not designated, and in none of them do we find the Post Offices, or the date of the formation of the churches.

BRIER CREEK ASSOCIATION, 1835,

Held its last annual session at Mitchell's River, M. H. Surry co., in October last.—Thirteen churches were represented. Their additions by baptism during the past year, are 145.—The whole number of members in fellowship, is 907.—Ordained ministers 9—Licentiates 2.

CONTENTNEA ASSOCIATION, 1835.

The Minutes of the last session of this body, have not been received. We learn that "Elders Thomas Dupree, Mark Bennett, George W. Wallace, Benjamin Bynum, Samuel Moore, and Ichabod Moore, attended"—that "letters were received from nineteen churches," the names of which are not given—and that, "during the past year, in the several churches, thirty-nine were baptized."

Churches 19—Ministers 6—Members 771.

FRENCH BROAD ASSOCIATION, 1831.

The Minutes of this Association, have not been received since 1831. It then contained,

Churches—Little Ivy, Newfound, French Broad, Cane Creek, Mud Creek, Hominy, Roan Mountain, Bulea, Flat Creek, Ebenezer, Bull Creek, Grassy Creek, Big Ivy, Bethlehem, Mount Pleasant, Walnut Creek.

Ministers—D. Blackwell, I. Milds, Wm. Kimsey, L. Shadwick, R. Jordan, L. Morgan, J. Cantril, M. Freeman, T. Stradley, W. Reese.

Churches 16—Ministers 12—Members 558.

FLAT RIVER ASSOCIATION, 1834.

The Association contains 17 churches, which were all represented. The number baptized during the preceding year, was 256; received by letter, 22—dismissed, 36—restored, 5—excommunicated, 30—deceased, 27—whole number in fellowship, 1971. We judge from the proceedings that these brethren are in peace among themselves, and that they are moving onward in the work of the Lord.

GOSHEN ASSOCIATION, 1835.

We have received no Minutes of the last session of this Association, but learn that very few of the churches are friendly to religious institutions. We are not in possession of the names of either the churches or ministers. In 1830, the Association embraced 19 churches and about 8 ministers. The number of members in fellowship at the last session in 1835, was 1195. The church at Williamsburg have recently obtained A. W. Chambliss for their pastor.

LITTLE RIVER ASSOCIATION, 1830,

Being our latest returns, at which time it embraced 13 churches, 4 ministers, and 400 members. We are informed that it is *Anti*-missionary, &c., and has increased none since the above date.

MAYO ASSOCIATION, 1831.

We have not received any Minutes of this body since 1831. It then embraced the following *churches*, viz:—Sardis, Cascade, Centre, Stewart Creek, Cross Roads, Mill Creek, Snow Creek, State Line, Grahams, Clear Spring, Ararat, Fisher's River, Cody Creek, Little Yadkin.—*Ministers*—John Wilson, Madison P. O., Rockingham co.; J. Osborne, Danville P. O., Va.; Henry Tatum, Cross Roads P. O., Jones co.; and Julius Terrel, Mannen Hill, Wm. Davis, "and others whose names are not found on the Minutes."

This Association stands opposed to missionary operations. In 1829, it embraced 547 members. We are informed that, at its last session, 1835, it numbered only 441 members.

Churches 14—Ministers 6—Members 441.

MOUNTAIN ASSOCIATION, 1835.

This Association was formed from the Yadkin, in 1799. In 1825, it embraced 15 churches, three of them in Virginia. We have received no *official* returns since 1825; but from credible sources, we learn that at its late session, 1835, it embraced 21 churches, 11 ordained ministers, and 4 licentiates, and 1151 members in fellowship. And we further learn, that a part of the churches belonging to this Association, are actively engaged in support of the missionary cause, and that their numbers are fast increasing.

Churches 21—Ministers 15—Members 1151.

RALEIGH ASSOCIATION, 1835.

Churches—Neal's Creek, Wake ⋈ Roads, Wake Bethel, Mount Zion, Wake Union, Cedar Fork, Raleigh, Wake Liberty, Mount Pisgah, Cumberland Union, Shady Grove, Holly Spring, Piney Grove, Johnston Liberty, New Bethel, Smithfield, New Hope, Muddy Spring, Rolesville.

Ordained Ministers—John Purify, Stephen Lenter, Jonathan Stephenson, Geo. W. Purify, Wm. Dupree, Nicholas A. Purify, and Wm. H. Jordon, at Raleigh.

Licentiates—Joel B. Clifton, Kindrick Johnson, David Thompson, James S. Purify, E. Holland, David Justice, Jesse Howel, and D. Oliver.

The additions by baptism the past year, are 33. Rolesville Church was received into this association at its last session—Rolesville P. O., Wake co.—Wm. Roles, P. M.

Churches 19—Ordained Ministers 6—Licentiates 8—Members 1381.

TAR RIVER ASSOCIATION, 1835.

Churches—Allen's M. H., Haywood's, Flat Rock, Sandy Creek, Redbud, Peach Tree, Maple Spring, Shiloah, Saphony, Sandy Grove, Reedy Creek, Nashville, Bear Creek, Fishing Creek, Hickory Chappel, Tarborough.

Ministers—Thomas Crocker, Gideon Bass, Amos J. Battle, Nashville P. O. These are the only names of ministers we can ascertain, as they are not designated on the minutes. We are informed, however, that there are 10 Ordained Ministers, and 3 Licentiates, belonging to this association. The additions by baptism, to the several churches, during the past year, are 47.

Churches 16—Ordained Ministers 10—Licentiates 3—Members 1228.

YADKIN ASSOCIATION, 1835.

Churches—Eaton's, Flat Rock, Bear Creek, New Hope, Island Ford, Fork Church, Society, Grassy Nob, Reeve's, Cross Roads.

Ministers—John Angel, Joseph Pickler, and others whose names are not sufficiently designated on the minutes to enable us to ascertain them.

Received by baptism during the past year, in the several churches, 69.

At this session, the Association passed the following resolution:

"*Resolved*, That this Association conceive that Sabbath Schools are a powerful means

in the hand of God, for extending the cause of learning, morals and religion. Therefore, we recommend to the churches composing this body, to use their influence to promote them." They are also in favor of the other religious institutions of the day.

Churches 10—whole number of members in fellowship 407.

SUMMARY.

Associations.	Churches.	Dest. Churches	O. Ministers.	Licentiates.	Baptisms.	Members.	Constituted.	Net gain.	Net loss.	Meetings in 1836.
Abbott's Creek	13	7	4		18	424			3	Abbot'sCk.m.h. Sat.Aug.20
Bear Creek	7	5	2	1	6	207	1833			
Beulah	4	1	1		25	157	1834	27		CountryL. m.h. Sat.Aug.13
Brier Creek	13	2	9	2	145	907		90		—— Saturday, Oct. 22.
Cape Fear	21	5	9	1	182	1789	1805	110		Fair Bluff, Friday, Oct. 7.
Catawba River	27	1	16	2	65	992	1826	2		North Catawba Frid. Oct.7.
Chowan	33	10	12	4	122	3585	1805		42	Bethel, Thursday, May 12.
Contentnea	19	7	6		39	771	1830	2		White Oak m.h. Fri.Oct.21.
Country Line	15	6	6	4	65	1323	1806	26		Bridge m. h. Sat. Aug. 20.
Fish River	6					400				
Flat River	17	4	7			1971	1794			
French Broad	16	2	12			558	1807			
Goshen	19	8	8			1195	1827			
Kehukee	36	19	12	1	15	1647	1771		49	GreatSwamp m.h.Sat Oct.1
Liberty	9	4	2		114	661	1832	74		Jersey m.h. Sat. Aug. 13.
Little River	13	6	4			400				
Mayo	13	4	6			257				
Mountain	18	6	9	4		951	1799			
Neuse	14	5	5	2	16	964	1794			
Pee Dee	15	6	7	1	134	1095	1815	28		Kendall's m.h. Frid.Oct.14.
Raleigh	19	6	7	8	33	1381	1806		61	Wake Liberty, Sat. Oct. 1.
Sandy Creek	23	5	9	7	86	1227	1758		15	Mt. Gilead, Sat. Oct. 22.
Tar River	16				47	1228			28	Shiloh, Sat. Oct. 22.
Tuckasiege	14	4	9	7	66	516	1829	1		Cowee, Friday, Sept. 2.
Yadkin	10				69	407	1790	21		Grassy Knob m.h.Sat.Oct.1.
Broad River	10	2	8	1	74	627	1800	67		Mount Zion m.h.Fri.Oct.21.
Moriah	5	2	3		30	349	1815	15		Fork Hill ch. S.C.Sat.Sep.17
Twelve-mile Riv.	1		1		5	66		5		Cross Road m.h. Fr.Sep.23
Welch Neck	4	1	3		35	214	1832	22		Darlington C.H. Sat.No.12.
Unassociated	1					30	1836			
Total	425	128	177	45	1391	26299		490	198	

In North Carolina we find 25 Associations and parts of four others belonging to South Carolina. Churches 425—Members 26,299.

There is but one unassociated church in the State of which we have any information, and that was formed in Richmond county, in January, 1836. Name unknown.

Eight of the churches in the Cape Fear Association are in South Carolina. These churches are designated in the table, but they are not included in the Summary, as it is never designed to exhibit in that place any churches or members but those within the limits of the respective States.

Eight Associations in North Carolina are anti-mission, or opposed to benevolent institutions, namely, Abbott's Creek, Bear Creek, Contentnea, Country Line, Fish River, Kehukee, Little River, and Mayo. Two or three are of a mixed character in their views respecting missions, namely, Goshen and Mountain. The eight anti-mission Associations embrace 122 churches and 5429 members. The anti-mission churches in the Goshen and Mountain Associations we have estimated at 18 churches and 1000 members, making the whole number of anti-mission churches in the State 140 with 6429 members.

As a valuable historical document, we insert the Circular of the Pee Dee Baptist Association, of 1834.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent send Christian love; Dear Brethren—Being once more permitted

to meet together in an associated capacity, we address you in a Circular, and present you with the history of our Association. In giving you a history of our body it is necessary to have recourse to the history of the Sandy Creek Association of which we were formerly a component part.

The Sandy Creek Church, the oldest in our body, originated in the following manner; soon after the reformation under George Whitfield and others, who began their extraordinary career about the year 1740, Shubael Stevens, a native of Boston, being a preacher, labored among them till 1751, when he embraced the sentiments of the Baptists, as many others of the pedo-baptist separates did about this time, and soon after was baptized by Wait Palmer, and was ordained the same year. Mr. Stevens and most of the separates had strong faith in the immediate teachings of the Spirit. They believed that to those who sought him earnestly, God often gave evident tokens of his will. S. Stevens, listening to some of these instructions of the Spirit, as he conceived them, believed himself called upon by the Almighty to move far to the westward, to execute a great and extensive work. Incited by these impressions, in the year 1754, he and a few of his members, took their leave of New England. They halted in Berkley county in Virginia. Stevens not meeting with his expected success here felt restless. Some of his neighbors had removed to North Carolina; he received letters from them, informing him that preaching was greatly desired by the people of that country. He and his party once more got under way, and travelling about 200 miles came to Sandy Creek in Guilford county, N. C., where he took up his permanent residence. As soon as they arrived they built them a little meeting house, and 16 persons formed themselves into a church, and chose Shubael Stevens for their pastor. Benedict vol. 2, page 38. He had Daniel Marshall and Joseph Brede for his assistants, neither of whom were ordained. Of Shubael Stevens, Benedict says, page 367: "His character was indisputably good, both as a man, a Christian, and a preacher." Of Daniel Marshall it is said, Benedict page 39: "Though not possessed of great talents, he was indefatigable in his labors." He sallied out into the adjacent neighborhoods, and planted the Redeemer's standard in many of the strong holds of Satan. In process of time, some of the inhabitants became converts, and bowed obedience to the Redeemer's sceptre. These uniting their labors with the others, a powerful and extensive work commenced, and Sandy Creek Church soon swelled from 16 to 606 members. In the year 1758, a few churches having been constituted, and these having a number of branches fast maturing for churches, Stevens conceived that an Association composed of Delegates from them all, would have a tendency to forward the great objects of their exertions. For this purpose he visited all the churches and congregations, and explaining to them his contemplated plan, induced them all to send delegates to his meeting house, in 1758, when an Association was formed which was called Sandy Creek. This Association experienced great changes; her limits extended into different sections of the country. The Missionary spirit or strong confidence in God which actuated Stevens and Marshall, and their associates, and induced them to travel into destitute regions, diffused itself into their successors in the ministry. This Association and some of its spiritual daughters, have nourished that practice in every age. Soon after the period when Judson and others visited the shores of Hindostan and Burmah, and an account of their labors and success resulted in the formation of the Baptist Board of Foreign and Domestic Missions, the Sandy Creek Association at their session held at Rocky Spring in Chatham county, in October, took up the subject and appointed Robert T. Daniel Corresponding Secretary to said board, and appointed R. T. Daniel and Robert Ward messengers to the general meeting of the Baptists in N. C. At that session the Association was divided by mutual consent, and the churches South and West of Deep river formed a new Association called the Pee Dee, and John Culpeper and Bennet Solomon were appointed messengers to represent the newly formed Pee Dee Association in the Baptist general meeting. This general meeting occupied nearly the same place among the Baptists of North Carolina that the Baptist State Convention now does. The Pee Dee Association held its first session at Richland in Montgomery county on the 19th, 20th, and 21st of October, 1816, and adopted the same course; allowed J. Culpeper six dollars for attending the general meeting, and appointed J. Culpeper Corresponding Secretary to the Baptist Board of foreign and domestic missions, and corresponding messenger to the general meeting, and Bennet Solomon his alternate. This Association held its session at Cedar Creek on the 18th, 19th and 20th of October, 1817. Elders Daniel Gold, J. Culpeper, Armstead Lilly, Arch'd. Harris, Ralph Freeman, Nathan Riley, Daniel White and others attended. They then and there resolved that the Association do recommend to the churches which compose the same, to take into consideration the importance of the missionary business, and that they contribute to the support thereof what they can reasonably spare. The minutes for 1818 not found. The session for 1819, was held at Bethlehem meeting house in Richmond county, the 16th, 17th and 18th days in October; there the churches were very fully represented and took under consideration the missionary business, and resolved that they

We learn that there are some excellent brethren in the opposition, who are honest in their prejudices and conscientious in their hostility. Such men, we believe, the power of truth will sooner or later bring over to the cause of righteousness and heaven. At the above date, the number of members in fellowship was 1545. Their present number is 1323—Decrease in three years, 222. We notice in their last Minutes a congratulatory letter from James Osbourn. The burden of his congratulation is the opposition ground now occupied by this Association, in common with the Kehukee, Little River, Contentnea, Fish River, Bear Creek, Mayo, Pig River, Abbott's Creek, and New River Associations. What is his joy is the grief of thousands.

The Fish River Association is a small body near the mountains, highly anti-missionary in its character. If the Minutes of this Association have ever been published, we have never seen them.

Kehukee Association.—This Association is notorious for its opposition to all the benevolent institutions of the age. In the former Register it was intimated that the churches were on the decline. We have now some additional proofs that this is the case. In 1830 this Association embraced 43 churches and 2225 members. It is now reduced to 36 churches and 1647 members, having lost 578 members in five years. In this ratio of decrease the Association will become extinct in less than fifteen years.

The Liberty Association was formed in 1832 of churches which had been excluded from the Abbott's Creek Association, on account of their attachment to benevolent institutions. They are fast increasing in numbers and usefulness.

Mayo Association is in the counties of Stokes, Surry, Jones, Rockingham, N. C. and Patrick and Pittsylvania, Virginia. The State Line meeting-house is on the line dividing Stokes from Patrick. The Cascade Church is in Pittsylvania county, Virginia. Some other churches belonging to this Association are probably in Virginia, but of this we have no information. In 1829 Mayo had 16 churches and 547 members. In their Minutes for 1831 we find but 14 churches and 362 members. As the Cascade church with 105 members is in Virginia, we have reckoned it with the Virginia churches, which leaves for Mayo in the Summary but 13 churches and 257 members.

The Mountain Association is composed of 21 churches, three of which, we are informed, are in Virginia, viz., North Fork of North River, Meadow Creek, and Fox Creek. We have estimated the members in these churches at 200. The whole number in the Association is 1151. Assigning therefore the three churches above named with their members to Virginia, there remains for North Carolina 18 churches and 951 members. These churches we understand are of a mixed character in their views of Christian enterprise. They are becoming more active, and are on the increase.

Neuse Association. This body held its last meeting at the Chinquepin Chapel, Jones county, on 17th, 18th and 19th Oct. 1835. The introductory sermon was preached by Elder J. L. Warren. The ministers present were Biddle, Warren, Lottin, Rhem, Meredith, and Findlay from the Goshen Association.

The letters from the churches show but a small increase; the largest number baptized in ony one church, is seven, and to some there have been no additions during the past year.

Measures were taken to obtain the services of Elder Warren as an itinerant preacher in the Association, during the ensuing year, and it is hoped that his labors may prove successful, in the conversion of sinners, and in exciting a greater interest in the churches upon subjects connected with their prosperity.

Pee Dee Association. The churches composing this body have several flourishing Sunday Schools and Temperance societies in operation among them. The following notices of some of them are taken from their minutes for the two past years.

Cartlege's Creek—This church is in a very flourishing condition. Nearly 70 persons were received and baptized on a profession of their faith in Christ during the first six months of 1834. The church is supplied by Patrick W. Dowd, whose labors appear to have been wonderfully blessed since he commenced preaching at that place. There are a Temperance society, Tract society and a Sunday school attached to this church.

It is said that they contribute nearly as much to the preaching of the Gospel, and to the benevolent institutions of the day, as half the Pee Dee Association besides.

Cedar Creek—This church has experienced a "time of refreshing from the presence of the Lord," since the session of the Association in 1834. At a protracted meeting in July, 1835, of thirteen days' continuance, the Lord was pleased to pour out his spirit in a most powerful manner; not only to the awakening and converting of sinners, but also to the restoration of numbers whose love had grown cold. They are now in peace and harmony, and actively engaged in promoting the glory of God, and the good of souls. They

are in favor of the benevolent institutions, which so highly distinguish the present age. J. Culpeper, jr. is still their pastor.

Rocky River—A pleasing change has been wrought at that place, in the sentiments and feelings of the people, through the instrumentality which God was pleased to make use of, at a protracted meeting last summer. Bread has been cast upon the waters, which it is hoped, will soon be gathered up, to the honor and glory of God. J. Culpeper, sen. is their regular pastor.

Raleigh Association. The itinerant preacher employed by this body during the past year, reported that he had travelled 3300 miles, preached 334 sermons, baptized 14 persons, and received from the churches belonging to the Association, $194 78. William E. Oakley was appointed to itinerate as a preacher within the bounds of the Association the ensuing year, which appointment he accepted. The Association resolved to purchase 500 copies of Booth's Vindication of the Baptists, to be distributed among the churches with their minutes.

The Sandy Creek Association held its 77th anniversary at Emmaus M. H., Chatham county, on the 24—26, Oct. 1835. The Association sermon was delivered by Wm. H. Mirritt. Elder Eli Phillips was chosen Moderator; and Elder N. Richardson, Clerk.—Twenty three churches were represented. This Association is favorable to the State Convention, and to benevolent institutions in general. The statistical information in their Minutes is more ample and satisfactory than in any other Association in the state, and yet the whole is comprised on about three small pages.

The Tar River Association held its last session at the Red Bud Meeting House, in Franklin county, Oct. 1835. Jonas Cook was chosen *Moderator*, and Thomas Crocker, *Clerk*. We find the following resolution on their Minutes. "*Resolved*, That there be as many copies of Booth's Defence of the Baptists, as the surplus money, now in the hands of the Association's different Treasurers will pay for, purchased and distributed with these Minutes."

The Tuckasiege Association held its sixth anniversary at Cullowhee Meeting House, in Macon county, Aug. 28—31, 1835. Humphrey Posey, was chosen *Moderator*, and James Whitaker, *Clerk*. We copy the following from the Minutes of this body. "On being informed by our dear brother Humphrey Posey, of his intention to move out of the bounds of this Association, and also out of the limits of the state of North Carolina, *Resolved*, That we recommend him as a faithful Minister of the Gospel, in good standing among the churches, and with the people generally, and our fervent prayers shall attend him wherever God in his providence may cast his lot." Elder Posey has removed to the Cherokee Nation, within the limits of Georgia.

SOUTH CAROLINA.

CONVENTION.

The fifteenth anniversary of the State Convention of the Baptist Denomination of South Carolina was held in Charleston December 12—17, 1835. Delegates were present from five Associations and ten societies and churches. Officers—William B. Johnson, *President;* J. Davis, *Vice President;* B. Manly, Charleston, *Secretary;* W. E. Bailey, *Treasurer.*

It was determined at this meeting to locate both the Manual Labor Literary School and the Theological Institution in Fairfield District. The funds secured for both objects amount to about $35,000.

On the nomination of the committee for that purpose, the following were appointed a Board of Trustees for the Furman Theological Institution, viz.: Jonathan Davis, Abraham D. Jones, Ivison L. Brookes, James C. Furman, John B. O'Neall, John K. M'Iver, Josiah B. Furman, M. T. Mendenhall, William B. Johnson, Basil Manly, Henry Bailey, Amaziah Rice, Richard Fuller, Nathan L. Griffin, John W. Lewis, Nicholas W. Hodges, Darling Peeples, Samson H. Butler, Alexander J. Lawton, Jennings O'Bannon, John O. Balfour, Zebulon Rudulph, Sen., James Mobley, Joseph Grisham, Charles M. Furman, and Thomas Blackwood. Any *seven* of whom, duly convened, to be a quorum for business.

The next meeting of the Convention will be held in Greenville village, on the Saturday before the second Lord's-day in December, 1836. H. D. Duncan to preach the introductory sermon on Saturday; in case of failure J. B. Furman. Richard Fuller to preach the charity sermon on Lord's-day; in case of failure J. M. Chiles.

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approve the proceedings of the Board of foreign missions, and recommend to the churches to continue to support the missionary cause. The session for 1820 was held at the Jersey Settlement, in Rowan county. The rain prevented the Association from accomplishing much business, but much peace and harmony prevailed.

The session for 1821 was held at Cartlege's Creek, Richmond: the Association desired the ministering brethren to visit the vacant churches. The session for 1822, was held at Rocky river, when it was recommended to the churches to set apart a day of fasting and prayer to God, to spread his Gospel from pole to pole. The session for 1823, was held at Bethlehem meeting house, in Montgomery county. A query was introduced in these words: "Is the mission cause of God?" Answer "We believe it is the cause of God." The session for 1824, was held at Pine Wood meeting house, Rowan county. In the circular for that year are published the following words: "Many of the churches are forming auxiliary societies for the purpose of sending the Gospel to every neighborhood in our State and the Lord is abundantly blessing their labors of love. Dear brethren, let us go and do likewise." The session for 1825, was held at Bear creek; no minutes to be procured. This year the Abbott's Creek Association was formed; the dismission of some of our churches, reduced our body to nine churches and 479 members. In 1827, we were reduced to 462 members. In 1828, no minutes found. In 1829, our increase was small, our number 465. In 1830, our number increased to 12 churches and 487 members. In 1831, the great and extensive revival commenced and we were the happy sharers of it. In that year 199 were baptized, increasing our number to 15 churches and 700 members. In 1832, 300 were baptized increasing our number to——. In 1833, 240 were baptized our present number increased to 1080. In 1831 and 2, three of our churches forsook us and came out in opposition to all the benevolent institutions of the day. With the churches which withdrew from us in opposition to the benevolent institutions, four of our ministering brethren, being one half of our number forsook us, but we hope our God has not forsaken us; we have supplied our churches with preaching, we have increased in numbers, and we hope are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. And the Lord has raised up and we hope is still raising up young preachers to supply the place of such as have left us, and have died, and others of us who are wearing out.

As to the other branch of the subject on which, by a resolution of the last Session we were to address you, that is, the constitution of our churches; we have no certain account of the date of the constitution of some of them. It appears from Benedict, vol. 2, p. 42, that the Sandy Creek Church, the oldest in our Association was constituted in 1756, and the church at Little River, in 1760: this is the Church known in our Minutes as the church at the Forks of Little River, as there are several Churches on that river. The church at Rocky River was constituted in 1776. The Pee Dee Church was constituted in 1785. The Church formerly called Richland, now Bethel, in Montgomery, was constituted before the division of the Sandy Creek Association, which occurred in 1815. The church at Bethlehem was represented in the first Session of the Pee Dee Association in 1816, but the date of the constitution is not known. The church at Cartlege's Creek, was constituted in 1823, of persons who were members of the Pee Dee Church. The Spring Hill Church, was raised up by brother Daniel White and others of his countrymen from Scotland and was constituted about the year 1818. The church at Saron, was constituted in 1826, of members from the Bethlehem Church. Brown Creek Church, was represented in the Association in 1829, and it is presumed was constituted in 1828, but as the Minutes of the Association for that year are not on file, it is not certain. The church at Kendal's and the Bethlehem church in Anson, were both constituted in 1831, of members formerly belonging to the Rocky River church. The church at New Union, was constituted in 1832, of members from the church at the Forks of Little River, and the Bethel church in Montgomery. The Lawyer Spring Church, formerly belonged to the Moriah Association and was dismissed from that body and joined us in 1833. The church at Dover was constituted in 1833, and was formerly a component part of the church at the Forks of Little River. We have here given you as correct a history of the origin, rise, and progress of our Association, and of the constitution of the Churches, as our limited information, and the time we could devote to the subject, would enable us.

We perceive the first churches were raised up and the Association formed and built up by men who had strong faith in the immediate teachings of the Spirit of God; who believed that to those who sought him earnestly, God often gave tokens of his will; that such indications of the Divine pleasure were above, though not contrary to reason; and following these indications, still leaning in every step upon the same Wisdom and Power by which they were at first actuated, they would inevitably be led to the accomplishment of the two great objects of a Christian's life, the Glory of God, and the Salvation of men. Listening to these instructions of Heaven, as they then esteemed them, and called upon by the Almighty as they believed, they left their friends, and travelled as faithful mission-

aries, or heralds of the Gospel, and although they met with opposition, and had to encounter difficulties and privations, their success was measured not by their abilities, but by the power of God. The same missionary spirit or zeal, called by some a spirit of enthusiasm, has from that day to this run through their successors and diffused itself, not only in the parent or Sandy Creek Association, but through the Pee Dee, and other younger branches of the parent stock. The Liberty Association lately formed of part of the Abbott's Creek Association, in consequence of the determination of a majority of that body, not to hold fellowship or sit with any persons who held with the Bible Society, Missionary Society, or any Benevolent Institutions of the day, received by baptism 307 persons during the last Associational year, and have now 569 members, being 185 more than the whole number of their opposing brethren who disowned them. They, like our Association, have but few ministers, but the missionary spirit has prompted them to spread the glad tidings of life and salvation in the adjoining neighborhoods, and God has crowned their labors with abundant success. God has, and ever will bless such as obey his commands, and confide in his word. The Churches in the Associations of our State including two where the Churches are some in this State and some in South Carolina, who patronised the benevolent institutions of the day, have baptized 4751 persons. From the unassociated churches we have not obtained sufficient information to say or write any thing certain as to their increase, progress, or number, but we know the increase in some of them has been considerable. Our anti-missionary brethren, who are opposed (and we hope honestly,) to these institutions have 8 Associations, in six of these where they print and publish the numbers baptized, they have baptized 180 persons; and by a comparison of their numbers excluded and died, with the number baptized they have experienced a small diminution. The above results are apparent from the Minutes of the several Associations for 1833. The Minutes for 1834, as far as they have reached us, or have been heard from give the same information. The churches in the different Associations who patronize these institutions, and strive to spread the light of the Gospel at home and abroad, are increasing in numbers, and we hope are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and their success as usual proportioned to their zeal and humility.

And those who oppose these things, and use little or no exertions to spread the light of the Gospel, however sincere in their opposition, many of them are stationary, and others diminishing.

JOHN CULPEPER, Sen., *Moderator.*

PLEASANT M. POWELL, *Clerk.*

ABBOTT'S CREEK ASSOCIATION.—The New Friendship Church was excluded from this body at its last session, in August, 1835, because they were friendly to missionary operations; and in consequence of this act, the Big Creek Church withdrew from the Association, leaving them with but three ministers and 365 members.

BRIER CREEK ASSOCIATION is a small body, formed in 1833 of churches which withdrew from the Pee Dee Association in opposition to benevolent institutions. We are informed that they are diminishing.

THE BEULAH ASSOCIATION is a small body composed of churches which withdrew in 1834 from the Country Line Association, on account of the opposition of the latter to benevolent institutions. The State Convention and Wake Forest Institution were recommended at the last meeting to the cordial and hearty support of the churches.

CAPE FEAR ASSOCIATION.—"The past year has been with the Cape Fear Association rather barren. The harvest of souls has been small, and is there not a cause? Verily there is. Only a few of the churches enjoy the blessings of a regular ministry. And this is not owing so much to the scarcity of preachers, as to the want of a disposition on the part of the churches to support them. The churches too generally proceed upon the principle, that their presence on fair and pleasant Sabbaths is an ample reward to the minister. He is chained down to manual labor all the week to secure a subsistence for himself and family —he has no opportunity for study—on the Sabbath he must go and preach, and, poor man, the principal variety in his sermons is the selection of a new text. Under such circumstances as these, it is not at all to be wondered at, that the number annually added to the Association is no greater."

THE CATAWBA RIVER ASSOCIATION is, we believe, friendly to benevolent institutions, though the delegates, at their last session, after taking into consideration the subject of the State Convention, resolved to leave the same for the churches to act in relation to it as might best comport with their feelings.

COUNTRY-LINE ASSOCIATION.—In 1832 this Association passed a resolution against all he benevolent institutions of the age, and even prohibited reading religious newspapers.

scriber, $3 50 if payment be protracted six months, $4 if payment be protracted over six months. The sixth copy is gratis to agents who are responsible for five subscribers.

We find the following resolution in favor of this paper on the Minutes of the last Convention.

"*Resolved*, That the Convention entertain a high sense of the value of the Southern Baptist, as a medium of intelligence and intercommuuication, and of the services of brother W. H Brisbane as editor. The Convention are informed that the patronage of the paper is insufficient for its support. They therefore earnestly request of all their friends to exert themselves in procuring additional subscribers."

ASSOCIATIONS AND CHURCHES.

BETHEL ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
Upper Fairforest	—	Union C. H.		32	1765
Padget's Creek	Thos. Greer, A. Ray, E. Ray	Cross Keys	21	223	1784
Bethel	T. Ray	Woodruff's		222	
Pakolet	— W. Walker	Reedstown	1	49	1787
Enoree	— N. W. Hodges	Poplar Grove	19	114	1768
Rock Creek	J. Davis, W. James	Monticello		80	1789
Catawba	— P. T. Hammond	Ebenezer	1	21	1788
Sugar Creek	John Roaker, *R. Murch*	Spring Hill	8	59	1792
Hopewell	— W. Perry	Cedar Shoals	4	69	
Little River	— Paul Vandiver, A. Fant	M'Macon's	3	58	1791
Woodward	— S. and E. Fant	Chester C. H.		109	
New Hope	— A. Ray	Cross Anchor	16	135	
Union	— T. Ray	Cedar Grove	4	72	
Hebron	E. Hubanks	Union C. H.	4	16	
Unity	— D. Duncan, *E. Mitchell*	Pea Ridge	4	49	
Seekwell	— Keeny & Duncan	Maybin's		88	
Fairfield	A. Fant, *J. Owens*	Winnsborough	2	89	
New Bethel	—	Sandersville	6	49	
Beaver Creek	N. Roberts, E. Fant, S. Fant	Halseyville	5	110	
Lower Fairforest	— T. Greer	Cedar Grove	23	134	
Wateree	— J. B. Furman	Poplar Spring	9	99	
Gilead	—	Jonesville		34	
Cain Creek	D. Duncan, *J. C. Jeter*	Fishdam	4	60	
Providence	— P. T. Hammond	Chester C. H.		52	
Mount Zion	P. T. Hammond, T. James	Beckhamville	1	59	
Cedar Creek	— A. Bell	Brown's		56	
Ararat	— A. Bell	Cook's			
Long Town	Josiah B. Furman		11	68	
Cavalry	— E. & S. Fant	Baton Rouge	47	180	
Coal Branch	— S. and E. Fant	Crosby's	3	49	
Pleasant Hill	— T. Ray	Huntington	1	31	
Fellowship	J. C. Keeny	Young's	4	41	
Buffalo	— T. James	Cook's	7	32	
Chesterville	— J. C. Keeney	Chester C. H.		38	
Concord	J. B. Furman	Cook's		32	1835
Bethesda	— E. Hubanks	Gosperhill		24	1835

BROAD RIVER ASSOCIATION, 1835.

Buffalo	B. Hicks, P. Ramsaur, D. Dobbins	Erwinsville, N. C.		82	
Sandy Run	D. Dobbins, *Joseph Durham*	Mooresboro', N. C.	21	155	
Friendship	J. Rainwater	Smith's Store	1	156	
Green's Creek	W. Hannon	White Oak, N. C.	7	61	
Cedar Spring	—	Cedar Spring		82	
Green River	J. Blackwell, J. Lyon	White Oak, N. C.	2	66	
Buck Creek	B. Hicks	Buck Creek	1	90	1779
Long Creek	J. Law	Hoylesville, N. C.	13	56	
Providence	J. Richards	Clarksville	1	44	
Elbethel	—	Hancockville		35	

BROAD RIVER ASSOCIATION, 1835—*continued.*

Concord	J. M. Webb	Rutherford, N.C.	1	40	
Goucher Creek	J. Rainwater	Hancockville	3	85	
Antioch	G. Wilkie	Harmony	6	100	
Zion	D. Dobbins	Gardnersford, N.C.	13	75	
Wolf's Creek	W. Hannon, H. Henderson, T. Grogan	Earlesville	4	132	
New Prospect	J. G. Landrum	Earlesville	1	76	
Cross Roads	T. S. Rice, W. Linzey	Gowensville	1	41	
Macedonia	B. Hicks	Buck Creek		41	
Philadelphia	J. Rainwater	Smith's Store	4	99	
Bethesda	D. Scruggs	Spartanburg	2	42	
Camp's Creek	D. Scruggs	Mooresboro'		27	
State Line	D. Scruggs	Buck Creek		23	
Mount Ararat	G. Wilkie	Draytonville	1	51	
Hebron	J. Law	Hoylesville, N.C.	7	25	
High Shoal	J. Padgett, J. M. Webb	High Shoal, N.C.	2	22	
Shiloh	J. Wilkie	Rutherford, N.C.	8	45	
CHARLESTON ASSOCIATION, 1835.					
Charleston	B. Manly, *J. L. Reynolds*	Charleston	106	1375	1683
Ebenezer	— J. Good, *J. Morris, J. O. B. Dargan*	Darlington	1	96	1778
High Hills	—	Stateburgh	6	352	1772
Mount Pisgah	Noah Graham	Mill Grove	5	32	
Georgetown	—	Georgetown	47	493	1796
Congaree	J. Nicholes	Columbia	7	204	1765
Wassamsaw	— T. Burbridge	Charleston		32	1784
Beulah	—	Columbia		212	1806
25 Mile Creek	A. Bell			90	1807
Amelia Township	— T. Adams	Orangeburg	7	128	1808
Columbia	— J.F.Marshall, *M.N.Strickling*	Columbia		283	1809
Camden	—	Camden	1	88	1810
Calvary	H. W. Mahony	Jacksonville	9	64	1810
Piedmont	— G. Rollins	Bishopville	10	104	
Bethel	— James Du Pre	Sumterville	6	155	1810
Goose Creek	D. Sheppard, C. M. Braker, Samuel Lynes, jr.	Charleston	14	119	
Mount Olivet	— Sheppard and Burbridge	Pineville	16	60	
Colonel's Creek	— Ross, Nicholes, *J.B.Higgins*	Columbia	1	50	
Four Holes	— J. Griffith, *M. Riley*	Felder's		66	
Mechanicville	W. Q. Beattie	Mechanicville	18	222	
Sumterville	James Du Pre	Sumterville		84	
Sandy Run	— William Taylor	Columbia		31	
Santee	James Griffith	Kennett's	6	21	
Swift Creek	—	Camden		170	
Fellowship	— N. Graham	Jacksonville	4	42	
Moriah	—	M'Intosh		203	
St. George's	— *William Fox*	S. George's	4	52	
Enon	John Ross, *Daniel Wooten*	Columbia	6	44	
Jackson Creek	—	Columbia		20	
Edisto Island	—	Charleston			
2 Bethlehem	—	Kingstree		82	
Bethany	Joseph Knighten	Mill Grove	1	23	
Antioch	— J. Griffith	Orangeburg	1	147	
Orange	T. Adams, William Nolen	Orangeburg		29	
St. James, G. Creek	J. Griffith, *John J. Ray*	Pineville	3	51	
Edisto	J. Wheeler	Orangeburg	1	20	1835
Mount Carmel	— J. Wheeler	Orangeburg		16	1835
EDGEFIELD ASSOCIATION, 1835.					
1 Bethany	J. M. Chiles	Liberty Hill	1	128	
Gilgal	— J. M. Chiles	Dunton's	32	351	
Mount Moriah	— N. W. Hodges, T. Atkinson	White Hall	3	158	
Mountain Creek	J. Trapp, W. Brooks	Shepherd's	5	312	
Beulah	— J. Chiles	Abbeville C. H.	6	150	

EDGEFIELD ASSOCIATION—*continued.*

Demascus	— J. M. Chiles	Cathran's	4	90	
Rehoboth	— S. Cartledge	Liberty Hill	3	42	
Plum Branch	— S. Cartledge	Atchison's	7	176	
Callihan's Mill	S. Cartledge, *W. P. Hill*	Park's	23	248	
Buffalo	— W. Belcher	Sandover	3	95	
2 Providence	— J. Trappe, C. Davis	Stoney Point	4	121	
Siloam	J. Trapp, *J. Johnson*	Lodi	1	94	
Sister Springs	— R. M. Todd	Cambridge	9	118	
Good Hope	J. W. Coleman	Richardson's	22	252	
Chesnut Hill	J. W. Coleman	Coleman's	1	107	
Pine Pleasant	E. P. Abney, J. C. Reedy	Coleman's	1	68	
Little Ste. Creek	J. Trap	Smiley's	1	258	
Edgefield Village	W. B. Johnson	Edgefield C. H.	3	148	
Fellowship	R. W. Todd	Cambridge	9	213	
3 Salem	Z. Watkins	Mount Willing		105	
Sardis	Z. Watkins	Mount Willing		166	
Red Bank	J. Morris	Richardson's		73	
Dry Creek	W. Watkins	Edgefield	3	119	
Lexington	Z. Watkins	Lexington	6	72	
Bethel	Z. Watkins	Watson's		67	
Bull Swamp	C. Staley	Orangeburg	18	14	
Mount Pleasant	J. Gilloway, *W. Merit*	Leesville		31	
2 Cloud's Creek	Z. Watkins	Leesville	3	105	
Rocky Creek	J. Morris	Edgefield		92	
4 Horn's Creek	J. Landrum, R. Walker	Mount Vintage	1	151	
Mount Zion	J. Morris	Mount Vintage	3	54	
Mount Gilead	W. Lloyd	Hamburg		32	
Mount Lebanon	R. Carson	Hamburg		28	
Hamburg	S. S. Burdett	Hamburg	1	19	
Big Ste. Creek	R. Carson	Hamburg	13	148	
Bethany at Repub.	R. Carson	Hamburg	11	158	
Antioch	R. Carson	Edgefield	17	148	
Red Oak Grove	W. Watkins	Woodlawn	4	116	
Red Hill	W. Watkins	Parks'		21	

EDISTO ASSOCIATION, 1835.

Waterpond	J. Galloway			38	
Rocky Grove	—	Prothro's		42	
Tabernacle	C. Staley		3	58	
Dean Swamp	J. Keadle	Prothro's		29	
Hollow Creek	—			48	
Philippi	P. Galloway, Wm. Johnson	Edgefield		107	
Zilatha	—		1	34	
Levels	—	Hamburg		40	
Dareen	—	Prothro's	1	47	
Mount Beulah	—		6	40	
Convent	J. Courtney	Lexington		39	
Mount Ebal	— *Simeon Archer*		1	64	
Rocky Spring	C. Howell	Prothro's		85	
Boiling Spring	—			15	1835
Good Sp'g, Big H.C.	Thomas Morris			24	1835
Sardis	—	Mount Willing			1835

MORIAH ASSOCIATION, 1835.

Upper Fork of Lynch's Creek	J. T. Copeland	Taxahaw	2	130	1776
Deep Creek, N. C.	Joel Gulledge	Meltonsville, N. C.	4	57	1778
Lower Fork of Lynch's Creek	— T. Mason	Gum Branch		71	1792
Mead. Branch, N.C.	—	Dillonsville, N. C.			1810
Fork Hill	—	Taxahaw	2	71	1813
Lane's Creek, N.C.	J. Lewellen	Meltonsville, N. C.	3	101	
Beaver Creek	J. T. Copeland, *J. P. Thompson*	Russell's Place	6	37	
Flat Rock	J. T. Copeland	Flat Rock	5	139	1814
Antioch	B. Gause	Camden	4	28	1824

MORIAH ASSOCIATION, 1835—*continued.*

Elizabeth	Thomas Mason	Mount Crogham	3	57	1825
Bethesda	B. Gause	Camden	2	27	1828
Fork Creek	—	Gold Mine	2	64	1831
Beulah, N. C.	James Thomas	Charlotte, N. C.	5	36	1833
Bethel	T. Mason	Lynchwood	2	45	1332
New Hope	—	Pleasant Hill	27	92	1832
Berea	—	Liberty Hill	7	41	1832
Waxhaw, N. C.	William F. Brasington	Walkersville, N. C.	17	47	1832
Mount Olive, N.C.	William F. Brasington	Meltonsville, N. C.	1	68	1833
Mount Moriah	William Perry	Dry Creek		14	1833
Providence	J. Ferguson	Taxahaw	2	46	1833
Spring Hill	—	Taxahaw	2	70	1834

REEDY RIVER ASSOCIATION, 1835.

Fork Shoal	— J. Deweese	Fork Shoal	6	73	
Durban's Creek	G. Woodruff	Young's Store		58	1781
Poplar Spring	— Joseph Babb, *Wiley Smith*	Mount Gallaher	4	97	1794
Columbia	J. Vandiver	Line Creek	3	58	
Standing Spring	Nathan Berry	Reedy Fork		146	
Mount Pleasant	T. Robinson	Laurens C. H.	2	151	
Chestnut Ridge	Joseph Babb	Laurens C. H.	1	104	1821
U. Duncan's Creek	James Harlan	Laurens C. H.	2	71	1777
Head of Enoree	J. Robinson	Traveller's Rest	12	106	
Betharbra	J. Babb, *W. Hitt, M. Ball*	Spring Grove	3	123	1794
Warrior's Creek	J. Deweese, *S. Knight*	Mountain Shoals	2	243	1810
Unity	Elias Rogers	Spartanburg Dist.		159	1818
Beaver Dam	Jos. Babb, H. W. Pasley	Mountville	4	162	1807
Bush River	Daniel Mangum	Belmont	14	246	1770
L. Duncan's Creek	E. Lindsey	Goshen Hill	10	55	1787
Rabun's Creek	J. Deweese	Tumbling Shoals		62	
Cedar Shoal	J. Rainwater	Cross Anchor	1	107	1804
Double Spring	Shadwick	Milford	1	34	
Cross Roads	— D. Mangum	Chappel's Ferry	7	176	1814
Hurricane	Elbert Lindsey	Huntsville	4	74	1832
Mount Zion	D. Mangum	Newberry C. H.	1	41	1833
North Rabun	N. Berry, J. Gilbert	Fountain Inn		44	1832
Mount Olive	E. Lindsey	Pagesville	11	79	1832
Ebenezer	L. M'Whorter	Traveller's Rest	2	25	
Newberry	— D. Mangum, N. W. Hodges	Newberry C. H.	5	110	1831
Oak Hill	J. Deweese	Fork Shoal	1	16	
Laurensville	S. Gibson	Laurens C. H.		12	1834
Friendship	J. Vandiver	Rabun's Creek	3	45	

SALUDA ASSOCIATION, 1835.

Big Creek	Robert King	Golden Spring	2	151	1788
Salem	Job Rainwater, B. Burriss	Anderson	7	118	
Hopewell	— Jas. Hembree	Hopewell	7	119	1803
Rocky River	— A. M. Spalding	Temple Health	3	46	1803
Little River	A. Williams, *Cador Gantt*	Temple Health	7	107	1791
Neal's Creek	Wm. Magee, J. Vandiver	Anderson	1	182	1803
Bethesda	Jacob Burriss	Anderson		78	1812
Lebanon	— Drury Hutchins	Steele's P. O.	8	93	1815
Friendship	Wm. Magee	Ghentville	6	77	1821
Barker's Creek	A. Williams, W. Kay, J. Kay	Ghentville		70	
Anderson	Sanford Vandiver	Anderson	2	80	1821
First Creek	James Fant	Thompson's Store	33	104	1824
Turkey Creek	Arthur Williams	Mount Hill		121	1785
Penicle	A. M. Spalding	Church Hill	1	83	1824
Walnut Grove	Jas. Wilson, *Richard Gaines*	Mount Hill		90	1826
Big Generortee	Sanford Vandiver	Rogersville	10	89	1830
Rocky Mount	J. Crawford	Tumbling Shoal	4	69	1830
Cross Roads	— Wm. Magee	Earl's Store	30	75	1832
Dorchester	M. Gambrell	Anderson	1	85	1832
Double Springs	D. Hutchins, D. Simmons	Andersonville	3	89	1832
Flat Rock	John Vandiver	Varennes	2	31	1832

SALUDA ASSOCIATION, 1835—*continued.*

Washington	Robert King	Golden Grove	1	83	
Poplar Spring	John Vandiver	Varennes	1	28	1833
Shady Grove	Charles P. Dean	Stantonville	1	26	1833
Zion Hill	— Robert King	Golden Grove	4	11	1833
Fellowship	B. Barton, A. M. Spalding	Maffitsville	7	22	1834
Shiloh	Sanford Vandiver	Pendleton		23	1834

SAVANNAH RIVER ASSOCIATION, 1835.

Euhaw	C. B. Jones	Coosawhatchie	20	673	1745
Beach Branch	Wm. J. Green	Beach Branch	1	115	1759
Healing Springs	D. Peeples	Clinton		124	1772
Pipe Creek	Jas. T. Sweat, Wm. H. Brisbane, —— Calson	Lawtonville	4	176	1775
Treadaway	I. L. Brooks	Silverton	28	74	1775
Columbia	H. D. Duncan, Wm. J.Harley, *B. Owens.*	Barnwell	3	163	1780
Black Swamp	J. T. Robert, E. E. Robert	Robertville	21	307	1786
G't. Saltcatcher	J. G. Bowers	Buford's Bridge	7	141	1793
Barnwell	D. Peeples	Barnwell	1	111	1803
Spring Town	J. Brooker	Duncanville	3	203	1803
Beaufort	Richard Fuller	Beaufort	70	1486	1804
Rosemary	D. Peeples	Willis	59	172	1804
Willow Swamp	John Holman	Orangeburg	12	64	1805
Union	Henry Z. Ardis	4 Mile Branch	12	226	1805
L't. Saltcatcher	N. W. Walker	Walterborough	2	54	1807
St. Helena	Bythewood	Beaufort	19	542	1809
May River	W. A. Lawton, *J. D. Moody*	Sherburne	58	778	1811
Beulah	Morrow			20	1811
Prince William's	Bowers	Hickory Hill	3	116	1813
Steep Bottom	John Nix	Robertville		36	1814
Cypress Creek	John Nix	Robertville	2	90	1825
Double Ponds	John Brooker	Barnwell	30	139	1827
Philadelphia	John Brooker	Buford's Bridge		58	1827
Kirkland	Greene	Irvinton	8	215	1827
Black Creek	J. G. Bowers	Hickory Hill	5	69	1828
M't. Pleasant	J. G. Bowers	Duck Branch		36	1829
Three Mile Creek	Jonathan Loper	Buford's Bridge	7	72	1830
Matlock	Wm. Brooker, R. Bradford	Silverton		43	1830
Bethesda	William Brooker	Duncanville	1	38	1830
Steel Creek	H. D. Duncan	4 Mile Creek	2	61	1831
Joice's Branch	H. D. Duncan, J. Broome	Barnwell	1	41	1831
Ebenezer	Holman	Orangeburg	19	40	1832
Coosawhatchie	Jones	Coosawhatchie	6	266	1832
Beach Island		Augusta, Geo.		30	1832
Friendship	B. M. Cave	Barnwell	12	93	1832
Hilton Head	W. A. Lawton	Sherburne	17	275	1832
Sardis	Broome	Grahamville	5	49	1833
Pleasant Prospect	Munch	Walterborough	21	79	1833
Sandy Run	Broome, and others	Hickory Hill	5	42	1834
Gent's Branch	John Brooker	Clinton	9	43	1834
Beaver Dam	Nix	Coosawhatchie		43	1834
M't. Temperance	William J. Fickling			21	1835

TYGER RIVER ASSOCIATION, 1835.

Bethlehem	J. G. Landrum	Spartanburgh Dis't.	14	245	
Clear Spring	J. G. Landrum, *R. Woodruff*	Greenville District	3	165	
Brushy Creek	J. W. Lewis	Greenville do	2	137	
Mount Zion	J. G. Landrum, J. W. Lewis	Spartanburgh do	1	143	
Head of Tyger	Wm. King, Jef. Barton	Greenville do	2	46	
Washington	Isaac Lemmons	Greenville do	11	78	
Green Pond	Elias Rogers	Spartanburgh do		89	
Cedar Grove	Elijah Ray	Laurens do	2	83	
Bethuel	M. M. Wallace, *F. M. Hawkins, Jesse Dean*	Greenville do	5	57	
Pleasant Grove	Elias Rogers, J. C. Green	Greenville do		57	

TYGER RIVER ASSOCIATION, 1835—*continued.*

Holly Spring	Jesse Senter	Spartanburgh Dist.	6	47	
Mountain Page	J. Cantrel	Buncombe co. N. C.	2	19	
Unity	Elias Rogers	Spartanburgh Dis't.	3	156	
Milford	Samuel Gibson	Greenville do	5	74	
Greenville	Samuel Gibson	Greenville do		38	
Sandy Spring	M. M. Wallace	Greenville do	5	53	
Rocky Creek	Elias Rogers	Greenville do	6	30	
Abner's Creek	W. Drummond	Spartanburgh	3	19	
Mountain Creek	Hiram Roberts	Greenville C. H.		41	1835
Antioch	—	Spartanburgh		21	1835
Mount Lebanon	T. Rice			24	1835
Double Spring	L. Shadwick	Greenville Dist.		34	1835

TWELVE MILE RIVER ASSOCIATION, 1835.

New Hope	—	Falls	18	63	
Pisgah	—	M'Cann's Store	2	50	
Keowee	B. Neighbours	Picken's C. H.	1	23	
Secona	Jacob Lewis	Wolf Creek	1	32	
Oolenoy	—	Pumpkintown	1	38	
Cross Roads	—	Dacusville		41	
Liberty	—	Pickensville	2	38	
Antioch	John Cobb	Wolf Creek	1	59	
Peters' Creek	Joseph Robinson	Pumpkintown	1	41	
M. F. Saluda	—	Pickett's Valley	4	95	
Cheohee	—	Falls	1	29	
Cathey'sCreek,N.C.	Benjamin King	Cathey'sCreek,N.C.	5	66	
Mountain Creek	—	Greenville C. H.		41	
North Fork	—	Merrittsville	1	39	1833
Merritt's	—	Pickensville		22	1833
Six and Twenty	James Wilson	Silver Glade		19	1835

WELCH NECK ASSOCIATION, 1835.

Welch Neck	James C. Furman	Society Hill	75	361	1738
Cheraw	—	C eraw	7	98	1782
Beauty Spot, N. C.	D. McKay	Barnes'Bridge,N.C.	9	49	1782
Gapway	—	Marion, C. H.	2	104	1776
Black Creek	—	Society Hill		50	1799
Little Pee Dee	J. Singleton, J. Woodward	Conwayborough	2	79	1790
Salem	R. Napier	Bennetsville	9	132	
Brownsville	— *N. Thomas, J. Allen*	Brownsville	7	92	
Catfish	—	Brownsville	2	103	
Ferrel's Bay	— *J. D. Colman*	Marion, C. H.		67	
Elim	J. M. Timmons	Effingham	70	230	
New Providence	—	Society Hill		60	
Swift Creek	W. Beck	Society Hill	3	65	
Lake Swamp, N. C.	G. Rollings	Pleasant View,N.C.	13	123	1819
Bennetsville	C. Stubbs, *J. H. Curtis*	Bennetsville	14	241	
Willow Creek	J. Seale	Mar's Bluff		48	
Antioch (M.)	— J. Rogers	Marion, C. H.	1	46	1830
Buck Swamp	—	Marion		128	1830
Antioch (D.)	Wm. Kirven	Society Hill	5	158	1830
Darlington	— J. Hartwell	Darlington, C. H.	9	70	1831
Mount Elon	—			27	
Mount Moriah,N.C.	J. Phillips	Pleasant View,N.C.	3	13	
Mount Tabor	—	Georgetown		74	1832
Hopewell (M.)	— McKay	Conwayborough		27	
Bethlehem	—	Effingham	29	52	
Mizpah	— Napier	Mar's Bluff	57	79	1834
Hopewell (W.) N.C.	— D. McKay, J. Singleton	China Grove, N. C.	10	31	1835
Mount Zion	— Napier, Seale	Lynche's Creek	7	79	1835
Bethel	—	Effingham	36	65	1835

SUMMARY.

Associations.	Churches.	O. Ministers.	Licentiates.	Baptisms.	White Members.	Colored Members.	Total Members.	Constituted.	Net gain.	Net loss.	Meetings in 1836.
Bethel	36	17	4	208	1771	651	2633	1789	10		Seekwell ch. Saturday Oct. 1.
Broad River	16	8	1	25			1124	1800		78	Zion m.h.Ruth'dco.N.C.F.Oc.14
Cape Fear	8	3	1	14			337	1805	4		Fair Bluff, Friday October 7.
Charleston	37	20	10	280	1250	4513	5763	1751		20	Piedmont, Saturday Nov. 5.
Edgefield	39	11	4	218	3331	1396	4748	1808		83	Antioch, Saturday October 15.
Edisto	17	9	1	12	547	56	710	1835		29	Aiken, Saturday October 1.
Moriah	16	5	1	66			892	1815		5	Fork Hill, Lan. Dis. Sat.Sep.17.
Reedy River	27	16	8	88			2518	1826		95	Head of Enoree, Fri. Sep 16.
Saluda	27	11	4	141			2139	1803	7		Flat Rock, And'n Dis. Fr. Aug. 12.
Savannah River	42	26	13	473			7424	1802	176		Robertville, Saturday Nov. 26.
Tugalo	9	2	1				576				Beaver Dam, Ga. Fri. Sept. 16.
12 Mile River	15	5		33			630	1829		16	Cross Road m. h. Fri. Sept. 23.
Tyger River	22	17	3	70			1656	1823		129	Unitych.14mS.E of Spar.C.H.F.
Welch Neck	25	8	4	357	155	724	2340	1832	35		Darlington C.H.Sat.N.12. [N.4.
	336	158	55	1985	8054	7340	33486		232	455	

The above Summary exhibits those churches, ministers, members, &c., which are only in South Carolina. Broad River Association embraces 26 churches, 10 of which are in North Carolina. In the Table these churches are sufficiently designated. Tugalo Association has 25 churches, 9 of which are in South Carolina, and 16 in Georgia. The Association consequently belongs to Georgia, and there it is placed in the tabular view, with the churches designated which are in this State. This division of the churches in the Summary has been made with much care from the Minutes for 1835, and extends to every item. Four of the churches in the Welch Neck Association are in North Carolina, and eight of the 29 churches in the Cape Fear Association are in South Carolina. It will be observed, that in the foregoing Summary, we have omitted the column for churches destitute of pastors. This has been done because such churches are not designated in the Associational Minutes except in a very few instances; and we found that if we attempted to form an estimate of their number, as we did in Virginia and North Carolina, we should be very liable to make mistakes. Now, although there are 336 churches in South Carolina, and only 158 ordained ministers, it by no means follows that the remaining 178 churches, or even half of them, are without a pastor, because one minister frequently officiates as pastor of several churches, serving them by rotation. In the Charleston Association 24 churches are designated as destitute of a pastor. The proportion of destitute churches in the other Associations, is probably much less.

In a few of the Associations where the churches make returns of their colored members, we observe that some of the churches make no returns of this kind, giving only the total number of their members. This fact will account for some discrepancies which may be discovered by a careful inspection of the several numbers in the foregoing Summary.

The Edisto is a new Association formed last year of churches dismissed from the Edgefield Association.

All the Associations in South Carolina are, we believe, actively engaged in the promotion of benevolent objects.

It will be seen that the aggregate net loss of members in the several Associations is 227. This diminution has been caused chiefly by emigration to the West.

At the last session of the Reedy River Association, letters of dismission were granted to the Fork Shoal, Oak Hill, and Double Spring churches.

e following Table with the subjoined Notes, exhibits a succinct History of the Savannah Association, afterwards called the Savannah River Baptist Association—organ-ised in Savannah, Geo. in 1802, *April* 3, 4, & 5, *and name changed in* 1806. *Prepared by William Henry Brisbane, Clerk.*

ime of eeting.	Place of Meeting	Name of Mod-erator.	Name of Clerk	Preacher of the Introductory Sermon and Text.	Preacher of Charity Sermon and Text.	No. Del.	No. O. M.	No. L'tcs	No. Ch's.	Ret's. B'tms.	No. M'bs.	Amount Cont'bs.	Author of Cir-cular Letter.	Author of Cor. Letter.
or. 1802	Savannah, Geo.	(*a*)H.Holcombe	E. Roberts	Ephe. iv. 4, 5, 6. C.O.Screven		7	4		3			none but		
n. 1803	Savannah, Geo.	H. Holcombe	T. Polhill, sen.	1 Cor. x. 31. J. Goldwire		25	10	1	12		1298	for m'ts.		
n. 1804	Savannah, Geo.	H. Holcombe	Jos. J. Lawton	2 Thes. iii. 5. Tison		37	11	3	14	378	1730	do. *b*	H. Holcombe	
ov. 1804	Black Swamp, S.C.	A. Scott	(*c*) Jos. Clay	Psm. lxxxvi. 9. H. Holcombe		42	9	1	14	317	1982	do.	Jos. Clay	
ov. 1805	Barnwell, S. C.	A. Scott	Joseph Clay	1 Cor. x. 31. Jos Clay		35	12		15	133	2057	do.	T. Polhill, sen.	
ov. 1806	Black Swamp, S.C	A. Scott	T. Polhill, sen.	1 Kings x. 7, 3. J. Sweat		38	15	4	19	125	2312	do.	H. Holcombe	
ov. 1807	Mount Hope, Geo.	A. Scott	(*d*)W.B.J'hns'n	Amos iv. 12. J. Goldwire		47	7	4	24	119	3037	do.	W. B. Johnson	
ov. 1808	Beaufort	H. Holcombe	W. B. Johnson	Prov xiv. 12. H. Holcombe		49	18	4	27	431	4576	do.	C. O. Screven	
ov. 1809	Black Swamp	H. Holcombe	(*e*) J. B. Cook	Matt. vi. 10. J. B. Cook		52	16	1	27	362	5688	do.	H. Holcombe	
ov. 1810	Savannah	H. Holcombe	C. O. Screven	Mark xvi. 5. C. O. Screven		40	14	2	27	300	4031	do.	H. Holcombe	
ov. 1811	Pipe Creek	J. Sweat	(*f*)W.T Brantly	1 Tim. iii. 16. J. Sweat		49	14	3	27	353	3891	do.	Armstrong	
ov. 1812	Sunbury, Geo.	C. O. Screven	W. T. Brantly	Matt. xvi. 18. W.B.Johnson		45	15		28	1492*h*	5324	*g*$160.25	W. T. Brantly	
ov. 1813	Union, S. C.	J. Sweat	W. T. Brantly	Jude 21. W. T. Brantly		50	17	1	30	657	5976	*g* 230.26¼	W. B. Johnson	
ov. 1814	Euhaw	W. T. Brantly	J. Sweat	1 Cor. xvi. 13. J. Wilson		40	11	2	31	285	5953	*g* 189.62½	C. J. Jenkins	
ov. 1815	Springtown	J. Sweat	Winn	Matt. xxiv. 14. B.S.Screven		56	15	4	33	292	5823	*g* 191.50	G. D. Sweet	
t. 1816	Black Swamp	J. Sweat	Winn	1 Cor. xv. 57. J. Youmans		57	14	2	33	233	5720	*g* 235.56¼	Winn	
t. 1817	Newington, Geo.	J. Sweat	Winn	Ps. xlvi. 1. Winn		35	7		33	195	5771	*g* 117.87½	H. A. Boyd	Winn
t. 1818	Healing Springs	J. Wilson	H. A. Boyd	John xvii. 20. Screven		41	12		23(*i*)	106	2366*i*	43.87½	H. A. Boyd	
t. 1819	Coosawhatchie (*k*)	W. T. Brantly	H. A. Boyd	1 Tim. v. 22. W. T. Brantly		36	10	1	23	95	2426	40.50	H. A. Boyd	
ov. 1820	Columbia	B. S. Screven	G. Hagood	Isaiah xxxii. 8. B.S.Screven		40	9	2	23	210	2604	41.06	D. Peeples	R. G. Norton
ov. 1821	Pipe Creek	B. S. Screven	G. Hagood	Isaiah liii. 10, 11. G.Hagood		40	9	2	24	153	2358	86.76½	J. Nicholes	G. Hagood
ov. 1822	Black Swamp	B. S. Screven	G. Hagood	Isaiah i. 11, 12. B S.Screven		38	10	1	24	197	2512	93.20	(*l*) Buckner	D. Peeples
ov. 1823	Beaufort	B. S. Screven	H. A. Boyd	Matt. xx. 30. H. A. Boyd		27	9	1	24	105	2705	97.82½	J. Graham	Buckner
ov. 1824	Barnwell	B. S. Screven	H. A. Boyd	Acts ix. 6. J. Graham		42	12	2	24	481	3322	185.00	J. Nicholes	J. Fowke
ov. 1825	Union	D. Peeples	T. Polhill	Ps. xii. 1. B. S. Screven		50	13	3	24	299	3515	289.82	(*m*) R. Brooks	*n* B.L. Screven
ov. 1826	Springtown	D. Peeples	T. Polhill	Jude 3. T. Polhill		46	9	3	23	184	3526	169.80½	S. Furman	J. Nicholes
ov. 1827	Black Swamp	J. Graham	T. Polhill	Heb. iii. 1. J. Graham	1 Tim. vi. 12. H. O. Wyer	57	13	3	26	257	3756	223.46½	G. Rhodes	J. Youmans
ov. 1828	Great Saltcatcher	J. Graham	T. Polhill	Eph. v. 25, 26, 27. J. Youmans	Matt. ix. 12. J. Graham	59	13	2	27	425	4110	298.58		W. A. Lawton
ov. 1829	Healing Springs	J. Graham	T. Polhill	Acts ii. 42. W. A. Lawton	2 Cor. viii. 9. J. Shannon	62	12	4	28	236	4075	456.29	A. J. Lawton	R. Laurens
ov. 1830	Little Saltcatcher	D. Peeples	A. J. Lawton	2 Cor. iv. 5. H. D. Duncan	Matt. v. 13. Sanders	67	13	2	32	258	4228	348.58	S. Furman	W.H.Brisbane
ov. 1831	Beaufort	D. Peeples	A. J. Lawton	T. Walsh	2 Cor viii. 9. W. A Lawton	67	11	1	34	419	4113	505.62	(*o*)	S. Furman
ov. 1832	Kirkland	D. Peeples	W.H.Brisbane	Heb. xiii. 28. D. Peeples	A short Address by Brisbane	89	15	4	35	1142	5525	751.92	T. Walsh	R. Fuller
ov. 1833	Willow Swamp	D. Peeples	W.H.Brisbane	Acts xi. 18. I. L. Brooks	Matt. vi. 10. W.H. Brisbane	85	14	8	38	1174	6807	917.53	(*p*)	I. T. Robert
ov. 1834	Pipe Creek	D. Peeples	W.H.Brisbane	1 Peter ii. 7. W. A. Lawton	R. Fuller	89	19	9	41	818	7252	1110.81		R. Fuller
ov. 1835	Columbia	D. Peeples	Alex. Lawton	C B. Jones.	I. L. Brooks	85	26	13	42	473	7424	868.80		C. B. Jones
										12704*q*		*r* 7664.52		

(*a*) Afterwards pastor 1st Baptist Church, Philadelphia. (*b*) Amount not known. (*c*) Formerly Judge Clay. (*d*) Now President of S. C. Baptist State Convention. (*e*) Afterwards Vice esident of S. C. Baptist State Convention. (*f*) Now pastor 1st Baptist Church, Philadelphia. (*g*) Amount for Minutes not included. (*h*) A general Revival this year. (*i*) This decrease as in consequence of a separation of the Georgia churches, from the South Carolina, for mutual convenience. Those in Georgia assumed the name of the Sunbury Association. (*j*) A year of eat mortality. (*k*) This Church is now called the Beach Branch Church. (*l*) Chairman of the Committee to write the Circular. [*m*] This was a young Minister of the first order of talents, om it pleased the Lord to take to himself at the age of 22 years. [*n*] Chairman of a committee to write the letter. [*o*] Mr. Graham was too much indisposed to prepare the Circular, and Cone communion was republished in its place. [*p*] At this session it was resolved that for the future the Circular should be dispensed with. [*q*] Whole number baptized since the organisation of Association—12704. [*r*] The whole amount sent up by the Churches, exclusive of money for Minutes from 1802 to 1817—is $ 7664 52.

SUMMARY STATEMENT

Of the rise, progress, and present state of the Churches of the Reedy River *Association, furnished agreeably to the request of the Association, Sept.* 1834.

Bush River Church, Newberry District, was constituted, according to the best information that can be obtained, in 1770 or '71, by Daniel Marshall, Philip Mulky, and Joel Pinson. Samuel Newman was at the same time ordained pastor. The number of members, at this time, was only 6 or 7.

Thomas Norris was ordained and took the pastoral care of the church in '73, Samuel Newman having been removed by death. Thomas Norris dying in 1780, the church remained destitute of a pastor until 1783.

John Cole was ordained to the pastoral office in 1783, at which time the number of members amounted to 30 or 40. From 1801, at which time William Cole was licensed to preach the Gospel, until 1802, there was a time of refreshing from the Lord's presence, and numbers were added to the church, so that in 1802, it consisted of 300 members. From this time, however, a considerable declension ensued.

James Teague and Charles Crow, after the death of their former worthy Pastor in 1809, took the united charge of the church, until the death of the former, in 1816, when the latter sustained the care of the church alone, until his removal from this State, in 1819, to the State of Alabama.

David Peterson, previously an ordained minister in the church, was called to the pastoral office in 1825, and died April, 1826.

Daniel Mangum, who had been ordained to the work of the ministry, was called to the pastoral care of the church in May, 1826, and continues yet in the faithful performance of its duties. The church, since 1831, has enjoyed a gracious revival of religion, by which its numbers, previously diminished by death and removal, have been greatly increased; 36 were buried in the liquid grave at one time. The present number is 246. In reviewing the history of this church, we are led to admire the grace of God, in raising up a regular supply, in the pastoral office, from within the bosom of the church itself.

Upper Duncan's Creek, Laurens District. This church, according to the best information that can be obtained, appears to have been constituted about the year 1777. During the Revolutionary struggle, this church became desolate and scattered. But after the return of peace, about the year '87, the members re-assembled, and by relating to each other their experience, regained fellowship and re-organised the church. This is set down in Benedict's History of the Baptists, as the date of its constitution, but erroneously, being the time of its re-organisation, after the Revolution.

Joshua Palmer was the first pastor of this church, after its re-organisation. He emigrated from England, and took charge of the church about the year '90. In '88 this church was one of the sixteen that composed the Bethel Association. Under the labors of the pastor, together with those of Reuben Kelly and Spencer Bobo, ministers in the church, many souls were added, of such as should be saved. In 1803, the number added by baptism was 141, which made the total number of members, at that time, 302. In 1808, this church was left destitute by the removal of their beloved pastor to Indiana, and their number reduced to 285, by the emigration of a considerable number in company with him. Here a church was formed, of which he became the pastor, and labored faithfully, until it pleased his Divine Master to call him home. Hundreds have owned him as their spiritual father, and his name will outlive many generations. He was somewhat singular in his manners, and a stranger to pride. His opportunities of acquiring human learning had been limited, but his eloquence was simple, yet powerful. He spoke as one who felt that he was surrounded by the bulwarks of truth.

After the removal of J. Palmer, this church was supplied by Charles Crow until 1819. He was succeeded by Samuel Brown, under whose ministry there was a considerable ingathering; but owing to dismissions, the number remained nearly the same.

William Alexander supplied the church from the death of Samuel Brown in 1828, until his removal from the state.

James Harlan was called to the pastorate of this church in November, 1830, and continues yet in the performance of its duties. Under his labors the church has been greatly blessed. In 1832 and '33, there were considerable additions.

This church, venerable for its antiquity, has, at different times, parted with a considerable portion of her members, and has been the mother of two other churches, formed by members dismissed from her, viz: Warrior's Creek and Hurricane. Her present number, in 1835, is 71.

Durban's Creek Church, Laurens District, was constituted in 1781. The number of members at that time was 124.

Jacob Roberts, the first pastor, was ordained at the time of the constitution, and continued in the exercise of his pastoral function until 1801, when he became so palsied that

he necessarily gave up his charge. The church was then supplied, for a time, by Joshua Palmer, and subsequently enjoyed the joint labors of Spencer Bobo, Lewis Rector, and Reuben Kelly. In 1805, two ministers were ordained in the church, viz: Samuel Brown and Thomas Goodwin, who continued their joint labors until the latter becoming debilitated, the former was chosen pastor. He was called home in 1832, and the church remained destitute for a time.

In 1833, Gideon Woodruff, who was a licensed minister in the Bethel Church, at the request of Durban's Creek, transferred his membership, and being ordained, became their pastor, and still continues to sustain that office. By death and dismission, two churches being constituted not far distant, the church has sustained a diminution in its members, and stands at present at 58.

Lower Duncan's Creek, Laurens District, was constituted in 1787, by Micajah Bennet, William Wood, and Reuben Rollen. The church has been supplied by the following ministers in succession, viz: Micajah Bennet, Jacob King, Henry B. Rowland, and Elbert Lindsey, who still continues his labors with them. The present number of the church, 1835, is 55.

Poplar Spring Church, Laurens District, was constituted in the year 1794, with 15 members. No regular record was kept, of the affairs of this church till 1810.

David Green was chosen pastor of this church in 1803. Under his ministry there was some addition to the church. From 1810 to 1819, the church was in so low a state that it was proposed to dissolve it, yet they were enabled to maintain their standing as a church. After the removal of David Green to the State of Mississippi, the church was supplied by Benjamin Northcut and Jonathan Deweese.

David Simmons, a licensed minister of this church, was ordained July, 1828; and David Andrews, another licensed minister, was ordained December, 1831. Between 1829 and 1831, 75 members were added to the church, by baptism. David Simmons was chosen pastor in January, 1832. Elder Simmons removed his residence from the neighborhood of this church, February, 1835, and since that time, J. Babb has been its supply. Wiley Smith is a licentiate in this church. Its present number is 97.

Betharbra Church, Laurens District, was constituted in 1794, by Richard Shackelford, David Lilly, and John Waller, consisting of 44 members. Previously to its constitution, there were a number of Baptists who had removed from other States and settled in this neighborhood. Others had been baptized by John Waller, before any church had been constituted. It was his practice to go from house to house, exhorting the people and preaching the doctrine of repentance and baptism. Those who believed and gave satisfactory evidence of a change, were immersed by him, wherever there was water convenient. Thus were the materials of Betharbra Church prepared. John Waller first served the church in the office of pastor, but was soon succeeded by Henry Hitt, who was ordained by John Waller and David Lilly.

A commodious house of worship was built by subscription, and was open to all denominations of Christians; but for some time it has been occupied principally by the Baptists. It is beautifully situated, on the head springs of Bank's Creek, a branch of Saluda River.

In 1826, the number of members had increased to 119, and this year 45 were dismissed to form a new church at Cole's meeting house, now called Mount Pleasant. After laboring as pastor of the church with great zeal and tender solicitude for its welfare, for 29 years Henry Hitt departed this life, much loved and lamented by all, for his fatherly care of the church, and his kindness as a friend and neighbor.

Joseph Babb took the pastoral care of the church in 1830, and still retains it, to the great satisfaction of the church. A considerable number have been recently added to the church. The number, at present, is 123.

This church has sent out several ministers of the Gospel. Thomas Withers was ordained in 1813, Daniel Williams in 1816, and Benjamin Hitt in 1822. There are at present two licensed preachers, members of this church, viz: William Hitt, and Martin Ball. These brethren are quite zealous, and promise much usefulness.

Cedar Shoal Church, Spartanburgh District, was for some time a branch of Newhope Church, and held its meetings under an arbor in the woods. It was constituted May 26, 1804, by David Golightly, Thomas S. Green, and George Brewton.

Spencer Bobo, (pastor of Newhope Church) supplied this church until his death, Feb. 20, 1816. He was highly esteemed, and his loss severely felt by the church. Their next supply was Charles Crow, pastor of Bush River Church. Miles Rainwater was ordained May 24, 1817, and took the pastoral care of the church. He died July 5, 1826, in the 39th year of his age, having been afflicted for five years. He was willing to depart and be with Christ, but said if it were the Lord's will, it would give him great

pleasure to call sinners to repentance a few times more. There have been but few ministers whose labors have been more blessed than Miles Rainwater's, considering his opportunities. Though he was compelled to follow the plough a great part of his time, yet few preachers were more admired or more successful. His delightful theme was Christ crucified. So powerful were his appeals to the heart and conscience, that few could resist his influence. During the year 1818, a considerable awakening took place among sinners, within the bounds of his labors, by which means considerable additions were made to Cedar Shoal and neighboring churches.

James Rainwater, pastor of Philadelphia church, and relative of the deceased, was next called to supply the church and still continues in charge. His manner of preaching bears considerable resemblance to that of his deceased relative. In the year 1832, a powerful revival of religion was in progress through the country, and this church shared in its blessed influence. The drooping spirits of its members were revived, and the zeal of their minister so awakened, that he was enabled to preach with redoubled energy, and carry conviction to the hearts of many sinners. This revival continued about a year. The present number of the church is 107.

Beaver Dam Church, Laurens District. In the year 1785, Nathaniel Hall, a minister of the Gospel from Virginia, settled in the neighborhood of the Beaverdam, and was the means of bringing some to the knowledge of the truth, who were by him received and baptized. Richard Shackelford, from North Carolina, having also settled in the neighborhood, aided in these labors, until the removal of N. Hall to the West, when he (Shackelford) collected and embodied those who had been previously baptized, and those who had been scattered from their churches by the war and the revolution. Thus embodied, they became a branch of Bethel Church, Spartanburgh District, and continued so till 1807, when they were constituted into a church, the number being 59. Joshua Palmer, Reuben Kelly, and Henry Hitt were present.

After being supplied one year by Joshua Palmer, Joseph Babb was ordained and became the pastor of the church. From that time (1808) to the present, he has continued in the pastorate of this church, with the exception of two years, (1822 and '23) during which time he had removed his residence to Alabama, and the church was supplied by Chesley Davis. In the fall of 1823, J. Babb returned to this State and resumed his former charge. The Chestnut Ridge church was formed out of the body of this church, of which it had been a branch, in 1821. The present number is 162. Henry W. Pasley is an ordained minister in this church.

Warrior's Creek Church, Laurens District. About the year 1790 or '91, Edward Garrett, Sen., invited Joshua Palmer to preach at his house, which he continued to do for some time. There being 10 or 12 professors in the neighborhood, they were formed into a branch of Upper Duncan's Creek Church. A log house was then built on said Garrett's land, and Joshua Palmer continued to preach and administer the ordinances. In 1802, Jonathan Deweese commenced laboring here also. The spirit of the Lord attended his preaching, and many souls were made anxiously to enquire what they should do. Upwards of 100 were baptized within a few months. Reuben Kelly was ordained in 1803, and labored successfully in conjunction with the above mentioned ministers, until his removal, and that of Joshua Palmer, to the West, 1808. This branch consisted, in 1803, of 174 members, but by removals, &c., was reduced to 100.

In 1810, this branch was constituted into a church, consisting then of 111 members. The church has been successively supplied with the ministerial and pastoral labors of Henry Hitt and Jonathan Deweese, and has been favored with several revivals. Between August, 1832, and August, 1833, upwards of one hundred were baptized. In 1823, this church gave off a number of members to constitute Rabun's Creek Church. The church ordained two of their members as ministers in 1834, viz: Hosea Garrett and Toliver Robinson. Silas Knight is a licentiate. The present number of members, in 1835, is 243.

Cross Roads Church, Newberry District, was constituted 23d September, 1814, consisting of 52 members. R. Shackelford, C. Crow, and I. Teague, being present and approving. James Dodgen supplied the church from 1820 to 1824, during the time of whose labors there was an addition of about 22 members. The church was then supplied by William Alexander, until 1830, when Daniel Mangum succeeded in the pastoral care of the church. In the fall of 1831, after a long period of darkness and spiritual declension, a powerful work of grace commenced at Cross Roads, so that, in the space of 3 years, about 185 souls were hopefully converted and added to the church by baptism. This church has no minister of its own, and is still supplied by D. Mangum, pastor of Bush River Church. The present number of members, in 1835, is 176.

Unity Church, Spartanburgh District, was constituted 14 August, 1818, being a time

of revival under the preaching of Miles Rainwater. He continued his ministerial labors among them until his death, 1826. During the next Associational year after the constitution of the church, 78 were added by baptism. After the death of Miles Rainwater, his relative, James Rainwater, succeeded him in the regular ministration of the word at this place. For some years there was a great declension of religion, and the church was much reduced in its numbers by emigration, so that in 1831, the number of members was but 78. But the set time to favor Zion at length came. Congregations were solemn and deeply impressed, but mostly without any noise. There were 106 baptized in the course of this revival. Elias Rogers was ordained to the work of the ministry, January 1833, and is the present pastor of the church. The present number is 159.

Chesnut Ridge Church, Laurens District. In the yaar 1808, Joseph Babb commenced declaring the glad tidings of salvation in the neighborhood of Chesnut Ridge. There being no house of worship, he addressed the assembled multitude under the boughs of a poplar, in an old field. He continued his labors without much apparent effect until 1816, when the good seed which had been sown began to make its appearance. In this year 9 were baptized, and in the year following 12 more, which formed an arm of Beaverdam Church. On the 29th December, 1821, this church was constituted, consisting of 32 members. J. Babb having removed to the State of Alabama, the church was supplied two years by Samuel Brown. After this, the church was supplied by Joseph Babb, who still continues in the charge of this church to the present time. The state of this church has been various at different times. In October, 1824, the number of members amounted to 61. After this a spiritual declension ensued, and in 1829, the number of the church was reduced to 59. After this, it pleased the Lord to remember this church for good. Saints were made to rejoice and sinners to mourn. About 30 were added before the next meeting of the Association. The number then stood at 80. The increase during the years 1833 and '34 was greater than in any previous period since the existence of the church. The number was, by means of this ingathering, raised to 115. The present number of this church, in 1835, is 104.

Newberry Church, Newberry Village. In the month of September, 1831, a number of devoted servants of the Lord, feeling for the condition of this Village, and anxious to see the triumph of the Cross extended to this place, as they had seen it in others equally estranged from God, met together and held a meeting in a beautiful grove near to the Village. The word spoken came not in the power of man, but in the "power of God." Many stubborn hearts were broken and made to relent. "As many as received the word gladly" were baptized, and a church was constituted, of a part of those who had been previously baptized, together with two or three others dismissed from a neighboring church, consisting of 42. The remainder of those who had been baptized, united themselves subsequently to that or neighboring Baptist churches. John M. Barnes, one of the ministers who was present at this meeting, was ordained to the work of an Evangelist, and remained with the church to the end of the year. Under his labors, the work commenced, seemed to go on, and the church received considerable additions to her number.

In the year 1832, Nicolas W. Hodges being invited by the church, removed his residence to the Village of Newberry and became its pastor. Under his ministerial labors, this church experienced a gradual increase for two years; the number in September, 1833, being 115. Since that time it has been rather at a stand. N. W. Hodges having resigned the care of this church, it has been supplied the present year by brethren D. Mangum and E. Lindsey, of the Bush River Church; the former being more especially charged with the care of the church. It embraces several members who appear to have gifts that are profitable in the way of exhortation and instruction, though none of them have as yet been set apart to the work of the ministry. This church has a Sunday School in operation, and contributes efficient aid to the various benevolent plans in which the denomination is engaged. The present number, in 1835, is 110.

North Rabun Church, Greenville District. In 1823, this neighborhood agreed to build a meeting house, which was finished in the year following. Gabriel Phillips, at the request of the settlement, occupied it, and continued to do so until his removal, in 1827. Under his labors, some souls were brought to the knowledge of the truth, and baptized as members of Cedar Grove Church. Until 1832, there was no regular ministration of the word, but the disciples continued to meet together monthly, to entreat the Lord for his guidance and assistance. On the 7th April, 1832, having obtained letters of dismission, they were regularly constituted a church, and Nathan Berry became their pastor, who continues to the present time in that office. Under his labors the church received an addition of 28 in two years, by which means it was increased to 46. Joshua Gilbert, a member of this church, was ordained to the work of the ministry in July, 1833. The present number of the church is 44.

Mount Zion Church, Newberry District. The neighborhood where this church exists, being destitute of preaching, and beginning to feel their need, invited the labors of Daniel Mangum in 1832, who preached to them in private houses, and baptized a few, who "received the word gladly." In July, 1833, a meeting was held at a stand, by the brethren Mangum, Hodges and Lindsey, which continued six days. During this meeting, six or seven were baptized, and on the last day, July 30, a church was constituted, consisting of 26 members. Since then, the increase has been small. The present number is 41. This church has been, from the first, supplied by D. Mangum, and has now a commodious house of worship, built since its constitution.

Hurricane Church, Laurens District. In August, 1832, a protracted meeting was held by several ministers, at the Hurricane meeting house; 10 were baptized, and on the 28th of the same month a church was constituted, consisting of 18 members. Elbert Lindsey became its pastoral supply, and has continued to the present time. Under his labors there has been a gradual increase of this church—the present number being 71.

Mount Olive, Newberry District, was constituted 3d November, 1832, consisting, at that time, of but 18 members. Elbert Lindsey has been the pastor from the first. At the time of the constitution of this church, and anterior thereto, religion was little thought of in this neighborhood; and even those who professed it, seemed almost ashamed to avow their attachment to the Lord Jesus. But shortly after the commencement of the regular and stated preaching, the congregation became large, and respectfully attentive to the outward means of grace. Soon, however, more than barely respectful attention seemed to be yielded. The anxious inquiry was heard from many, "What shall we do to be saved?" and a considerable number was made to rejoice in the grace of the gospel. In September, 1834, about two years from the constitution, 53 members were added to the church, by baptism. Of this neighborhood it may be truly said, "The wilderness and solitary place was made glad for them, and the desert was made to rejoice and blossom as the rose—for in the wilderness waters break out, and streams in the desert."—The present number of the church is 79.

Laurens Church, Laurensville. In the fall of 1833, N. W. Hodges, with the assistance of brother Cooper, then a licensed minister, held a meeting of several days continuance, which was blessed to the awakening and conversion of some. In a few months, he baptized six. Ten others presenting letters of dismission, a church was constituted, consisting of 16 members, on the 16th February, 1834. N. W. Hodges continued to supply them with preaching the balance of the year, attending only in the week. The present year this church has enjoyed the services of Samuel Gibson, but has diminished in number, from the dismission of four members, and there being no additions. This little church has to struggle for existence, from the preponderance of other denominations in this village; but it is hoped that its existence may be maintained, until it shall please the Lord to raise it to a more elevated station, that it may be "as a city set on a hill."

STATE OF SOME OF THE CHURCHES, PREPARED FROM ASSOCIATIONAL MINUTES.

Charleston.—A blessed revival has been experienced. One hundred and six were added by baptism—chiefly young persons. They have adopted a new system of collecting charitable contribution, viz.: By causing printed cards to be distributed among all the members, on which are stated, in proper columns, all the objects which the church patronises. These cards, when subscribed by one or more individuals, are returned, *semi-annually*, to a committee of the church appointed for this purpose, together with the amounts subscribed. This method of collecting, the church thinks, has some important advantages. On Sabbath, April 5, 1835, William Jackson Hard, and James Du Pre were ordained to the work of the ministry of the gospel.

Moriah.—This church mourn the death of their beloved and useful pastor, P. Windham. He was a laborious and pious man—a good minister of Jesus Christ.

Welsh Neck.—This church acknowledge the goodness of the Lord, in not only granting them the regular ministry of the word, but in attending it with his blessing. Soon after the meeting of the Cheraw Union with them in November, 1834, additions were made from time to time, embracing a number of the youth of the neighborhood, and a large number of the colored population. The hand of death has removed some of their valued female members. It may be added that a Bible class has been instituted in this church, composed of members of the church and others, the studies of which afford very pleasant, and it is hoped profitable, employment to those concerned.

Elim.—The disciples in this church have been peculiarly refreshed and comforted, and more than a hundred individuals buried with their Lord in baptism. They seem, along with the spiritual blessings which they have received, to feel that their obligation is increased to do with all their might what their hands find to do. They specially urge

renewed attention to the Temperance institution, as a mighty engine for the overthrow of the strong holds of vice and death.

Bethlehem.—This church has shared largely in the revival which has recently been experienced. They write—"The commencement of that revival was at a preaching place in our bounds, called Mott's Cross Roads, where there were about thirty added at our protracted meeting. Since that time there were twenty-four of our members dismissed to constitute a church at that place. But the Lord did not stay his arm of love. He has continued the good work further among us. At the protracted meeting held in the middle ground between this and Elim Church, of thirteen days' continuance, we shared part of the fruit; but more particularly were we blessed at a protracted meeting at our home, which continued with increasing interest for nine days, during which time 22 were brought in. The close of our meeting was one of the most solemn and deeply affecting scenes we have ever witnessed. We rest in hope that much more of the fruits of this meeting will be developed in time and in eternity."

Extract of a Letter from William Dossey, addressed to the Ministers and Messengers of the Welsh Neck Association, in anticipation of his removal from Society Hill to Linden, Marengo county, Alabama.

"Your Constitution, or the general principles upon which your Union is based, while it seems sufficiently plain and particular, opens before you an extended field for energetic action and untiring perseverance. In the formation of that instrument you seem to have contemplated a co-operation with the more active Christian assemblages of the age in which you live; you have already begun well. Remember it is said, that those who 'by patient continuance in well doing, seek for glory, honor, and immortality,' shall have 'eternal life.' Let this and similar promises animate and encourage you onward to the extent of your abilities in doing good to the world.

"Were I speaking to the churches, I would say, brethren, believe that the greatest blessing to man beneath the Holy Spirit's influence, is a *preached gospel*. Do you need faith? It cometh by hearing the word of the Lord preached. And so does every other grace and quality of the heart, that fits us for active usefulness here, and heavenly happiness hereafter. 'It pleased God, by the foolishness of *preaching*, to save them that believe.' Therefore be not content without having the gospel regularly preached among you. Set it down as an attainable object, and one upon which the prosperity of the church, under God, mainly depends, to have a well instructed pastor. Make this the object of your desires, and it will soon become the subject of your prayers. And if your prayers are sincere and united, they will soon lead to concentrated and persevering effort. And who that believes the word of God can doubt that such effort will succeed?

"While these remarks are offered for the encouragement of the churches to obtain each a regular pastor, let them not relax in their energies to circulate the gospel by itinerants. Pastors and itinerants or missionaries, acting in concert, produce a more general and happy effect upon the church and society at large, than either can create alone. Of this you yourselves have had so many proofs that more would be unnecessary, had I time to disclose them. Let not the churches, therefore, on the one hand, be content with the occasional visits of the missionaries without a regular pastoral service, nor, on the other, omit to foster the labors of missionaries, even amongst themselves, because they have regular pastors. In this particular, perhaps more than almost any other, the more active and better supplied churches have been wanting to themselves. The desire to supply the destitute has caused us to instruct our missionaries to pass those churches by, which have regular pastors. The design is generous, but I am now persuaded that the course is erroneous. I take my full share of the oversight, brethren, but would guard you against it in future.

"On this matter I have neither time nor inclination to reason. I think it only necessary to name the error, to cause every one to perceive it. For myself, I am so fully convinced of it, that if every church had its regular pastor, I should put forth the same effort to sustain and encourage missionaries amongst ourselves that I now do. And as it has long since been proven, that the domestic mission loses nothing, but is actually benefited by encouraging the foreign, let us unite our offerings with our prayers, for the prosperity of the foreign missions already in action, and aid, as God may prosper us, in bringing others into existence, until 'the desert shall blossom as the rose, and the earth be filled with the knowledge of the Lord.'"

Extract of a Letter from John M. Timmons, pastor of the Elim Church, to the Editor of the Southern Baptist, giving an account of a Protracted Meeting held at Mott's Meeting House, Sumter District, on Lynch's Creek.

"The gospel had been proclaimed at that place frequently by a number of brethren, but with little effect. It was a place most notorious for wickedness. Satan's kingdom

appeared to have been established there, and he reigned triumphantly. On Monday we assembled ourselves at the place. The brethren S. Jones and J. Philips, who had attended the two days previous, returned with brother Good and myself. The Lord's presence was manifest in the congregation—the brethren at an early period covenanted together, to pray fervently for poor hardened sinners. The day was spent, even until the going down of the sun, in the exercises of singing, praying, preaching, exhortation, and hearing related the work of grace upon the hearts of sinners. On Tuesday, in like manner, the day was devoted to the service of God, and though there seemed not to be so much feeling, yet it was obvious that the Lord was at work.

"The Lord was frequently sought unto by his people. A goodly number of brethren partook in the exercises of exhortation and prayer, which added greatly to the life of the meeting. On Wednesday there were five buried with Christ by baptism, and on the same evening we held a free desultory meeting, and found eight others desirous to follow their Saviour into the liquid grave. This was a time long to be remembered—the hearts of the most obstinate gave way, and they desired mercy at the hand of the Lord. On Thursday, eight were baptized. It was a delightful, solemn, and impressive scene, beheld by a large audience. On account of ill health I was absent Friday and Saturday. I however heard from the meeting each day. On Saturday, several gave evidence of their hope in Christ. On Lord's-day morning others came forward and united with the Lord's people; thirteen on this occasion came up out of the water, having been immersed, as our Saviour was. After baptism the multitude repaired to the house, where the services of the day were carried on and attended to with a great degree of solemnity. The meeting was then closed in a solemn manner, (after extending the right hand of fellowship to the young converts,) being the ninth day of its continuance.

"Thirty were added during the meeting, and if we are to judge from appearances, there is reason to hope there are a great many more who are near the kingdom. May these be the beginning of good days among this people.

"It is worthy of remark, that the temperance cause began to flourish a few months previous to the revival in this place. I think it a favorable symptom when that cause begins to prosper. As John was to Christ, so was the temperance cause to religion on this occasion—it prepared the way for its coming. These causes seem to be running together, and may they run and be *glorified*, until all nations shall be made glad with the coming of the kingdom of our God and the power of his Christ."

GEORGIA.

CONVENTION.

The Baptist State Convention of Georgia was formed in June, 1822. Its fourteenth annual meeting was held in Green county, April 1835, but we have not seen the proceedings of that session, neither, indeed, have we ever received a copy of the Minutes of this body. We learn from the Christian Index that there was a pretty general representation from the Associations and Auxiliaries composing the Convention, and that the amount of money sent up for benevolent purposes exceeded that of any former year, being about $3000.

The objects of the Convention are to promote the cause of Christ by missions and ministerial education. In 1828, Mr. Penfield, of Savannah, left the Convention $2,500 for education purposes, provided they would raise as much more. This was promptly done at its session, March, 1829. The funds of the Convention now are about $15,000.

At the session in 1835 the Convention resolved to raise, with the blessing of God upon their labors, the sum of $3,000 during the year for foreign missions, which it is presumed has been done.

The Mercer Institute, the child of the Convention's care and prayers, seems to flourish beyond the expectation of its friends, and promises, with the blessing of God, to be a valuable auxiliary in the promotion of science and piety in the South.

Several of the Associations in Georgia have domestic missionaries of their own, which leaves less missionary labor for the Convention.

ACADEMY.—Elder O. Smith has a private Academy in Troup county, in a very flourishing condition. We have never seen a catalogue of the students, and cannot state the terms of tuition.

COLLEGE.—The Baptists in Georgia are now making spirited exertions for the establishment of a college, to be located at Washington, Wilkes county. At a meeting of the Georgia Association in October last, resolutions were adopted recommending the project and the location; and that the sum of *one hundred and fifty thousand dollars* should be subscribed before it would be expedient to commence the operations of the institution.

In addition to the subscriptions then in hand, several others have since been obtained, so that the subscriptions at present are highly encouraging. A proposition has been made for raising funds for this object, which seems to be very acceptable, namely, that one hundred persons subscribe $1000 each, to be be paid in five years; and as many as cannot subscribe that amount, subscribe $500, and downwards, as they may feel themselves able. Thirty-five persons have been nominated to take subscriptions for the college in their several neighborhoods.

THE CHRISTIAN INDEX, formerly published in Philadelphia by William T. Brantly, was transferred to Jesse Mercer in 1833, and is now published by him and William H. Stokes, at Washington, Georgia. It is issued weekly, in octavo form, at $3 a year, or $2 50 in advance.

ASSOCIATIONS AND CHURCHES.

BETHEL ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CONS.
Antioch	James S. Lunsford, *R. Toler*	Stewart county	5	57	
Country Line	—	Stewart county	5	28	
Antioch	—	Lee county	1	22	
Bethel	—	Sumpter county		19	
Bethel	—	Randolph county	3	17	
Bethany	Joshua Mercer	Lee county		15	
Bethlehem	John Windsor	Stewart county	4	36	
Bethlehem	—	Randolph county	2	16	
Bethesda	—	Sumpter county	2	16	
Chattahoochee	—	Randolph county	3	36	
Fellowship	James Griffin	Stewart county		49	
Liberty	—	Stewart county	3	48	
Liberty Hill	—	Early county	13	33	
Mount Zion	—	Randolph county	3	53	
Mount Paran	—	Stewart county		20	
Poplar Spring	Henry Dykes	Houston county		23	
Pataula	Peter Eldridge	Randolph county	27	82	
Providence	—	Sumpter county	1	14	
Richland	C. A. Parker	Stewart county	4	45	
Sardis	—	Stewart county		16	
Smyrna	—	Early county	4	38	
Spring Creek	—	Sumpter county		13	
Bethany	—	Stewart county		21	
Hanohatche	—	Stewart county	1	11	
Mount Zion	—	Marion county	1	19	
Mount Olive	R. Y. Loftin	Baker county		12	
New Bethel	—	Marion county	6	89	
Poplar Spring	—	Stewart county		21	
Phillippi	— *Peter Steward*	Marion county	8	33	
Ramah	—	Marion county	9	51	
Sardis	J. J. Battle	Marion county	3	49	
Union	—	Stewart county		15	
Shilo	—	Stewart county		8	
Shilo	Ezekiel Bryan	Randolph county		11	

CENTRAL ASSOCIATION, 1835.

Antioch	—	Morgan county	9 4	166	
Clinton	—	Jones county		17	
Eatonton	—	Putnam county	6	118	
Indian Creek	—	Morgan county	19	61	
McDonough	J. H. Campbell, W. Callaway	M'Donough	18	72	

CENTRAL ASSOCIATION—*continued.*

Madison	—	Morgan county		14	
Milledgeville	C. D. Mallary	Milledgeville	40	89	
New Hope	—	Henry county		16	
Paran	—	Monroe county	4	56	
Sardis	—	Butts county	4	50	
Sharon	Henry Collins	Henry county	38	139	

CHATTAHOOCHEE ASSOCIATION, 1835.

Yellow Creek	Jas. Whitten, John E. Reaves	Murray's	3	89	
Sardis	— *William Hubbard*	Gainesville	1	71	
Chestalle		Dahlohnega		20	
Antioch		Auraria		21	
Bethabia	Anselm Anthony	Longbridge's		27	
Suwanna	Sterling Roberts	Lawrenceville	5	72	
Shoal Creek	Silas King	Winn's	15	55	
Mount Salem	— *Robert Carlisle*	Winn's		40	
Mount Moriah	—	Cone's		38	
Mount Olivet	John Wayne	Winn's	6	19	
Flat Creek	Thomas Wilson	Winn's	1	32	
Bold Spring	—	Cone's		20	
Hopewell	—	Gainesville	1	79	
Harmony	—	Gainesville	1	104	
Timber Ridge	—	Gillsville	1	58	
Bethlehem	—	Gillsville		29	
Shiloh	C. W. Parks	Gainesville	17	74	

COLUMBUS ASSOCIATION, 1835.

Antioch	J. Ross, H. Beall	Talbot county	3	88	
Ariel	—	Crawford county		24	
Bethlehem	G. W. Key	Harris county	5	120	
Bethel	G. B. Waldrop	Hamilton county	52	218	
Bethel	— *M. Paul*	Talbot county	6	110	
Bethesda	A. Smith	Harris county	8	87	
County Line	—	Talbot county			
Concord	—	Talbot county	3	175	
Lebanon	—	Harris county	2	122	
Mount Carmel	—	Muscogee county	8	67	
Mount Olive	—	Muscogee county	1	27	
Mount Olive	D. Elkins	Harris county	37	175	
Mount Zion	—	Muscogee county	48	102	
Mulberry	— *J. Fitzpatrick*	Harris county	1	22	
Columbus	J. E. Dawson, *M. Robinson*	Muscogee county	29	208	
N. Providence	—	Talbot county	6	128	
Rehoboth	—	Harris county	1	21	
Shiloh	— *S. D. Terry*	Harris county	9	44	
Talbotton	—	Talbotton	6	178	
Union	—	Marion county		58	
Union	— *J. W. Turner*	Talbot county	3	96	
Upatoie	—	Talbot county	22	54	
Valley Grove	H. Powel	Talbot county	5	157	
Macedonia	Robert Flemming	Meriwether county	1	40	
Cane Creek	S. Harris	Meriwether county	4	74	
Horeb	—	Talbot county		13	
Mount Moriah	—	Muscogee county		56	
Bethel	—	Meriwether county			
Hephzibah	—	Marion county	2	59	

COOSA ASSOCIATION, 1835.

Euharly	—	Cass county	9	16	
Chattooga	—	Walker county		10	
Damascus	—	Floyd county		7	
Walker C. H.	W. Catlett	Walker county	4	16	
Oostanaula	—	Floyd county	1	9	
Oothkologa	—	Cass county	5	19	
Pleasant Valley	E. Pearson	Cass county	3	12	

COOSA ASSOCIATION—*continued.*

Rome	H. Quin, T. H. Chett	Floyd county		8	
Union	—	Walker county		6	
Beulah	—	Cass county	22	19	
EBENEZER ASSOCIATION, 1835.					
Myrtle Spring	—	Wilkinson county	10	96	
Friendship	—	Wilkinson county		28	
Mount Nebo	—	Wilkinson county	3	47	
Ramah	A. Jones	Wilkinson county	4	66	
Cool Spring	David Smith	Wilkinson county	15	80	
Pleasant Plain	— *Thomas Vann*	Wilkinson county	15	56	
Camp Creek	A. Black	Baldwin county	2	60	
Antioch	—	Twiggs county	26	59	
Stone Creek	C. A. Tharp	Twiggs county	26	71	
Wood's M. H.	—	Twiggs county	11	57	
Beersheba	— *J. Pearce*	Twiggs county	20	62	
New Hope	—	Twiggs county	3	30	
Richland	Jos. R. Hand, *Lott Warren*	Twiggs county	36	110	
Bethel	—	Wilkinson county	8	24	
New Providence	—	Wilkinson county	8	48	
Big Sandy	W. Payne	Wilkinson county	4	56	
Dublin	—	Laurens county	2	20	
Poplar Spring	J. Baker, H. Messer	Laurens county	4	72	
Buck-Eye	—	Laurens county		57	
Bethlehem	—	Laurens county		28	
New Hope	—	Laurens county	1	21	
Rocky Creek	—	Laurens county	9	103	
Beulah	A. Odum, J. Powell	Pulaski county	1	18	
Trail Branch	—	Pulaski county		31	
Sugar Creek	—	Pulaski county			
William's M. H.	—	Pulaski county		16	
Parkerson's M. H.	—	Pulaski county	3	22	
Hartford	—	Pulaski county		37	
Hopewell	—	Telfair county		30	
FLINT RIVER ASSOCIATION, 1835.					
Mount Zion	—	Monroe county	1	63	
Forsyth	—	Monroe county	1	46	
Holly Grove	William Fuller	Monroe county	4	85	
Hunting Shoal	M. Lowrie	Monroe county	1	89	
Mount Pleasant	—	Monroe county	2	92	
New Providence	Isaiah Langley	Monroe county	1	82	
Rocky Creek	—	Monroe county		98	
Sharon	—	Monroe county	4	60	
Shilo	D. M. Maberry, J. K. Milner	Monroe county	2	60	
New Fellowship	—	Monroe county		70	1835
New Hope	J. Hambrick	Upson county	2	38	
Sandy Creek	J. Grier, *F. Douglas*	Butts county	3	124	
Towalaga	—	Butts county	7	92	
Ephesus	—	Monroe county	2	61	
Macedonia	J. Carter	Butts county	7	72	
Bethel	—	Butts county	1	85	
Philipi	—	Henry county	1	43	
Ramah	J. S. Callaway	Henry county	1	83	
Sharon	A. Cleaveland	Henry county	2	37	
Beaulah	— *G. Wright*	Henry county	1	31	
Indian Creek	— *W. J. Stephens*	Henry county	6	73	
Lebanon	William Mosley	Henry county	4	64	
Flint River	—	Fayette county	5	60	
Flat Creek	—	Fayette county	1	29	
Hopeful	—	Fayette county	7	61	
Shilo	—	Fayette county	4	39	
Salem	R. M. Stell	Fayette county	2	41	
White Water	T. Burke, J. Head	Fayette county	5	57	
Antioch	—	Fayette county		36	

FLINT RIVER ASSOCIATION—*continued.*

Bethsaida	E. Y. Duke	Fayette county		35	
Bethlehem	—	Fayette county		15	
Tanner's M. H.	—	Henry county	3	14	
County Line	— *J. Goddard*	Pike county	6	69	
Concord	A. G. Beckham	Pike county	7	45	
Shoal Creek	— *L. P. Eves*	Pike county	3	55	
Rose Creek	—	Pike county	3	73	
Sardis	John Milner	Pike county			
Mount Olive	—	Pike county	2	43	
Harmony	S. Stamper	Pike county	5	64	
Zebulon		Pike county			
Providence	—	Henry county	3	80	

GEORGIA ASSOCIATION, 1835.

Powelton	Malcom Johnston	Hancock co.		159	1786
Mount Zion	—	Hancock co.	4	40	
Horeb	Joseph Roberts	Hancock co.	5	94	
White Plains	—	Greene co.	20	156	1806
Warrenton	—	Warrenton	2	51	
New Providence	—	Warren co.		34	1835
Long Creek	W. S. Tucker	Warren co.	3	110	1786
William's Creek	— *R. V. Asbury*	Warren co.	2	99	1787
Elim	—	Warren co.	3	66	
Salem	R. Gunn	Taliaferro co.		48	
Bethel	Jona. Davis, *W. D. Cowdry*	Taliaferro co.	48	354	1802
Kiokee	Josiah Harris, *C. Collins*	Applingville	3	200	1772
Pine Grove	A. L. Kennedy	Columbia co.	9	57	
Sharon	—	Columbia co.	5	75	1799
Damascus	F. Taylor	Columbia co.	19	43	
Grove	G. Ivy	Columbia co.	2	59	1808
Aberleen	—	Columbia co.		52	
Bethlehem	—	Columbia co.	12	72	
Double Branch	—	Lincoln co.	38	115	1803
Sweet Water	E. Perryman, W. P. Steed	Warren co.	18	106	
Union	—	Warren co.	6	71	1809
Augusta	W. J. Hard	Augusta	5	131	
Antioch	—	Warren co.		16	
African Church	Jacob Walker	Warren co.	28	1321	
Spirit Creek	—	Warren co.	2	345	
Hew Hope	—	Lincoln co.	33	65	1800
Bethesda	—	Greene co.	6	268	
Shiloh	— S. G. Jenkins, *T. U. Wilkes, E. H. Macon, W. M. Tryon*	Greene co.	2	230	1795
Smyrna	V. R. Thornton	Greene co.		63	
New Hope	Adiel Sherwood	Greene co.	2	37	
Greensboro'	B. M. Sanders	Greensboro'		91	
Philips' Mill	—	Wilkes co.	14	142	1785
Antioch	—	Oglethorpe co.	7	219	
Baird's M. H.	—	Oglethorpe co.	1	203	1802
County Line	— *E. Meadows*	Oglethorpe co.	15	183	1797
Goshen	—	Lincoln co.	23	154	
Clark's Station	Jesse M. Davis	Wilkes co.	1	88	1788
Sardis	E. Callaway	Wilkes co.	8	263	1788
Newford	—	Wilkes co.	22	123	1795
Rehoboth	W. Jackson, *W. Prather*	Wilkes co.	18	161	1806
Greenwood	J. H. Walker	Lincoln co.	29	179	1784
Lincolnton	—	Lincolnton	14	64	
Salem	—	Lincoln co.	13	84	
Hephzibah	— *J. Morman*	Lincoln co.	11	62	
Fishing Creek	— *W. T. Lane, M. A. Lane*	Wilkes co.	3	164	1783
Washington	J. Mercer, Wm. H. Stokes	Washington	7	63	
Friendship	—	Wilkes co.	1	53	
Ebenezer	John Q. West	Wilkes co.	7	98	
Union	—	Lincoln	7	56	1807

HEPHZIBAH ASSOCIATION, 1835.

Big Buckhead	—	Burke co.		128	
Brushy Creek	—	Burke co.	4	92	
Bethel	—	Jefferson co.	1	24	
Botsford	—	Burke co.	4	98	
Bark Camp	W. W. Maund	Burke co.		93	
Bethesda	—	Jefferson co.		12	1835
Friendship	J. Key	Richmond co.	1	26	
Fellowship	H. Pool	Richmond co.		83	
Hale's Well	—	Burke co.		16	
Hopeful	—	Burke co.	1	24	
Jordan's	J. Moon	Jefferson co.	4	40	
Little Brier Creek	— *A. Adkins, W. Abbott*	Warren co.		48	
Little Horse Creek	—	Scriven co.		21	
Little Ogeechee	W. G. Hunter	Scriven co.		120	
Little Buckhead	—	Burke co.		21	1835
Mobley's Pond	—	Burke co.	3	59	
Middle Ground	—	Scriven co.	1	96	
Providence	—	Jefferson co.	6	128	
Piny Grove	L. Everingham	Richmond co.		50	
Reedy Creek	J. Huff	Warren co.	9	117	
Rocky Creek	—	Burke co.		89	
Ozias	—	Jefferson co.	6	76	
Silver Run	—	Columbia co.	8	50	
Sardis	—	Burke co.	2	111	
Snowhill	M. D. Holsonbake	Richmond co.	2	20	
Euphrates	— L. Sammons	Jefferson co.		29	
Way's M. H.	—	Jefferson co.	1	76	
Wade's M. H.	— *J. Brice*	Scriven co.	1	19	

HOUSTON ASSOCIATION, 1833.

Mount Olive	The Ministers names are not designated on the minutes.	Houston co.		30	
Big Creek		Pulaski co.		26	
Camp Creek		Dooly co.		24	
Mount Besor		Dooly co.		27	
Shiloh		Houston co.		42	
Mount Horeb		Pulaski co.		22	
New Hope		Irwin co.		33	
Shalem		Pulaski co.		37	
Dormony's M. H.		Irwin co.		18	
Beulah		Houston co.		33	
Ebenezer		Dooly co.		29	
Mount Ariel		Dooly co.		11	
Dry Creek		Houston co.		44	
Rocky Mount		Lee co.		11	

HIGHTOWER ASSOCIATION, 1835.

Liberty	—	Murray's		50	
Mount Tabor	—	Hightower	6	27	
Hightower	S. Peak, Jas. L. Hutson	Leonard's	4	32	
Ariat	—	Canton	2	22	
Cumming	—	Cumming	10	40	
Island Ford	R. Phillips	Orrsville	6	41	
Silver Spring	—	Coal Mount	9	46	
Beaver Ruin	—			62	
(Three others)					

ICHACONNA ASSOCIATION, 1835.

Antioch	—	Upson co.	10	76	
Aberleen	Benj. Bateman	Crawford co.		33	
Bethesda	I. B. Deavers	Upson co.	19	221	
Bethel		Houston co.	2	43	
Bethlehem	J. J. Battle	Upson co.	1	107	
Beaver Creek	—	Houston co.	2	46	
Ebenezer	Z. H. Gordon, R. Burt	Upson co.	14	111	
Ebenezer	—	Marion co.		30	

ICHACONNA ASSOCIATION, 1835—*continued.*

Elim	—	Crawford co.	1	34	
Fellowship	Allison Culpeper	Houston co.	2	65	
Fellowship	Jacob King	Upson co.	4	86	
Good Hope	—	Upson co.	7	99	
Glorious Hope	—	Houston co.	6	47	
Macon	A. T. Holmes, *A. Ellis*	Macon	75	200	
Mount Carmel	—	Crawford co.	72	152	
Mount Pisgah	—	Monroe co.	3	86	
Mount Paron	Simon Parker	Crawford co.	3	117	
Mount Vernon	— I. Norries, B. Webb	Houston co.			
Posey's M. H.	—	Marion co.	13	29	
Providence	James Stealey	Crawford co.	9	89	
Providence	Grey Cummings	Houston, co.	9	26	
Salem	J. Blackstone, *M. Ansley*	Crawford co.	1	36	
Shiloh	Jonathan Neel	Bibb co.	3	44	
Sardis	S. Castellaw, W. C. Collins	Bibb co.			
Union	Bryant Bateman	Crawford co.		54	
Union	—	Bibb co.	4	56	
Union	—	Marion co.	8	37	

MOUNTAIN ASSOCIATION, 1834.

Antioch	— *John Nix*	Habersham co.		62	
Blue Creek	Joseph Byers	Habersham co.		50	
Bethlehem	Peter Kuykendall	Habersham co.		32	
Chechero	—	Rabun co.		31	
Cane Creek	Robert Obarr	Lumpkin co.		23	
Choastoah	— *John Hedrick*	Union co.		17	
Camp Creek	— *James Brown*	Habersham co.		38	
Mud Creek	— *G. W. Aaton*	Habersham co.		51	
Narcoochee	—	Habersham co.			
Providence	James West, *Fred'k Camp*	Habersham co.		33	
Salem	— *John Evans, Jesse S. Alton*	Habersham co.		34	
Stekoah	Stephen White, Jehu H. Tain, Jas. C. Jarrard	Rabun co.		48	
Timson's Creek	—	Rabun co.		63	
Tiger	John Slaynes	Rabun co.		16	
Tessenty	J. Adams, *Ezekiel Catlett*	Habersham co.		53	

OCMULGEE ASSOCIATION, 1835.

Walnut Creek	—	Jones co.	1	45	
Concord	—	Jasper co.	25	156	
Little River	—	Morgan co.	4	52	
Crooked Creek	—	Eatonton		53	
Mount Zion	—	Jones co.	1	15	
Sandy Creek	—	Sardis	31	214	
Holland's Creek	—	Morgan co.	2	65	
Providence	—	Jasper co.	7	72	1788
Mount Gilead	Benj. Purifoy, Carey Cox	Stanford ⋊ Roads	1	56	
Harmony	—	Eatonton	3	132	
New Salem	Rowell Rees	Eatonton	2	84	
Hebron	Jas. Henderson	Monticello	2	44	
Sugar Creek	—	Madison	30	232	
Shiloh	—	Jones co.		25	
Bethel	S. Watson	Clinton	1	21	
Enon	— *Jesse Bowdon*	Eatonton	5	83	
Fellowship	—	Morgan co.	1	42	
Chapel Hill	Tilmon D. Oxford	Jones co.	1	45	
Fishing Creek	Ed. Brantley	Milledgeville	20	87	1782
Elim	—	Clinton	13	113	
Tirzah	—	Putnam co.	11	49	
Rooty Creek	Benj. Bussey	Fairfield		63	
Murder Creek	—	Jasper co.	4	90	
Liberty	J. Almond, *J. H. Montgomery*	Newton co.	16	75	
Falling Creek	—	Jasper co.		29	
County Line	—	Jones co.	4	95	

OCMULGEE ASSOCIATION, 1835.—*continued.*

Fellowship	D. L. Adams	Madison, Jas. co.	3	51	
New Hope	—	Jones co.	8	52	
Antioch	—	Evansville		24	1835
Union	— *M. Mc Ginty*	Jones co.		26	
Bethsaida	—	Jasper co.		28	
Flat Shoal	—	Fortville		60	

SAREPTA ASSOCIATION, 1834.

Academy	—	Jefferson		64	
Athens	— *S. G. Hillyer*	Athens		53	
Beaverdam	George Lumpkin	Lexington		92	
Bethany	—	Simston		58	
Bethel	—	Ruckersville		86	
Bethlehem	—	Lexington		45	
Big Creek	Miller Bledsoe	Watkinsville		140	
Big Spring	—	Salem		22	
Black Creek	—	Metius F. C.		93	
Cabin Creek	—	P. Grove		79	
Chandler's Creek	—	Hurricane Shoals		63	
Cloud's Creek	Francis Callaway	Collier's		137	
Crooked Creek	— *Lewis P. Eves*	Jefferson		54	
Doves' Creek	— *Jacob W. David*	Elberton		79	
Falling Creek	James Davis, Philip Matthews	Elberton		135	
Freeman's Creek	—	Watkinsville		81	
Fork B. River	— *Josiah Human*	Brooklin		89	
Grove Level	Reuben Thornton	G. Level		84	
Lystra	Benjamin Brown	Danielsville		65	
Lexington	—	Lexington		19	
Mars Hill	Jeremiah Daniel	Athens		144	
Millstone	—	Dansbys		132	
Moriah	—	Danielsville		120	
Nails Creek	W. R. Welborn	Bushville		42	
Oconee	George W. Key	Jefferson		49	
Providence	—	Danielsville		32	
Rehoboth	—	Elberton		41	
Sardis	John Harris	Ruckersville		134	
Salem	—	Lexington		56	
Scull Shoal	John Hendrick	Scull Shoals		81	
Pleasant Grove	—	Athens		97	
Van's Creek	Asa Chandler, W. B. Jones, *John Ford*	Ruckersville		272	
Walnut Fork	Jeremiah Reeves	Kelloch's		32	

SUNBURY ASSOCIATION, 1835.

Savannah	— H. O. Wyer	Savannah	5	794	1800
2 African	H. Cunningham, *I. Motta*	Savannah	11	1242	1802
North Newport	Samuel S. Law		10	509	
Powers	—			28	
Lower Black Creek	—			20	1802
Cowpen Branch	—		1	35	
N. Providence	—		2	68	
Newington	J. Southwell			45	1793
Abercorn, African	B. Rennea		12	240	
White Bluff, Af'n	R. Nethercleft		2	216	
North Salem	—	Salem	1	14	
Sunbury	Josiah S. Law	Sunbury	8	691	1806
South Salem	H. P. Branham	Salem		18	
Bethel	—		11	91	
New Hope	—		2	27	
3 African	T. Anderson	Savannah	10	224	
Great Ogechee	—		100	555	1803
Canouchie	—			31	
Darien	J. Smith	Darien	23	310	
Drakey, African	—				

TUGALO ASSOCIATION, 1835.

Beaverdam	—	Pickens Dis. S. C.		81
Beaverdam	—	Franklin co.		30
Bethlehem	—	Pickens Dis. S. C.	3	55
Bethel	—	Pickens Dis. S. C.	3	73
Change	—	Pickens Dis. S. C.	1	27
Coneross	Andrew Cobb, *A. McGuffin*	Pickens Dis. S. C.	1	84
Clark's Creek	—	Franklin co.		40
Double Branches	—	Franklin co.		45
Eastenalle	—	Franklin co.	8	72
Hepzibah	—	Anderson Dis. S. C.	1	52
Holly Spring	—	Elbert co.	5	73
Holly Spring	—	Pickens Dis. S. C.	3	62
Hendrey's M. H.	—	Elbert co.	1	61
Hunter's Creek	Lewis Ballard	Franklin co.		49
Long Creek	—	Pickens Dis. S. C.	2	13
Line Church	Littleton Meeks	Habersham co.		52
Leatherwood	— *Stephen Poe*	Habersham co.		25
Mineral Spring	—	Franklin co.	1	27
Middle River	Henry David	Franklin co.	1	72
New Liberty	—	Habersham co.		45
Perkins' Creek	Thomas Dawson	Pickens Dis. S. C.	2	71
Poplar Spring	—	Franklin co.	4	164
Reed Creek	—	Franklin co.	1	42
Shoal Creek	—	Franklin co.	4	54
Zebulon	John A. Davis	Habersham co.	4	64
Carnesville	—	Carnesville		22

WASHINGTON ASSOCIATION, 1832.

Harmony	—	Baldwin co.		47
Poplar Springs	—	Washington co.		51
Bethany	—	Washington co.		26
Beulah	Benjamin Robarts	Hancock co.		38
Bethlehem	— *William Jordan*	Washington co.		94
Darien	Frederic Swint	Washington co.		129
Shoulder Bone	J. P. Leveritt	Hancock co.		48
Island Creek	—	Hancock co.		113
Ohoopie	Isaac Smith	Washington co.		77
Fort Creek	James Barnes	Hancock co.		36
Sisters' M. H.	—	Washington co.		25
Jackson's M. H.	—	Washington		23
Bethel	— *Stephen Rowe*	Hancock co.		
Rutherford's	—	Washington co.		53
Mount Olive	—	Baldwin co.		95
Mineral Springs	—	Washington co.		94
Richland	—	Greene co.		60

WESTERN ASSOCIATION, 1834.

Bethel	Joseph Bankston	Coweta co.		132
Ebenezer	—	Coweta co.		61
Holly Spring	—	Coweta co.		24
Macedonia	—	Coweta co.		38
New Hope	—	Coweta co.		110
Newnan	J. G. Frey	Coweta co.		71
W. Oak Grove	—	Coweta co.		63
Cedar Creek	—	Coweta co.		25
Enon, Mer. co.	—	Meriwether co.		80
Fellowship	—	Meriwether co.		74
Walnut Creek	—	Meriwether co.		55
Bethlehem	C. Caldwell, *J. Keeth*	Meriwether co.		73
Antioch	J. Nichols	Meriwether co.		87
Hebron	—	Meriwether co.		40
Providence	—	Meriwether co.		19
La Grange	—	Troup co.		122
Antioch	—	Troup co.		70

WESTERN ASSOCIATION, 1835—*continued.*

Mount Zion	—	Troup co.		32
Vernon	H. Perkins	Troup co.		115
Hepsibah	James Reeves, John Wood	Troup co.		139
Concord	J. M. Duke	Troup co.		54
Emmaus	B. Holmes	Troup co.		94
F. S. Creek	—	Troup co.		52
Lebanon	—	Troup co.		55
Shiloh	—	Troup co.		53
Long Cane	—	Troup co.		72
Bethany	—	Troup co.		40
County Line	—	Troup co.		18
Western	J. R. Humphries	Heard co.		96
Enon	—	Heard co.		20
Ramah	—	Campbell co.		56
Campbellton	—	Campbell co.		38
County Line	—	Campbell co.		18
Providence	—	Campbell co.		23
Sweetwater	—	Campbell co.		14
Sardis	M. Gunn	Harris co.		86
Mountain Creek	—	Harris co.		160
Beach Spring	—	Harris co.		28
Mount Moriah	—	Harris co.		35
Antioch	— *J. Gaydon*	Carroll co.		9
Concord	J. Holcomb	Carroll co.		47
New Hope	J. Majors, H. Haynes	Carroll co.		51
Bethany	—	Carroll co.		50
L. Tallapoosa	—	Carroll co.		26
Holly Springs	B. Hinton	Campbell co.		23
New Hope	—	Chambers co. Ala.		67

YELLOW RIVER ASSOCIATION, 1835.

Harris' Spring	J. Colley, E. Dyer	Newton co.	4	165
Union Grove	—	Newton co.	2	37
Holly Spring	—	Newton co.	3	107
Bethel	—	Newton co.		34
Mount Zion	—	Newton co.	3	63
Bethlehem	—	Newton co.	1	76
Rock Dale	—	Newton co.	1	76
Zion	G. Daniel	Newton co.	1	45
Salem	— *N. Johnson*	Newton co.	9	73
County Line	—	Newton co.	6	52
Ozias	—	Henry co.	5	87
Sardis	—	Walton co.	1	31
Mount Paron	—	Walton co.	7	100
Double Spring	B. Still	Walton co.	3	44
Bottle Spring	I. Gunter	Walton co.		43
Gum Creek	—	Walton co.	8	113
Jack's Creek	G. W. Malcomb	Walton co.	9	119
Bay Creek	— *R. Chandler*	Walton co.	4	80
Beulah	—	Walton co.		36
Monroe	H. Hardin	Walton co.	15	151
Union	— *T. W. Walker*	Morgan co.		44
Beach Creek	— *R. Hutcherson*	Jackson co.		33
Rock Bridge	L. Robinson, A. Haygood	Gwinnett co.	1	139
Hains' Creek	—	Gwinnett co.		35
Alcova	Kinchin Rambo	Gwinnett co.	1	44
Red Land	—	Gwinnett co.		43
Camp Creek	J. Hale	Gwinnett co.	5	50
Sweet Water	—	Gwinnett co.		74
New Hope	—	Gwinnett co.	3	48
Bethlehem	—	Gwinnett co.	2	47
Bethel	E. Moore	Gwinnett co.	4	41
Apalatchie	W. C. Norris	Gwinnett co.		29
Marbury's Creek	—	Gwinnett co.		22

YELLOW RIVER ASSOCIATION, 1835—*continued.*

Friendship	—	Gwinnett co.	3	53	
Cool Spring	—	De Kalb co.		14	
Macedonia	—	De Kalb co.	3	71	
Hardman's	—	De Kalb co.	1	106	
Utoy	J. Grisham	De Kalb co.	3	104	
Nance's Creek	—	De Kalb co.	11	117	
Fellowship	I. Parker	De Kalb co.	3	23	
County Line	—	De Kalb co.	2	56	
Ebenezer	—	De Kalb co.	2	53	
Philippi	J. Landers	De Kalb co.	2	42	
New Hope	—	Henry co.	4	55	
New Bethel	—	Henry co.		49	

CANOOCHIE ASSOCIATION, 1832.

This Association is formed principally of churches which have seceded from the "Hepzibah." They are opposed to missionary, temperance, and other benevolent institutions, and correspond with no other body of Christians. No Minutes have been received from this body since 1832, at which time it embraced the following churches, viz :— Hebron, Bethlehem, Mill Creek, Lane's M. H., Nevil's Creek, Black Creek, Beard's Creek, Hine's M. H. Fox Bay, Limestone, Lot's Creek, Canoochie, New Hope, Oaky Grove, Bethsaida, and Lake Church—in all 16 churches—10 ministers—and 1349 members.

OCKLOCKNEE ASSOCIATION, 1831.

Churches—Richland Creek, Tired Creek, Bethel, Flint River, Mount Gilead, Olives, Indian Spring, Providence, Bethel, in Decatur. co, Hebron, Bethany, Friendship, Piedmont, Hephzibah, Mount Moriah, Ebenezer, Bethsaida, Union, Myrtle Spring, Bethlehem, and New Hope—21.

Ministers—William Hathhorn, M. Thigpin, T. Hardie, A. Belcher, M. W. Crestman, H. Milton, and M. Albritton—7.

Licentiates—W. C. Lester, John B. Lacy, and William A. Knights—3.

Total number of members in fellowship, 684.

PIEDMONT ASSOCIATION.

No Minutes of this Association have been received. In 1825, it contained 11 churches —5 ministers—267 members.

UNASSOCIATED CHURCHES.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
South Newport	Wm. H. McIntosh			365	
1 African	A. Marshall	Savannah		2795	
Wanhoo*	Wm. Christopher, W. Mears, B. Head	Murray's, Hall co.	4	57	
Holly Spring*	— *Martin Free*	Gainesville	3	54	
Dewberry*	—	Gainesville		38	
Shoal Creek*	T. M. Kimsey, J. Chastain, *W. Cockram*	Mount Yonah	3	54	
Goshen*	—	Callolola		18	
Harmony		Troup co.			

* Dismissed from the Chattahoochee Association.

ICHACONNA ASSOCIATION.

We have received a brief account of this Association from Marlin Ansley, a licensed preacher in Salem Church, from which it appears that it was constituted in 1829, of churches dismissed from the Flint River Association for that purpose, as a matter of convenience and utility. The constituent churches were the Antioch, Bethesda, Bethlehem, Ebenezer, Good Hope, New Hope, Elim, Mount Carmel, Mount Paran, Providence, Salem, Union, Bethel, Fellowship, Mount Vernon, Macon, Sardis, Shiloh, and Mount Pisgah. These churches are located in the counties affixed to their names in the table. The principal constituent ministers were John Blackstone, Jacob King, Z. H. Gordon, A. Culpeper, Jonathan Neel, Grey Cummings, John Hambirch, James Stealey and Bryan Bateman. This body has moved forward with great harmony, exempt from the strifes that have so much affected several Associations in Georgia. There is great simplicity in the discipline of the churches, and in the preaching of their ministers, who are mostly of an ordinary rank in society. They present the truth in a plain, pointed, forcible manner, contending earnestly for the faith which was once delivered to the saints.

SUMMARY.

Associations.	Churches.	O. Ministers.	Licentiates.	Baptisms.	Members.	Constituted.	Net gain.	Net loss.	Meetings in 1836.
Bethel	34	10	3	106	1037	1832	232		Antioch Saturday September 10
Canoochie	16	8			365				
Central	11	4		223	798	1834	107		Clinton Saturday August 13.
Chattahoochee	17	9	1	51	848	1824		110	Hopewell ch. Saturday Oct. 8.
Chattahooch.Riv.	5	1	1		86	1825			
Columbus	29	11	4	222	2521	1829	83		Bethel m. h. Friday October 7.
Coosa	10	3		44	122	1835	48		Walker C. H. Friday Oct. 14.
Ebenezer	29	10	3	211	1405	1814	119		Beersheba ch. Sat. Sept. 24.
Flint River	41	18	4	109	2464	1824	16		Rose Creek ch. Sat. Oct. 15.
Georgia	49	21	12	478	6987	1784	96		Baird's m. h. Friday Oct. 7.
Hephzibah	23	7	5	45	1766	1796		26	Providence Sat. Sept. 17.
Hightower	11	3	2	37	320	1835			
Houston	14	3			387	1830			
Ichaconna	27	18	2	278	1924	1829	268		Union Saturday Sept. 17.
Mountain	15	9	8		557	1833			
Ocklocknee	21	10	3		684				
Ocmulgee	32	10	3	197	2274	1810	101		Concord Saturday Sept. 10.
Piedmont	11	5			267				
Sarepta	33	16	5		2770	1798			
Sunbury	20	10	2	198	5158	1818	117		Walthourville Friday Nov. 11.
Tugalo	17	7	3	29	917	1817		112	Beaverdam Fr. co. Fri. Sept. 16.
Washington	9	7			533	1829			
Western	45	14	2		2648	1829			
Yellow River	45	15	4	132	2730	1824		61	Salem Saturday Sept. 24.
Other Churches	8	7	2	10	3381				
Total	572	236	69	2370	42949		1189	309	

The foregoing Summary shows that there are in Georgia, 572 churches, and only 236 ordained ministers. It is probable that there are several unassociated churches, not included in that number, of which we have no information. It is also probable that the tabular view does not contain the names of all the ordained ministers in the State. The Minutes from which the tables are made, in general, contain the names of such ministers only as were appointed messengers to the Associations; and although the ministers are generally included in this delegation, it sometimes happens that a few are not. The whole number of this class in Georgia will not exceed probably twenty-five. Let this number be added to 236, and we have only 261 ministers for 572 churches, leaving 311 churches without pastors, unless they are supplied by such as have two or more charges.

We find six churches of colored members in Georgia. One of these in Warren county, belonging to the Georgia Association, has 1321 members. The First African church at Savannah, formerly belonged to the Sunbury Association, but on account of some difficulties, which the Association is endeavoring to remove, it is now unassociated. In 1832, this church contained 2795 members, and received during that Associational year 313 persons by baptism. The 2d African, Savannah, the Abercorn African, the White Bluff, and the 3d African churches belong to the Sunbury Association. These six churches have 6038 members.

Hightower Association. Most of the churches composing this body, formerly belonged to the Chattahoochee Association, and in October, 1835, were, at their request, dismissed therefrom to unite with other churches in forming a new Association. On the 20th November following, delegates from ten churches, met at Silver Spring, Forsyth county, Georgia, and were there constituted, on the faith of the Tugulo Association, and denominated the Hightower Baptist Association. The ministers who composed the presbytery, were, Wayne, Philips, Hudson, and Mears. The churches composing this Association, except one, are located west of the Chattahoochee, and east of the Hightower rivers, principally in the counties of Forsyth and Cherokee. These bounds present a field for missionary labor, worthy the notice of all Baptist preachers who have it in their

power to visit this destitute region, as there are only three ordained preachers and two licentiates in this infant body.

On Saturday, the 21st, the Association, for the first time, met in council. One church was received into the union, making a total of 11 churches, and between three and 400 members. One resolution was passed recommendatory of domestic missions.

At the same time that these churches were dismissed from the Chattahoochee Association five others were also at their request, dismissed therefrom, to unite with others in forming another Association. As we have received no information of their being constituted into a new body, we have placed their names and Post Offices with unassociated churches.

ALABAMA.

CONVENTION.

This body held its Twelfth Anniversary at the Oakmulgee meeting-house, on the 7th of November, 1835. Officers—Hosea Holcombe, *President;* C. Crow and Joseph Ryan, *Vice Presidents;* A. J. Holcombe, *Rec. Secretary;* D. P. Bestor, Greensborough, *Cor. Secretary;* A. G. M'Craw, *Treasurer.*

The next meeting of the Convention is appointed at the Fellowship Church, Wilcox county, on Saturday before the second Lord's-day in November, 1836.

We have to lament the almost entire want of statistical information in the Minutes of the Convention. We are not told the number of their Associations, churches, or ministers. And yet the Report is a business-like document.

A Manual Labor School is about to commence. Brother W. L. Williford, late Professor in Jackson College, Tennessee, has accepted the Professorship of Mathematics and Natural Philosophy in this institution, and brother D. P. Bestor has been chosen Professor of Theology. The Trustees now hold property to the amount of $20,000. This is a good work, and we wish them success in it.

A system of domestic missions in their own State is strongly urged. Resolutions were also passed commending to public favor the American Baptist Home Mission Society, and other kindred institutions.

Itinerant Society.—This Society originated in a Resolution adopted by the Bethel Association, in 1831, to provide for the ministerial supply of the destitute churches within the bounds of the Association; and in November, 1832, it assumed a distinct organisation. The officers elected for the ensuing year were, Jesse B. Coomb, *President;* Levin B. Lane, *Vice President;* Thomas Ringgold, *Secretary;* E. Priaw, *Treasurer.* Much good has resulted from the operations of this society.

ASSOCIATIONS AND CHURCHES.

ALABAMA ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CON.
Elim	W. J. Larkins	Montgomery co.	11	165	
Bethel	H.M.Todd,M.Jeter, *G.W.Jeter*	Montgomery co.	27	198	
Antioch	—	Montgomery co.	2	103	
Mount Pleasant	—	Montgomery co.	7	94	
Rehoboth	B. B. Lamar	Montgomery co.		34	
Liberty	J. Robertson	Montgomery co.	4	57	
Montgomery	—	Montgomery	11	79	
Salem	—	Montgomery co.	1	25	
Ebenezer	—	Montgomery co.	1	27	
Bethlehem	W. J. Pouncey	Lowndes county	10	71	
Mount Gilead	— *M. L. M'Williams*	Lowndes county	2	131	
Bethabara	—	Lowndes county	1	58	
Cool Spring	—	Lowndes county	9	49	
New Bethel	—	Lowndes county	2	29	
Bethany	I. Crumpton	Lowndes county	2	82	
Hopewell	D. Lee, *A. Pritchard*	Lowndes county	1	43	

ALABAMA ASSOCIATION, 1835—*continued.*

Smyrna	—	Lowndes county	17	82	
Ash Creek	D. Peebles, jr.	Lowndes county		22	
Shiloh	—	Dallas county	13	160	
Town Creek	—	Dallas county	7	139	
Mount Pleasant	—	Dallas county			
Providence	—	Dallas county	9	48	
Sister Spring	D. Moore	Dallas county	10	108	
Jerusalem	W. J. Sorelle, *Wm. M. Farrar*	Dallas county	3	31	
Concord	L. Parks, W. W. Walker	Dallas county	4	72	
Cedar Creek	—	Butler county	2	61	
Fort Dale	Z. Nix	Butler county	1	33	
Sweet Water	W. Blakeman	Butler county	5	57	
Breastwork	—	Butler county		59	
Moriah	—	Butler county	3	43	
Mount Zion	S. Wright, J. Miller	Butler county	2	18	
Union	L. Haney	Autau county	2	110	
Coosa River	—	Autau county		37	
Antioch	J. W. G. Mallett	Autau county		22	1835
Town Creek	—	Macon county	5	15	1835

BETHEL ASSOCIATION, 1832.

Mount Pleasant	James Varbrough	Marengo county		140	
Spring Hill	John Collier, E. Davis	Marengo county		49	
Bethlehem	William Clarke	Marengo county		59	
Hebron	William Clarke	Marengo county		43	
Mount Zion	G. D. Williams	Greene county		39	
Sardis	John Collier, *D. House*	Marengo county		58	
Antioch	William Clarke	Marengo county		27	
Bethel	Solomon Perkins	Marengo county		52	
Boiling Spring	J. Reaves	Wilcox county		39	
Prairie Bluff	John W. Wilson	Wilcox county			
Canton	—	Wilcox county		16	
Aimwell	—	Dallas county		25	
Friendship	Jona. Anderson, T. Tucker	Wilcox county		69	
New Hope	J. G. Williams	Clarke county		46	
Horeb	Lewis Spinks	Clarke county		35	
Shiloh	William Clarke	Marengo county		51	
Bassett's Creek	—	Clarke county		12	
Farewell	Jesse Flowers	Wilcox county		18	
Nanafaliah	J. G. Williams, B. Herring	Marengo county		39	
Ebenezer	H. M. Todd	Clarke county		67	
Pisgah	S. Williams	Wilcox county		15	
Salem	G. D. Williams	Clarke county		36	
Hurricane	J. Shoemaker	Washington co.		15	
Turkey Creek	J. Shoemaker	Washington co.		19	
Union	John Shoemaker	Washington co.		35	
Uleonush	Haywood M. Todd, *J. Thornton*	Clarke county		27	

BETHLEHEM ASSOCIATION, 1835.

Claiborne	J. H. Schroebel	Claiborne	6	131	
Little River	—	Mount Pleasant		44	
Pigeon Creek	H. Bussy, J. Talbot, *Wm. Hill*	Suggsville		47	
Salem, Mon. co.	Cornelius Thames	Claiborne		53	
Zion	J. M'Williams	Claiborne	1	27	
Friendship, Mon.co.	Elias Brown	Claiborne	7	40	
Bethel, Mon. co.	—	Burnt Corn	3	48	
Limestone	William Clark	Burnt Corn	1	46	
Mount Gilead	Joseph Talbot	Clarke county		32	
New Providence	—	Black's Bluff	3	52	
Bethany, Wil. co.	—	Portland	3	27	
Concord	—	Monroe county	1	16	
Chalatchy	—	Canton		9	
County Line	—	Dallas county	15	53	
Union	William Herrington	Asington		27	
Bethsaida	Thomas Trowell	Wilcox county		20	
Fellowship	Kedar Hawthorn	Wamack's	6	76	

BETHLEHEM ASSOCIATION, 1835—*continued.*

Bear Creek	R. Warren, H. E. Courtney	Wilcox county		46	
Friendship, Wil. co.	Jesse Reves	Barge's	2	62	
Hopewell	—	Coker's		29	
New Hope	Charles P. Salter	Conecuh county		16	
Flat Creek	—	Burnt Corn	1	69	
Bethany, Con. co.	—	Burnt Corn	4	66	
Olive Branch	—	Burnt Corn	8	63	
Salem	—	Butler county	1	15	
Indian Spring	J. J. Sessions, L. W. Lindsey	Monroe county	1	28	
Murder Creek	—	Bellville	9	66	
Beulah	Alexander Travis	Sparta	3	134	
Shiloh	—	Sparta		23	
Elim	—	Conecuh county		21	
Brooklyn	—	Brooklyn	5	54	
Bethlehem	—	Sparta	2	15	
Bethel, Butler co.	—	Greenville	2	20	

BUTTAHATCHA ASSOCIATION, 1835.

New Hope	Lemuel Prewett	Quincy, Miss.		105	
Macedonia		Marion co.		17	
Friendship	Sanders' Mills	Marion co.	1	31	
New Ramah	—	Monroe co. Miss.	3	15	
Union	—	Pikeville, Miss.		23	
Hepzibah		Marion co.	2	22	
Hopewell	L. Moore, *J. Lyndsey*	Fayetteville,	4	47	1828
New River		Fayetteville,	1	32	1826
Bethel	Robert Guttery	Jasper,	2	45	
Sardis				18	1828
Smyrna		Fayette co.		31	1826
Fork Buttahatcha		Marion co.	1	34	
Holly Spring		Walker co.		13	
Ebenezer	M. Bennett	Monroe co. Miss.		77	1832
Shiloh	Wm. Harrod, *M. Damon*	Columbus, Miss.	1	47	1833
Elbethel		Columbus, Miss.	1	52	1823
Columbus	George Tucker	Columbus, Miss.		39	1832
Poplar Spring		Fayette co.	2	20	
Zion	W. W. Nash	Lowndes co. Miss.	1	133	1823
South Carolina	— *E. Gore*	Mount Zion,	1	50	1824
Lebanon	William Halbert	Lowndes co. Miss.	2	47	
Providence		Pickens co.	10	103	1832
Bethlehem		Pickens co.		14	1820

CAHAWBA ASSOCIATION, 1835.

Bethel	— John Dennis	Centreville	13	54	1818
Mount Gilead	John Dennis	Centreville		39	1832
Shoutz's Creek	— John E. Sumners	Centreville		26	1830
Mount Zion	— John Dennis	Centreville	2	21	
Pisgah	Noah Haggard	Marion	6	46	1834
Concord	William West, *S. B. Thomas*	Marion	5	75	1819
Bethlehem	— A. G. Mc Craw	Selma		37	1829
Oakmulgee	Chs. Crow, Geo. Everett, A.G. Mc Craw	Selma	4	110	1820
Providence	Samuel J. Larkins	Marion	1	100	1822
Shiloah	— Charles Crow	Selma		36	1821
Salem, Dal. co.	— Jeremiah Reeves	Cahawba		12	1832
Fellowship	— George Everett	Marion	1	48	1822
Hopewell	— S. J. Larkins	Marion	3	50	1822
Siloam	— S. J. Larkins	Marion	1	105	1823
Union	— *James Tubb*	Marion	1	43	1818
Salem, Green co.	Jos. Ryan, D. P. Bestor	Greensboro'	1	142	1818
Mount Pleasant	Thomas Norris, *	Carthage	12	57	1829
Tuscaloosa	— A. Woods, T. W. Cox	Tuscaloosa	5	120	1818
Zion	James Veasy	Marion		13	1835
Mount Zion, Green	— D. P. Bestor	Greensboro'		35	

CAHAWBA ASSOCIATION, 1835—*continued.*

Bethsaida	Wm. R. Hinton	Erie	1	24	1826
Bethel, Green co.	Wm. R. Hinton, T. Wham, *R. Redin*	Erie	4	51	1822
Grant's Creek	Robert Marsh	Foster's	6	66	1828

CANAAN ASSOCIATION, 1835.

Union	—	Meredith's	1	30	1832
Bethel	—	Smith's	6	40	1828
Hebron	—	Cedar Grove	1	39	1819
Bethel, St. Clair co.	Henry Cox	Vaneville	2	26	1832
Mount Zion	—	Springville	3	69	1817
Cahaba	—	T'usses'	19	77	1821
Elyton	T. D. Armstrong	Elyton	2	32	1832
Ruhama	—	Elyton	22	63	
Canaan	H.Holcombe, W.H.Holcombe, O. M. Peterson.	Jonesborough	5	105	1818
Union	— *H. H. Rockett*	Jonesborough	8	50	1834
Bethel	—	Jonesborough	1	77	1822
Rupes Valley	—	Bucksville	2	150	1827

CHATTAHOOCHEE RIVER ASSOCIATION, 1833.

Bethlehem	John R. Turner	Jackson, W.Flor'd.		65	
Bethsaida		Pike co.		26	
Union	S. Sikes, *R. Brewer*	Henry co.		20	
Salem		Jackson, W.Flor'd.		13	
Dependence		Henry co.		43	
Salem	John R. Turner	Dale co.		23	
New Providence		Pike co.		35	
Choctawhatchee	— *Stephen Rogers*	Dale co.		11	
Providence	M. Brady	Early co. Geo.		8	
Providence	E. Talbot, J. Kimball	Henry co.		32	
Pea River	James Cadenhead	Pike co.		19	
Little Spring Creek	Miller Brady	Early co. Geo.		14	
Ocheesa	James Wilson	Jackson co. W. F.		17	
Hebron	— *J. G. Morgan*	Early co. Geo.		27	
New Hope		Henry co.		12	
Bethlehem	J. R. Turner	Pike co.		78	
Smyrna		Early co. Geo.		14	
Roaring Branch		Early co. Geo.		6	
Concord		Baker co. Geo.		36	
Bethel		Dale co.		11	

CONECUH RIVER ASSOCIATION, 1833.

Bethel		Pike county		31	
Hopewell	H. Hall	Pike county		58	
Montezuma		Pike county		20	
Fellowship	Peter Hughes	Pike county		71	
Shiloh		Covington co.		26	
Good Hope	Thos. Wall, D. Dozier	Covington		30	
Bethany	M. Burt, *D. Donalson*	Dale county		23	
Ivy Creek		Butler county		30	
Elim	E. Wyatt	Pike county		23	
Beulah		Pike county		29	
New Hope		Lowndes co.		41	
Union	G. Bryant	Covington co.		11	
Antioch		Barbour county		22	
New Providence	— *William Thomas*	Pike county		10	
Salem	David Wood, *H. Clark*	Pike county		33	
Consolation		Butler county		15	
Providence		Dale county		5	

COOSA RIVER ASSOCIATION, 1835.

Talladega	Joab Lawler, Oliver Welch	Talladega co.	2	64	
Providence	Wm. Mc Cain	Talladega co.	3	44	
Pond Spring	— *S. Murphy*	Talladega co.		23	

COOSA RIVER ASSOCIATION, 1835—*continued.*

Tallasahatchie	Philip Archer	Talladega co.	1	27	
Cedar Spring	—	Talladega co.	1	8	
New Hope	—	St. Clair co.		15	
Good Hope	M. Hillsman	Tall Town	1	20	
Big Spring	J. M. Scott	Shelby co.			
Mount Zion	—	Talladega co.		38	
Shiloh		Benton co.		9	

FLINT RIVER ASSOCIATION, 1835.

Bethel on Flint	—	Madison county	1	17	
Bethany	David Jacks	Madison county	15	105	
Enon	William Manning	Madison county	1	63	
Flint River	David Jacks	Madison county	2	60	
Big Cove	B. S. Fant	Madison county	2	54	
Mt. Fork of Flint	David Jacks	Madison county	11	39	
Wofford Section	W. Crutcher	Madison county	9	47	
Brier Fork of Flint	—	Madison county	2	34	
Huntsville	—	Huntsville	3	26	
African, Hunts.	W. Harris	Huntsville	13	241	
Friendship	—			29	
Bethel on Lim.	Benjamin S. Fant		3	80	
Salem	William Crutcher	Madison county	2	38	
Mount Zion	William Crutcher			9	
Round Island	J. Tucker	Athens	9	70	
Poplar Creek	J. Tucker	Athens	6	24	
Holbert Spring	—		1	11	
Athens	— *D. Still*	Athens	9	66	
Limestone	Charles Hodges	Limestone county	7	59	
Antioch	James Shelton	Limestone county		25	
Kelley's Creek	J. Childress	Limestone county		27	
McCul. Creek	J. Childress	Limestone county	2	18	
African, Cottonport			28	98	

MOUNT ZION ASSOCIATION, 1835.

Bethlehem	—	St. Clair county	6	25	
Shiloh	Thos. Morgan, John Noble, *W. C. Minott*	St. Clair county	3	17	
Mount Pleasant	Jesse Collins	St. Clair county		18	
Hopewell	—	St. Clair county	4	27	
Harmony	— *W. Morgan, A. Sutherland*	St. Clair county		40	1835
Union	John Gillilad	St. Clair county		27	1835
Bethany		St. Clair county		10	1835
Big Spring		Blount county		22	
Mount Moriah		Blount county		36	
Mount Pisgah		Blount county		26	
Mount Joy		Blount county		12	
Salem	Basil Roden	Blount county	1	46	
Mount Tabor	John T. Musgrove, *J. Fowler*	Blount county	5	36	
Providence	—	Blount county		14	
Macedonia	—	Walker county		11	
Hopewell	—	Walker county		22	
Corinth	—	Jefferson county		12	
Enon	William Case	Jefferson county		22	
Rahama	—	Jefferson county	11	24	
Ephesus	—	Jefferson county		20	
Salem	John B. Moore	Jefferson county		11	1835

MULBERRY ASSOCIATION, 1832.

Bethesda	—	Harpersville		51	
Big Spring	J. M. Scott	Mapleville		64	
Cahawba Valley	— *Richard Wood*	Centreville		51	1818
Enon	J. E. Summers	Mapleville		36	1818
New Hope	—	Mapleville, Bibb co.		15	1820
Rehoboth	—	Columbia		31	1819

MULBERRY ASSOCIATION, 1832—*continued.*

Shoal Creek	Joab Lawler	Centreville, Shel.co.		1820
Cedron	—	Mapleville	29	1826
Chesnut Creek	—	Washington	54	
Ebenezer	Robert Martin	Mapleville	23	1819
Liberty	—	Washington, Bibbc.	22	
Mount Gilead	—	Mapleville	11	1828
Mulberry	Enoch Hays	Mapleville	66	1818
Bear Creek	—		31	
Bethsaida	—		20	
Calvary	William Allen	Independence	43	1827
Harmony	L. C. Davis	Statesville	30	1827
Elim	Isaac Suttle, Wm. B. Lloyd	Selma, Per. co.	54	1824
Ivy Creek	—	Statesville	54	
Shady Grove	William Harris	Selma	55	

MUSCLE SHOAL ASSOCIATION, 1834.

Russell's Valley	Thomas Moss		45	
Hepzibah	—		50	
West Fork, T. C.	—		25	
Concord	—		93	
Mount Nebo	T. Skinner	Franklin county	69	
La Grange	—	La Grange	59	
Russellville	— *A. B. Duling*	Russellville	20	
Spring Creek	—	Franklin county	26	
Carmel	—		45	
Bethel	Josiah Barker		28	
Town Creek	—	Brickville	78	
Salem	—	Lawrence county	27	
Enon	—	Lawrence county	73	
West Fork Flint	E. Thompson		66	
Mount Pleasant	J. L. Towns, Wm. Leigh	Lawrence county	130	
Mallet's Creek	H. W. Hodges		51	
Courtland	—	Courtland	105	
Liberty	W. E. Du Pree	Lawrence county	36	
Spring Hill	Joseph Lane		79	
Salem	T. Briscoe	Morgan county	66	
Mount Pisgah	— *J. R. Lowry*	Morgan county	72	
Hopewell	S. Gibson, *J. Ferguson*		76	
Shiloh	—		30	
Antioch	—		29	
Friendship	—		33	

TUSCALOOSA ASSOCIATION, 1834.

Big Creek	— *Wm. Hood, R. Turner*	Tuscaloosa county	88	
Friendship	— *Tillman Howell*	Tuscaloosa county	82	
Philadelphia	T. Baines, H. W. Middleton	Tuscaloosa county	92	
Spring Hill	— *John Walters*	Tuscaloosa county	40	
Mount Tabor	Medy W. Hill	Tuscaloosa county	42	
Bethany	Jesse Thomas	Tuscaloosa county	40	
Bethel	—	Tuscaloosa county	88	
Gilgal	— *H. H. Hart*	Tuscaloosa county	69	
Sardis	Joab Pratt	Tuscaloosa county	128	
Salem		Tuscaloosa county	46	
Hopewell		Tuscaloosa county	26	
Haysop		Bibb county	81	
Mount Moriah		Bibb county	126	
Dunn's Creek		Tuscaloosa county	15	

UNION ASSOCIATION, 1835.

Big Creek	Charles Stewart	Pickens county	111	1829
Pilgrim's Rest	Henry Petty	Pickensville	85	1833
Enon	W. R. Stansel	Pickens county	69	
Bethlehem	W. H. Cook	Clinton	85	1820
Bethel	—	Greene county	14	

UNION ASSOCIATION, 1835—*continued.*

Canaan	—	Greene county	61	
Sarepta	John P. Taylor	Pickens county	80	
Unity	—	Pickens county	29	1829
Rehoboth	—	Greene county	183	1832
Springfield	John W. Wilson	Springfield	33	1833
Ebenezer	Richard Wilkins	Carrolton	31	1833
Beulah		Knoxville	37	1833
Bethany		Pickens county	39	1833
Fellowship		Pickens county	27	
Liberty		Pickens county	14	
Forrest		Pickens county	30	
Buck Creek		Tuscaloosa county	34	
Five Mile Creek	B. Holbrook	Greene county	86	
Antioch		Perry county	39	1828
	UNASSOCIATED, 1835.			
Mobile	George F. Heard	Mobile	200	

SUMMARY.

ASSOCIATIONS.	CH'S	O. M.	LIC.	BAP.	MEM.	CONS.	NET GAIN	NET LOSS.	MEETINGS IN 1836.
Alabama	35	19	4	174	2362	1819	58		Providence M.H.Fri.Oc.7
Bethel	26	16	4		1032	1820			
Bethlehem	34	18	1	84	1399	1816	4		Flat C'k M.H.Fri.Sept.23.
Buttahatcha	14	3	2	24	477	1825		21	New Hope ch.Mi.Fr.Oc.7.
Cahawba	23	17	3	64	1310	1817	44		Concord, Sat. Oct. 22.
Canaan	12	5	1	72	758	1833		50	Ruhama, Sat. Sept. 10.
ChattahoocheeRi	14	5			337				
Choctaw, Mi.	4				200				
Conecuh River	17	8	3		478	1827			
Coosa River	10	6	1	8	248	1833		34	Big Spring, Sat. Sept. 17.
Flint River	23	9	1	126	1240		39		Salem M. H. Fri. Sept. 30.
Mount Zion	21	8	3	29	441	1823		78	Hopewell ch. Sat.Sept.17.
Mulberry	20	10	1		792	1827			
Muscle Shoal	25	11	3		1410				
Shoal Creek, Te	8	4		16	376				
Talishatchee	11	3			354	1834			Mount Zion, Fri. Sept.
Tuscaloosa	14	5	4		963				
Union	19	8			1087	1835			Rehoboth ch. Fri. Sept.23.
Western, Ga.	1			10	67				
Leaf River, Mi.	1	1			99				
Unassociated	1	1			200				
Total	333	157	31	607	15630		145	83	

In Alabama there are 16 Associations, and parts of three or four others—333 churches —157 ordained ministers—607 baptisms in eight Associations, from which we have returns for 1835, and 15630 members. The net gain in four Associations is 145—and the net loss in four others is 83, leaving a net gain of only 62 members in eight Associations.

One church in the Western Association, and one in the Leaf River, are located in Alabama. The names are distinguished in the tables.

The Choctaw Association was formed in 1833 or 1834, and is composed, it is believed, of ten churches, some of which are in Mississippi, and some in Alabama. We have estimated the members at 500, and divided them between the two States.

The Buttahatcha Association embraces 23 churches, nine of which are in Mississippi.

The Union Association was formed in September, 1835, of churches dismissed from the Buttahatcha Association for that purpose.

The Minutes of the Bethel, Cahawba and Canaan Associations, contain much valuable statistical matter. The latter Association reports 758 members. Of these 288 are white males, 371 white females, and 99 colored members. The Cahawba has 23 churches and 1310 members. Fourteen of these churches report 242 white male members, thirteen of them report 304 white female members, and eleven of them report 109 colored members.

We find two churches of colored members in Alabama, the African, Huntsville, and

the African, Cottonport, both belonging to the Flint River Association. Their aggregate number of members is 339. The Mobile church has about 150 colored members.

TALISHATCHEE ASSOCIATION, 1835. We have received no Minutes of this Association. All the information we possess on the subject, is, that—"On the 12th day of December, 1834, and days succeeding, delegates from the Mount Zion, Zion Hill, Walnut Spring, New Hopewell, and Salem churches, Alabama, met and formed themselves into an Association, by the name of the Talishatchee United Baptist Association"—and that its last annual session was held at New Hopewell Meeting House, Benton county, Alabama—at which time it contained 11 churches in union, and 354 members.

MISSISSIPPI.

CONVENTION.

A BAPTIST Convention was formed in Mississippi in 1822. The sixth annual meeting was held October 31, 1828. After that period the Convention declined till it became finally extinct. We learn that the Pearl River, Bethel, and Union Associations in the State have agreed to co-operate in the formation of another Convention. It is much needed, and would doubtless be productive of great good to the cause.

EDUCATION SOCIETY.—The object of the Mississippi Baptist Education Society, which was organised in March, 1835, is the education of young ministers of the Gospel, and the instruction of youth generally in such branches of literature as shall be compatible with their means.

On the 14th of March, 1835, the Society resolved to establish a Manual Labor Academy, and elected the following Board of Directors, viz: Elias Hibbard, S. S. Lattimore, O. D. Battle, N. R. Cranberry, W. C. Stokes, R. G. Greene, W. J. Denson, T. S. N. King Norvell Robertson, jr., Lee Compere, Elisha Battle, B. Whitfield, J. Morriss, Ashley Vaughand, L. B. Halloway.

In order to carry into effect the important design of the Society, the Board appointed S. S. LATTIMORE their general agent to collect funds, obtain subscriptions, &c. In a few months he reported a subscription amounting to $ 30,000, payable in five annual instalments, the first due in January, 1836. In view of this happy result, the Board, in their annual report, say: "If *thus* much has been accomplished within the short space of eight months from the organisation of your society, and, by our hitherto feeble efforts, what may we expect when the important objects we have in view shall have become fully understood? It should also be recollected, that a considerable portion of the territory of our State is still unsettled, which will, doubtless, in the course of a very few years, be filled up by emigration; and with the increase of population, may we not calculate on a considerable addition to the number of those who will lend a helping hand? Add to this the fact, that there has, hitherto, been nothing to unite our denomination in behalf of any benevolent enterprise—and experience has fully shown how little can be done under such circumstances—then, may we not reasonably anticipate an increase of our means a hundred fold, when our territory becomes generally settled, and some plan adopted to bring into united, active exercise, all the benevolent feelings, influence, and exertions, of the Baptists of this State?"

We learn that the Directors have taken measures to establish their institution on Society Ridge, Hinds county, ten miles from Jackson, the seat of government, and that it is to be called the JUDSON INSTITUTE.

ASSOCIATIONS AND CHURCHES.

BETHEL ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Mound Bluff	S. S. Lattimore				
Union	Jesse Andrews	Hinds county			
Lexington	Robert G. Green				
Mount Prospect	Thomas S. N. King				
Liberty Grove	L. Compere, E. Hibbard	Benton, Yazoo co.			
Bethel	— L. B. Holloway				
Mount Alban					
Ethiopian					

LEAF RIVER ASSOCIATION, 1835.

Cedar Creek	Thos. C. Hunt, *M. Morrison*	Jackson county	4	37	
Green Leaf	—	Green county		12	
Goshen	J. Hodges, E. Terrell	Jasper county	2	45	
Leaf River	N.Robertson,sen., W.P.Carter	Covington county	2	77	
New Hope	—	Covington county		19	
Providence	— *John Sanford*	Perry county	1	22	1818
Red Creek	—	Perry county		15	
Shiloah, Ala.	J. G. Collins	Mobile county, Ala.		99	
Tallahala	— *John Moffit, D. Sumrall*	Perry county	5	30	
Tide Water		Jackson county		19	
Mars Hill	Asa Chadick	Jasper county	1	20	

MISSISSIPPI ASSOCIATION, 1834.

New Providence				31	1805
Ebenezer		Amite county		27	1806
New Hope				6	1806
East Fork	Charles Felder	Amite county		22	1810
Zion Hill		Amite county		56	1811
Shiloh				13	1811
Jerusalem		Amite county		28	1812
Percy's Creek				12	1813
Mars Hill	Jesse Young			15	1815
Mount Zion				27	1826
Hopewell				25	
Galilee				11	
Salem				38	1826
Pinckneyville				11	1818
Friendship	S. Coker, Z. Reeves			37	
Beulah				14	
Hephzibah, La.	Ezra Courtney			71	1813
Mount Nebo, La.				41	1813
Feliciana, La.				212	1817

PEARL RIVER ASSOCIATION, 1835.

Antioch	Jesse Crawford	Fordsville	4	45	
Bogue Chitto	Z. Reeves	Holmesville	1	34	
Bethany	N. Robertson, jun.	White Sand	8	47	
Booyeh	Francis Walker	Jaynesville	3	28	
Bahala	W. Honea	Monticello	2	16	
Bethel	Stephen Berry	Brandon		40	
County Line	N. B. Granberry	Pine Store		31	
Copiah	J. Murray	Georgetown		22	
Ebenezer	John P. Martin	White Sand	3	51	
Ebenezer	S. Berry	Brandon		28	
Fair River	S. Coker	Monticello	3	32	
Friendship	William Martin	Eastham		10	
Fork Church	James Powell	Westville	2	25	
Flint Creek	—	Jackson		13	
Galilee	J. Murray	Georgetown	2	12	
Hebron	N. Robertson, jun.	White Sand	4	86	
Hephzibah	N. Robertson, jun.	Monticello	24	52	
Hopewell	J. Powell, *Joshua Sandifer*	Georgetown	1	18	
Little River	Isaac Brakefield	Columbia		17	
Mount Moriah	—	Bogue Chitto		24	
Mountain Hill	—	Westville		13	
Mount Pisgah	William Denson	Madisonville		20	
New Chapel	S. Coker	Monticello		24	
New Zion	William Fortenberry	Fordsville	1	42	
Pearl River	—	Monticello		7	
Ramah	J. Young	Bogue Chitto	3	14	
Silver Creek	J. Crawford, *Henry Simmons*	Silver Creek	1	38	
Silver Creek	I. Brakefield	Monticello		15	
Strong River	J. Powell	Westville	2	37	
Society Hill	J. Pittman, Davis Collins	Columbia	1	17	

PEARL RIVER ASSOCIATION, 1835—*continued.*

Salem	J. Powell	Westville		24
Stein's Creek	Cader Price	Stein's Creek	4	68
Union	W. Fortenberry	China Grove		32

UNION ASSOCIATION, 1835.

Antioch	—	Gallatin		17
Antioch	William Allen	Warrenton	2	30
Bethel	—	Auburn		37
Baker's Creek	Elisha Flower	Amsterdam	1	15
Bethlehem	James Webb	Fayette		15
Big Creek	—	Clinton		21
Brushy Fork	—	Loyd's		32
Beulah	—	Spring Branch	1	44
Clear Creek	Ashley Vaughn	Washington	23	103
Damascus	— J. Scrivner	Gallatin		26
Ebenezer	—	Fayette	2	56
Elliott's M. H.	—	Loyd's	1	39
Fellowship	—	Fayette		41
Friendship	—	Snow's	4	30
Hepzibah	—	Gallatin		40
Mount Calvary	—	Raymond		18
Mount Zion	— *Uriah Harveston*	Gallatin		18
New Providence	S.Granberry, James Bailey	Gallatin	2	17
New Salem	E. Battle	Clinton		27
Providence	—	Gallatin		21
Palestine	J.Thigpin,sen.,N.R.Granberry	Raymoxd	6	74
Sarepta	J. T. Fairchild	Malcomb	2	41
Sharon	—	Warrenton		30
Sister Spring	J. Thigpin, jun.	Raymond		19

SUMMARY.

ASSOCIATIONS.	CH'S.	O. M.	LIC.	BAP.	MEMB'S	CON	NET GAIN.	NET LOSS.	MEETINGS IN 1836.
Bethel	9	8			450				Mound Bluff.Ch. Fr.Oc.7.
Choctaw	6	2			300	1834			
Leaf River	10	6	4	15	296	1829		5	Goshen Ch. Frid.Sept.23.
Mississippi	16	4			443	1808			
Pearl River	33	17	2	69	982	1820		22	Strong River, Sat.Sep.10.
Union	24	10	1	44	811			11	Ebenezer Ch. Sat. Oct. 1.
Yablabusha	5	2			150				
Yazoo	10	4			400				
Buttahatcha	9	5	1	8	455	1825		47	New Hope Ch. Fri.Oct.7.
Total	122	48	8	136	4287			85	

The number of members in the BETHEL ASSOCIATION is not reported in the minutes. We have estimated them at 450.

THE CHOCTAW ASSOCIATION is composed of ten churches, four of which, it is supposed, are in Alabama. The number of members is estimated at 500, three hundred of whom are supposed to be in Mississippi.

THE LEAF RIVER ASSOCIATION is composed of 11 churches, one of which, the Shiloh, is in Alabama. The others are supposed to belong to Mississippi.

In the MISSISSIPPI ASSOCIATION are 19 churches, three of which are in Louisiana.

Of the YAZOO ASSOCIATION we know nothing but the fact that it corresponds with other Associations in Mississippi. We have estimated its churches ten, and its members 500.

THE YABLABUSHA BAPTIST ASSOCIATION.—A new Association under this title was constituted at Troy, Yablabusha county, Mississippi, on the 15th Jan. 1836. The Association was organised by choosing Elder Francis Baker, Moderator, and Lemuel Bean, Cl'k. Five churches belong to this Institution. The principles of faith—the constitution—and the rules of decorum are such as Baptist churches generally approve. We hope a divine blessing may attend the efforts of these brethren.

THE BUTTAHATCHA ASSOCIATION comprises 23 churches, 14 of which are in Alabama.

The state of religion in the churches has been for some years past most lamentably low. All the Associations from which we have received returns have diminished in numbers. The foregoing remarks are particularly applicable to the churches in the Mississippi Association, of which we have the following account from Ashley Vaughn, pastor of a Baptist church at Washington, near Natchez, in Adams county. In a letter to the Editor of the American Baptist, dated December 3d, 1835, he says:

"I have just returned from a tour through Wilkinson county, having been absent nine days; it is one of the oldest, wealthiest, and most intelligent counties in the State, and yet the Baptist cause throughout the county is emphatically low: the state of our churches there, four in number, is truly deplorable. I begin at Woodville, the county seat: This is quite a large and flourishing village, has three meeting houses—Methodist, Episcopalian and Baptist. The Methodist and Episcopalian houses are built of wood; the Baptist house of brick—is the best of the three; it has been for a few years much neglected, and needs repairing, which they are about to do. The windows are badly broken: this has been done in part by storms, and otherwise by those who might, without sacrilege, claim relationship to Sanballat. Gamblers have time and again gone into it and desecrated its walls by their unhallowed acts; and thus the building that was erected *for a house of prayer*, they have converted *into a den of thieves*. Bethel church is four miles from Woodville; their meeting house is a very indifferent building; their number is small, not more than two or three male members, several of their members having gone over to the *Reformers*.—(Campbellites.) This church, when in the habit of holding meetings, met alternately at Woodville and Bethel; for two years past they have not been represented in the Association. Shiloh church is about thirteen miles from Woodville; they have but twelve in number, two of them only being male members. They have not had a church meeting in a year, and have not been represented in the Association for two years. The meeting house, a good brick building, which they occupy a portion of the time, is said to be in the hands of the Reformers. Pierce's Creek church is ten miles from Woodville, is remarkably feeble, having but one male member; their meeting house is a log building, and is fast rotting down: for two or three years they have not represented themselves in the Association. Pinckneyville church I did not visit, but on enquiry learnt that it is in much the same state as some of the churches already named. Pinckneyville is a very small village, having a Union meeting house built for various denominations, which the Baptist church occupied when they complied with the impressive admonition of the inspired apostle, "*Not forsaking the assembling of yourselves together, as the manner of some is.*" The present condition of these churches is affecting, and their history is truly melancholy. They, all of them yet, nominally, belong to the Mississippi Association; all of them are destitute of a pastor, and in a great measure of even occasional preaching.—Some of them had not heard, nor had an opportunity of hearing a sermon from a minister of our order in six or eight months.

"You will naturally ask, What is the cause of such a declension in these churches? In answer to which, it might be remarked, 1. That several have moved, and are moving up into the more newly settled part of the state. 2. Few or none are emigrating to Wilkinson, and to some few of its adjacent counties, to supply the deficiency occasioned by such removals. 3. The Campbellites have made inroads into two of these churches, and done incalculable mischief: to quite an extent the evil is to be attributed to men who, years ago, came down from the Upper Country in the character of Baptist ministers, disguised their erroneous sentiments until they had won the confidence and affection of the churches, and thereby the better prepared themselves to lead off a party—to beguile the unsuspecting when they should disclose those pernicious sentiments, which my views compel me honestly and frankly to say, assume apparently *the form of godliness*, but *almost entirely deny the power of it*. 4. There has been among the churches in that country a great destitution of ministerial labor. Besides the increase we have reason to expect there would have been under a faithful ministry, it would also have had a tendency to preserve those who once *held fast the form of sound words* from being *removed from the grace of him that hath called them, unto another gospel, which is not another*. Finally, had those churches, and others similarly situated, regularly maintained public worship, they might possibly have been in a more prosperous state. Public worship is an institution of Him who is *Head over all things to the church*, and it is the imperious duty of churches to attend to it, whether they have a minister or not, nor can they neglect it with impunity.

"God's mercy visits every house
That pays their night and morning vows,
But makes *a more delightful stay*
Where churches meet to praise and pray.

"It is mortifying to think of these churches losing their visibility; particularly, when we consider the part of the State in which they are located. It is, indeed, affecting to

think of a church dwindling out of existence in any place, and under almost any circumstances. I never think of the churches that once adorned Asia Minor, and shone as lights in the world, but with feelings of painful regret. Some of them became heterodox in sentiment, and others fell from their first love; their divine Friend and Founder bore long with them;—he stood at their door and knocked, invited and threatened, expostulated and warned; but his messages were unheard, and He *removed the candlesticks out of their places!* He extinguished those luminaries that once shone with brilliancy! They are gone! Be warned, ye churches of the living God, wherever ye are. Be watchful, and strengthen the things which remain that are ready to die."

The following account of a few other churches is derived from the same source as the above:

Fellowship in Union Association.—This church is about nine miles east of the Mississippi river, and directly back of Rodney, a flourishing little village situated on the river. The Fellowship church has passed through numerous and varied scenes of trial; the beginning of their sorrows, however, is to be traced to the dissemination among them of the bewildering, disorganising, and piety withering sentiments of those who ostentatiously call themselves *Reformers*, and very gravely plead for the *restoration* of what they call *the ancient order of things.* Men several years ago came among them professedly in the character of regular Baptist ministers, enlisting their feelings and winning their affections, and by their guise of orthodoxy removing from their minds all apprehensions of danger, and sowed among them the seeds of heresy, discord, and destruction. Matt. 13: 25—28. Such a course in ministers of all men is to be abhorred; dishonesty in any cause is to be deprecated, but most of all in religion; and yet this taking people with guile is quite too common. Many a faithful minister has been removed, many a party has been formed, many an error has been propagated, many a church has been rent in twain, merely by a *gin* that has been spread, or a *trap* that has been set by some designing minister. Indeed, it has become quite fashionable *to make Christians* by *trickery*, and men the most skilful in it are applauded as *wonderful and great tacticians:*—their course is excused under the idea of its being policy. True, it is policy—but what kind of policy is it? It may be human policy—it may be the policy of him "who is full of all deceivableness"—but it certainly is not Bible policy; it was not the policy of our Lord and Master, nor was it the policy of his apostles. It was their policy "not to know any thing among their hearers, save Jesus Christ, and him crucified." Their deportment in the world and in the church, (unlike those who "crept in unawares,") was uniformly and strikingly characterised by "simplicity and *godly sincerity.*" It is truly affecting to see how many of the difficulties in churches have been occasioned by ministers; and if we look at the sin of disturbing the peace of Zion, in the light of the Bible, it will be seen to be one of no common magnitude. "These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood; an heart that cherisheth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and *he that soweth discord among brethren.*" Prov. 6: 16—19. "Now I beseech you brethren, *mark* them which cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them:* For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and *fair speeches deceive* the hearts of the simple." Rom. 16: 17—18. A tremendous woe is pronounced against such by our Lord, in Matt. 18: 7. "It must needs be that offences come"—for the fulfilment of prophecy, Acts 20: 29—30. 2 Pet. 3: 2—3—for the trial of the faith and fortitude of Christians, 1 Pet. 1: 6—7. 1 Cor. 11: 19—and for the disclosure of false professors and hypocrites, Matt. 13: 20—21; "but *woe* to that man by whom they come!" But the trials of the church already alluded to have in a great measure passed away, and a brighter day seems to be dawning upon them.

Old Salem, in Jefferson county, about 16 miles from Washington, and 22 from Natchez.—The Old Salem Church was the first of the Baptist denomination constituted in this State, and many say the first of any denomination. It was constituted in 1797, by Richard Curtis, who is said to have emigrated to this country from S. Carolina. The country was at that time under the Spanish Government, and he was driven from it in consequence of the opposition and ill will of the Popish priests. He however returned, and after his return constituted the Old Salem Church, which is here considered venerable for its antiquity, and its fostering care of all the rest. The following "form of sound words," is among the articles of faith upon which they were constituted:

"Art 4. We do fully believe the doctrines of particular redemption, personal election, effectual calling, justification by the imputed righteousness of Christ, pardon of sin by his atoning blood, believer's baptism by immersion, the final perseverance of the saints, the resurrection of the dead, and eternal judgment."

"We do furthermore agree to conform to the following rules of discipline:

"1. Not to forsake the assembling of ourselves together, but constantly attending our

appointed meetings as far as the Lord shall enable us; not *neglecting any of them but in cases of necessity.*

"2. To bear each one his burden as the Lord shall prosper him, in defraying such expenses as are necessary for maintaining the worship of God in decency and order.

"3. Not to expose the infirmities of each other by any means when it may be carefully avoided.

"4. Not to remove our residence to any distant part without applying to the church for dismission.

"5. Not to be willing to live in the neglect of any known duty to God, our neighbor, or one another; but endeavor to walk in all the commandments and ordinances of the Lord blameless.

"6. To bear reproof, and to reprove each other in cases of visible faults, in Christian charity and brotherly love, as ordered by Christ in the Gospel."

I have made these extracts because I supposed it would be somewhat interesting to know something, not only of the circumstances of the constitution of the first Baptist Church in the State of Mississippi, but also of the principles upon which they first started. They evidently "built upon the foundation of the prophets and the apostles," and for years enjoyed great prosperity. "Them that honor God he will honor." Among their early ministers were Elders Curtis, Snodgrass, Cooper, Scarborough, and Stamply. For several years after their constitution they debated the propriety of *washing the saints' feet*, but in 1808 they concluded to "consider washing of feet not as a church ordinance, but as a Christian duty, to be left discretionary with the brethren, to be performed when they find it convenient." It is a matter of general regret that this church, a little more than a year ago, was dissolved. It was the mother church, and was once in a truly prosperous state, though for several years it had been on the decline in numbers, owing principally to the inhabitants moving to the upper countries. Whether there was or was not a necessity for dissolution, I do not pretend to say, but if there was a necessity, it was a painful and mortifying one. It is somewhat doubtful whether it will ever be reorganised; but still *Old Salem* will long live in the memory of many.

Sketch of Zion Church, of the Buttahatcha Association, furnished by John Halbert.

This church is situated in Lowndes county, Mississippi, ten miles below Columbus, on the east side of the Tombecbee river. It was constituted by Elders Henry Petty and William H. Cook, in 1823, with only fourteen members. Elder Petty took the pastoral charge of the church until 1834. The church gradually increased under his active labors till 1832, when it had a precious revival which continued during that year. Many persons were added to the church, and the number of members in fellowship was at one time 232; but there has been a gradual decrease of the number ever since, occasioned chiefly by the dismission of members for the formation of several other churches. Four ministers were raised up in this church, viz., Gabriel E. Nash, William W. Nash, William Halbert, and Joseph Morehead. William R. Stansil was called to take the pastoral care of the church in 1835, Elder Petty having refused on account of a temperance and missionary society being held there, which things he thought too temporising. But whether these things will be for the good or evil of the church, time must unfold. The deacons are John Brownlee and John Halbert. The members in fellowship are, 62 males, 78 females; colored, 25 males, 19 females—total 184. This church was incorporated by an act of the Legislature in 1829, and received a donation of an acre of land from Capt. A. M'Carter, to build their meeting-house on, which is a large frame house, built by the liberality of the neighborhood.

LOUISIANA.

LOUISIANA ASSOCIATION, 1834.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Bayou Salle	P. W. Robert, B. C. Robert	Franklin		62	
Calvary	— *W. B. Wilboan*	Bayou Chicot		38	
Beulah	G. A. Irion	Cheneyville		60	
Aimwell	— *W. B. Wilboan*	Cole's Settlement		12	
Amiable	B. Garlington, J. B. Smith	Cheneyville		10	
Antioch	— *W. B. Wilboan*	Quelqueshoe		16	
Occupy	Joseph Willis, Senr.	Cheneyville		5	
Zion Hill	— *Wilson Clark*	Fort Jessup		43	

SUMMARY.

ASSOCIATIONS.	CHS.	O. M.	LIC.	BAPT.	MEM.	CONST.	MEETINGS IN 1836.
Louisiana	8	6	4		146		
Mississippi	3	1			224		
Concord							
Total	11	7	4		370		

The above is all and the latest statistical information we have of the churches in Louisiana. It appears from the Minutes, that the Louisiana Association corresponds with the Concord, but where that Association is, we know not, having received no information respecting it.

In 1834, Elder James B. Smith came to the parish of Rapides, in this State, as a missionary under the patronage of the American Baptist Home Mission Society; and it is believed that he officiates now as pastor of one or two churches in that parish. As his name does not appear in the statistical part of the Minutes of the Louisiana Association, for 1834, the latest we have seen, the name of the church of which he is pastor is unknown to us. We have, however, placed his name in the table, opposite Amiable church. His Post Office address is Cheneyville.

ARKANSAS.

SPRING RIVER ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Spring River	—			32	1828
New Hope	David Orr	Lawrence county		20	1828
Richland				46	1828
Little Northfork	John B. Graham	Izard county	14	67	1829
Rehoboth	George Gill	Batesville		15	1829
Strawberry	—			33	
White River			3	26	
Saline				23	
Liberty		Independence co.		20	
Rocky Bayou	— *W. B. Karr*			10	

LITTLE ROCK ASSOCIATION, 1828.

Churches—Little Rock, Salem, Arkansas, Little Flock, Clark co., Union, Little Flock, Crawford co., Copperas Creek, Kentucky, Saline.

Ministers—Silas T. Toncray, Silas Dodd.

Churches 8—Ministers 2—Members 88.

SUMMARY.

ASSOCIATIONS.	CHS.	O. M.	LIC.	BAPT.	MEM.	CONST.	MEETINGS IN 1836.
Little Rock	8	2			88		
Spring River	10	4	1	17	292	1830	Strawberry ch. Sat. Sept. 24.
Total	18	6	1	17	380		

ORIGIN OF THE SPRING RIVER ASSOCIATION.

Extract of a letter from David Orr, pastor of the New Hope Baptist Church, Lawrence county, Arkansas, to the Editor of the Cross and Journal, dated Oct. 30, 1835.

"In the spring of 1828, some two or three pious and cross-bearing old sisters, who had never seen my face, but had heard that I devoted my time principally to travelling and preaching Christ and him crucified to the destitute in Missouri, forwarded me a letter, which came to hand in due time. Their wants were made known, and their solicitations were too pressing to be passed with indifference. I immediately laid the letter before

one of the churches which I then had the charge of. Some of the church objected to my going, stating at the same time, that my health was bad, and that the numerous calls in my own vicinity were more than sufficient to fill up all my time; and to grace the whole, they insisted, 'If the people in Arkansas are worthy, God will send them a preacher.' But all the sympathies of my soul appeared to be roused up in favor of the destitute in Arkansas; and all their remonstrances were ineffectual. In a few days I started for the Territory, with the intention of staying five or six weeks. On arriving here, I was not a little surprised at finding the whole country destitute of Baptist preaching. Not a solitary Baptist preacher lived north and northeast of Arkansas river, with the exception of two old brethren, *Flaury* and *James*. Neither of these men were able to advance the cause any, by reason of age and mental disability. And what was yet more heart-rending, if possible, was the scattered and distressed state of the few lambs of Christ's flock. Some years before, a missionary had been sent, (perhaps James P. Edwards,) to visit the Territory, who had organised one or two churches; but preaching not being kept up, the flock had scattered; but some retained amidst the conflicting scenes, a great veneration for the Shepherd and Bishop of their souls. A spirit of engagedness and solemn devotion appeared in the congregations wherever I preached. Sinners were awakened, and mourners were brought to a knowledge of their sins forgiven. I organised a church at Spring River, and baptized eleven persons, on the following Lord's day. I also organised two others, Richland and New Hope churches.

"In the spring of 1829, I moved to Arkansas, and during that summer, I made additions to each of the churches above mentioned, and organised two others, Little North-fork and Rehoboth, and in the fall of the same year, organised the Spring River Baptist Association.

"Since that time, I have attended to the raising of four other churches, which make nine in all; and at this time, perfect peace and harmony abound in all the churches; and we are blessed with the labors of three missionaries; and I sincerely trust that God will bless us with more able, cross-bearing, devoted, self-denying laborers, who will go forth in the strength of Israel's King, and proclaim a risen Saviour to all the frontiers of our western borders. Our Association, which terminated on the 2d Monday of this month, was unanimous in the missionary enterprise. Nine preachers attended; and on Lord's day, eighty surrounded the communion table. Three united, and mourners were numerous."

Little North Fork. This church was organised in 1829, by David Orr. It now has 67 members; John B. Graham, pastor. In a letter to the Corresponding Secretary of the American Baptist Home Mission Society, Mr. Graham says:—"I reside in Scarcy county, on the White River, near the line of the State of Missouri. I ride through Scarcy county, and in Izard county. In the former there is no preacher of any denomination but myself, and in the north of Izard county, where I ride they are entirely destitute; the people are poor, and the population is sparse.

"The settlements are very desirous of preaching, and attend in abundance, for a thinly inhabited country. The Little Northfork Church is in peace, and there is a prospect of a revival. I expect to organise another church shortly, on the Big Fork of White River. Our denomination is gaining ground in Arkansas; the Mission cause now meets with general approbation."

Extract of a letter from George Gill, dated near Batesville, Arkansas, June 13, 1835, and addressed to the publisher of the American Baptist.

"We were organised as an Association in the year 1830, called the Spring River Baptist Association, which consisted, at the time of its organisation, of five churches, located in Lawrence, Independence, and Izard counties. These churches were chiefly gathered and organised by brother Orr. I was chosen their clerk, at the first meeting of the Association, and have acted in that capacity ever since, except at the last session, during which I was in the State of Missouri. Though we are few in number, and have only four or five preachers, the Lord has hitherto blessed us with a gradual increase; and peace and union have been enjoyed by our churches."

TENNESSEE.

CONVENTION.

The Tennessee Baptist Convention was formed in October, 1833. The object of the Convention is to devise and execute plans for disseminating the Gospel in destitute sections of the State, and as far as practicable supply such churches as solicit aid. The second annual meeting of the Convention was closed in Nashville on the 12th of October, 1835, after a most interesting and harmonious session of four days. About 70 delegates were in attendance. Officers—R. B. C. Howell, *President;* L. B. M'Conico, *Cor. Secretary;* L. D. King, *Rec. Secretary.*

Missionaries.—Ten missionaries were appointed by the Board during the year, viz.: William Billue in Blount and Campbell counties; James Evans, in Warren and Franklin counties; Z. N. Morrel and O. Doston; Bernard Phillips, in Davidson, Sumner, and Williamson counties; Willoughby Picket, in Jackson, Overton, and White counties; David Godon, north of Big Hatchie river; R. T. Daniel, in the Western District and Middle Tennessee; Edward B. Haynie, in Jackson county; J. Kennon, voluntary missionary, travelled 500 miles and preached 50 sermons; R. H. Taliaferro, another volunteer missionary, travelled 964 miles, preached 58 sermons, and baptized 16. The report respecting the missionaries concludes as follows:

"Their field of labor has been chiefly confined to nineteen counties; they have labored six hundred and ninety-four days; preached seven hundred and forty-two sermons; delivered fifty lectures explanatory of the objects of the Convention; assisted in the constitution of three churches, in the ordination of three ministers, and baptized about two hundred and six persons.

"Our missionaries have, for the most part, been well received, and have been strongly solicited by the churches, and by persons in the different sections of country where they have visited, to return and preach to them.

"In many instances, particularly in the Western District, Baptists, who had kept possession of their letters of dismission for several years, on account of the many errors which had crept into the church, have been induced to connect themselves with the churches which have favored our objects, and several churches have been aroused from a state of inactivity to become zealous and efficient auxiliaries in sending the Gospel to the destitute.

"The church at Springfield, Gibson county, where the adjourned meeting of the Convention was held last year, has increased from twenty two to about one hundred members; and almost every church that has been visited by our missionaries (where the opposition to love and to good works has not been overwhelming) has experienced an outpouring of the Holy Spirit.

"Two Associations, 'having for their object the more extensive circulation of the Gospel in this State,' have been formed. One of these is in the Eastern and the other in the Western District, and both have become auxiliary to the Convention.

"Notwithstanding the opposition of a large portion of our denomination, and the proscriptive measures adopted by some churches and associations, yet the cause of Home Missions is gaining ground in Tennessee; and your committee confidently look forward to the period when our whole denomination shall be united to promote the interests of the Redeemer's kingdom upon earth; when the opposition to benevolent effort, which now prevails to a considerable extent, will give place to brotherly love and a union of effort, and when the Baptist Church in Tennessee shall be indeed 'as a city set on a hill, which cannot be hid,' and when she will be prepared to act her part in evangelising the world.

"In many parts of our State, particularly in the Western District, materials are abundant for the constitution of new churches, and we know of no section of the State where a devoted Baptist minister might not be profitably employed."

Funds.—The receipts of the Convention were $611; disbursements $408 66. A letter was read to the meeting from Nathaniel G. Smith, proposing to give the Convention $100, provided nine other persons would do the same. This proposition produced great sensation, and the sum of $620 was immediately subscribed.

Annual Meeting.—The next annual meeting is appointed at Nashville, on Saturday preceding the second Lord's-day in October, 1836.

General Association of East Tennessee. The General Association of East Tennessee, for preaching the Gospel to the destitute in this State, has become auxiliary to the State Convention. The Warrensburg church, following the example of the church in

Nashville, has also become auxiliary. We have learned that several churches in the Western District have taken a similar course, and it is expected that this plan will be generally adopted.

Flint River Missionary Society.—At the meeting of the Flint River Association, North Alabama, for 1835, several destitute churches made application to that body for assistance in obtaining a regular supply of the means of grace. This brought up the missionary question, which was discussed at much length, and the application was finally voted down. Many of the members were so affected by this refusal of the Association to aid her weak and feeble churches, that, on their adjournment, they appointed a meeting to take place at Round Island on the 7th of November, to devise some means to aid the good cause. The attendance was large, a constitution was adopted, and the prospect of efficient action encouraging. We learn from the "Baptist," whence the foregoing is derived, that the society has increased to over a hundred members, and has collected about three hundred dollars.

West Tennessee Education Society.—This Society was formed at Brownville, Haywood county, July 26, 1835. Its design is twofold. "First, the establishment of a Literary Institution, to be under the control of the Baptist denomination; and secondly, the education of pious young men called of God to the ministry, and regularly licensed by the respective churches to which they belong." Officers—H. I. Anderson, *President;* James Fields and James Whitlow, *Vice Presidents;* James G. Hall, *Secretary;* J. Burns, J. C. Jones. P. S. Gayle, J. Browning, Wm. Moore, Thomas Owen, R. S. Thomas, Wm. Dowd, J. W. Fort, Wm. Evans, John Finlay, L. H. Bethel, *Managers;* P. S. Gayle, *Agent.*

The Baptist.—This paper is published monthly at Nashville, on an extra-imperial sheet, by R. B. C. Howell. It is very ably conducted, and is accomplishing much good. The second volume commenced in January, 1836. Price, $1 in advance.

ASSOCIATIONS AND CHURCHES.

BIG HATCHIE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
Macedonia	F. Beard	M'Nairy county	1	47	
Mill Creek	—	Hardiman county		24	
Clover Creek	—	Hardiman county		41	
Mount Zion	—	Hardiman county		23	
Cane Creek	O. Dodson, G. Stovall	Madison county	74	136	
Spring Creek	—	Hardiman county		44	
Concord	M. Jones	M'Nairy county		36	
Sugar Creek	K. Ross	M'Nairy county	3	37	
New Hope	—	M'Nairy county	1	19	
Enon	—	Hardiman county		36	
Big Black	W. Dowd	Madison county	12	88	
Moss Creek	—	M'Nairy county		26	
Cave Spring	W. Hale	M'Nairy county	1	69	
Brown's Creek	—	Haywood county		24	
Mount Moriah	—	Madison county		49	
Antioch	—	Hardiman county	1	23	
Little Hatchie	N. Meeks	M'Nairy county		17	
Salem	L. Savage	Hardiman county	1	19	
Russell's Spring	P. S. Gayle	Haywood county		81	
Bethlehem	—	Hardiman county		45	

CONCORD ASSOCIATION, 1835.

Mill Creek	James Whitsett, B. Phillips		36	360	
East Station Camp			1	149	
West Station Camp	Joseph Pitt		9	95	
M'Crory's Creek	Peter Fuqua, Thomas Fuqua	Davidson county	22	287	
Providence	David Clark	Rutherford county	40	213	
Overall's Creek	Peter Fuqua			97	
Bethlehem			2	74	
Flat Rock				20	
Little Cedar Lick	James T. Tompkins	Wilson county	4	74	
Spencer's Lick	William White, E. Vaughn		2	53	

CONCORD ASSOCIATION, 1835—*continued.*

Antioch	James Whitsett, *R. W. Wilkins*		4	88	
Bethesda	Jacob Melton			11	
Drake's Creek	Elisha Vaughn		2	39	
Ridge M. H.				46	
Nashville	R. B. C. Howell	Nashville	22	142	
Union	John Bond	Huddleston's	12	169	
Bradley's Creek	Presley Lester	Cainsville	28	150	1819
Enon			11	53	
Barton's Creek				23	1835
Concord	John Morton			152	

CUMBERLAND ASSOCIATION, 1835.

Enon	Lewis Heath	Bedford county	1	98	
Providence			5	64	
Friendship	William Herrin	Davidson county	4	49	
Flat Creek			12	81	
White's Creek	William Kirk				
Big Harpeth	Jesse Cox		5	190	
Cool Spring	Henry Walker		11	66	
Leper's Fork	John Atkinson		4	95	
West Harpeth	James King		12	112	
Wilson's Creek			9	128	
Franklin		Franklin	1	110	
Rutherford's Creek	Cornelius Payne	Maury county	3	93	
Knob Creek	P. Dodson		1	19	
Little Flat Creek		Maury county	2	21	
Lebanon	[*den*			42	
Head Leper's Fork	J. Ragsdale, *E. White, W. Glad*				

ELK RIVER ASSOCIATION, 1833.

Hickory Creek				27	
Elk River				40	
Boiling Fork	H. Varner	Franklin county		28	
Macedonia				42	
Bean's Creek	William Woods			238	
Barren Fork				14	
Sugar Creek	M. Braim			73	
Flat Creek				34	
County Line	John Price			45	
Bethel	William S. Smith	Lincoln county		179	
Hurricane				14	
Arbour				19	
New Hope	Richard Cunningham			81	
Union		Rutherford county		65	
Bethlehem				21	
Mount Hebron	John Bramlitt			21	
Mount Pisgah				21	
El-Bethel	James Nowling			55	
Mount Moriah		Lincoln county		92	
Shiloh	Benj. Walker, John Copeland			93	
Stewart's Creek	— *William Land*			32	
Forks Mulberry	— *John J. Whitaker*			40	
Concord	— *James D. Cole*			102	
Mount Olivet				18	

HIWASSEE ASSOCIATION, 1835.

Hind's Valley			3	47	
Prospect		Roane county	1	14	
Pond Creek			25	88	
Macedonia			9	86	
Mount Pleasant	S. Liles		7	52	
Little Emery			2	57	
Luminary			8	32	
Bethel			3	42	
Union		M'Minn county		76	

HIWASSEE ASSOCIATION, 1835—*continued.*

Beach Fork			4	80	
Good Hope			1	41	
Poplar Spring			5	70	
Pisgah	John Farmer, D. Briggs		1	138	
Fellowship			3	59	
Concord	Micah Sellers	Rhea county	3	164	
Tennessee				20	
Goodfield	Samuel F. Gerald		2	83	
Cave Creek			3	79	
Smyrna	J. J. Munger		2	36	
Roger's Creek				48	
Salem				27	
Short Creek			1	33	
Aciah	B. Buckner		3	20	
New Hope			1	29	
Shiloh			1	122	
Paint Rock	George Lutterell		1	118	

HOLSTON ASSOCIATION, 1833.

Cobb's Creek	James Eden	Carter county		32	
Stony Creek	Benjamin White	Carter county		32	
Watogua	Leonard Barnes, John D. Carty, *Valentine Bowers.*	Carter county		66	
Sinking Creek	—	Carter county		60	
Indian Creek	—	Washington co.		24	
Cherokee	Reese Bayles	Washington co.		60	
Buffalo Ridge	Jer. Hale, *Isaac Mulky*	Washington co.		43	
Fall Branch	—	Washington co.		14	
Holston	— *John Martin*	Sullivan county		31	
Muddy Creek	Jas. Poindexter, Peter Kuhn	Sullivan county		31	
Double Springs	Jesse Riggs	Sullivan county		71	
Clear Fork	— *Elijah Brown*	Greene county		19	
Roaring Spring	Thomas Mc Lain	Greene county		28	
Flag Branch	D. D. Shackleford	Greene county		20	
Mc Pheter's Bent	Wm. Pheagans	Hawkins county		20	
New Hope	James Tennell	Hawkins county		11	
Hickory Cove	Daniel Howry, A. Sanders	Hawkins county		33	
Richardson's Creek	Francis Winsted	Hawkins county		46	

MISSISSIPPI RIVER ASSOCIATION, 1834.

Big Muddy		Fayette county		49	
Beaver Creek		Fayette county		45	
Bethany		Shelby county		25	
Big Creek		Shelby county		29	
Big Sandy	J. Burns	Fayette county		24	
El Bethel		Shelby county		31	
Elam		Shelby county		18	
Coggin's Creek	William Baize	Tipton county		43	
Hopewell		Fayette county		61	
Mount Tabor		Hardiman county		34	
Mount Pisgah	A. Compton	Fayette county		43	
Mount Pleasant	A. Salmons	Hardiman county		46	
Memphis	S. T. Toncray	Memphis		16	
Providence	A. Dancer	Shelby county		9	
Russell's Spring		Haywood county			
Spring Hill				24	
Covington		Tipton county		34	
Society Hill	J. M. C. Robertson	Haywood county		41	
Union Hill		Tipton county		10	
Wolf River		Fayette county		40	

OBION ASSOCIATION, 1835.

Providence	James Conyers		1	45	
M. Fork of Obion	Thomas Ross			45	
Wal. F'k of Obion		Henry county	2	84	

OBION ASSOCIATION, 1835.—*continued.*

Clark's River	Henry Darnall	Calloway co. Ky.		51
Rough Creek	G. Washburn		2	40
Bethel	F. Cayee	Graves co. Ky.	4	74
Bailey's Fork				25
Macedonia			2	51
Hepzibah				25
Antioch			1	34
Mud Creek			4	29
Pleasant Grove	James Morphis			55
Bayodeshea				25
Hirris' Fork	J. Shelton			16
Salem	Wm. Hays			46
Hopewell			3	24
Blooming Grove			9	56
Meridian				12
Panther Creek				14
Mount Pleasant			1	13
Brush Creek	S. Cavender			13
Liberty				9
West Mayfield				13

POWELL'S VALLEY ASSOCIATION, 1835.

Big Spring	S. Mc Bee, *T. Hurst*		3	202
Head of Barren	E. C. Simmons, *W. Simmons*			76
Cedar Fork	Rice W. Whitaker		11	85
Mount Hebron	I. Long, *J. Long, C. Mitchell*		11	42
Davis' Creek			13	57
Mulberry Gap		Claiborne county	43	183
Gap Creek			5	36
Hinds' Creek	— *Isaac Gentry*		2	58
Powder Sp'g Gap		Grainger county	8	80
Clear Fork			2	10
Mount Pleasant	Edmund Gross		3	17
Hickory Flat	J. Bishop, L. Chrisman		2	23
Old Town Creek	Thomas Marsee		26	43
War Creek	Moses Mc Ginnis, *J. Day*		4	78
Thompson's St'lmt.	James Gilbert, *J. Bishop*		18	128
Glade Spring			16	97
Big Barren	W. Williams, Sen. W. Williams, Jr. N. S. Mc Dowell		10	170
Head of Richland	John Kidwell		1	61
Powell's River				17
Blackwater			30	107
Blue Spring			1	19
Punchcon Camp	— *John Robinson*		15	107
Clear Branch	Chelsey H. Bootright		1	45
New River	— *Cutberth Webb*		1	10

RICHLAND CREEK ASSOCIATION, 1835.

Indian Creek	David Crook			39
Zion			1	56
Union	Allen Hill	Pulaski county	2	95
Bethel, G. C.	Stephen Shelton			31
Weakley's Creek	Matthew Davenport	Giles county	4	54
Sugar Creek	James Shelton		1	20
Friendship		Giles county	3	18
Ebenezer			2	36
Liberty	Thomas Willis		5	46
Mount Carmel		Lincoln county		48
Sulphur Spring		Lincoln county	3	28
Bethlehem				26
Hurricane Spring		Giles county		40
Richland Creek				19
Rock Creek	Shadrack Mustain	Bedford county		39
Big Creek	Burgess Burkett		1	31

RICHLAND CREEK ASSOCIATION, 1835—*continued.*

Big Shoal				50	
Hephziba		Maury county	3	90	
Bethel, M. C.	Geo. N. Hoge, Jno. Hunter	Maury county	10	89	
Leeper's Creek	Britton Gardner	Maury county		46	
Poplar Creek		Maury county		17	
Lynn Creek	Philip Ball	Giles county	1	77	
Robertson's Fork				20	
Shiloh	James Jones	Maury county	4	56	
Zion, B. C.			2	43	
New Rama				43	
Fountain Creek		Maury county	4	24	

SALEM ASSOCIATION, 1835.

Smith's Fork	Joshua Lester	Statesville	6	118	1806
Salt Lick	Miles West		23	197	
Dixon's Creek	John Wiseman		6	114	
Salem	Cantrell Bethell, *Henry Fite*	Liberty	18	182	1809
Round Lick	Sion Bass, *Archimal Bass*	Three Forks		111	1803
Bledsoe's Creek	John Wiseman	Green Garden	20	114	1806
Spring Creek	John Jones	Lebanon		37	
Peyton's Creek	Daniel Smith, E. B. Hanie		1	224	
Brush Creek	C. Bethell, Wm. Allen, *H. Fuller, J. Hooker, T. Woodson*	Alexandria	2	176	1802
Cedar Grove	Elijah Maddox		4	108	
Cedar Creek	John Borum	Lebanon	8	114	1820
E. F. G. Creek	Wm. C. Bransford	Brevards	9	108	1817
New Hope	Wm. P. Hughs, Wm. Dale	Alexandria		92	1819
Big Cedar Lick	—			19	
Lebanon	—	Lebanon	3	18	
Goshen	—	Liberty		19	1821
Enon	Hugh W. Picket	Statesville	4	38	1821
Sander's Fork	— H. W. Picket		1	24	1822
Falling Creek	James Bond			52	
Testament	—		12	63	
Brawley's Fork	—			48	
Mount Pleasant	—	Mount Pleasant	3	35	
Short Mountain	— *Jesse Johnson*		3	11	
Bethel	—			71	
Hickman's Creek	—		3	94	1806
Hogan's Creek	Wm. Flowers, John Harper	Carthage	8	291	1810
Knob Spring	E. W. Hail, *Wm. Ferrill*	Rome	18	193	1814

SHOAL CREEK ASSOCIATION, 1835.

Knob Creek		Lawrence county		37	
Butler's Creek	Henry Garrard	Lauderdale, Ala.		34	
Little Cypress	— Nathaniel Farmer	Lauderdale, Ala.	6	96	
Big Cypress	William Smart	Lauderdale, Ala.		18	
Antioch	Joshua Hardin	Lauderdale, Ala.		27	
Chisholm's Forks	Isaac Neader	Lawrence county	3	26	
Friendship		Wayne county		21	
Mount Zion		Wayne county	2	18	
Bethany	Jacob Bryant	Lawrence county		10	
Pleasant Grove		Lauderdale, Ala.		41	
Mill Creek		Lauderdale, Ala.	4	76	
Blue Water	David Lancaster	Lauderdale, Ala.	5	53	
Sal'm And'son's ck		Lauderdale, Ala.	1	51	
Second Creek	Allen Jones	Lawrence county	1	75	
Wolf Creek	Zachariah Ellis	Lawrence county		25	
Puncheon Camp		Giles county		50	
Turkey Creek	Elisha Pack	Hardin county	10	25	
Bethel	Wm. Baker, *J. P. Gibbs*	Wayne county	2	20	
Providence	— *Nathan Horton*	Wayne county	6	40	
Liberty		Hardin county	2	50	
Union	Wilson Grines	Wayne county	2	42	
Horse Creek	Jesse Thompson	Hardin county	8	23	
Shiloh	—	Hardin county		25	

SWEET WATER ASSOCIATION, 1835.

Tellico	Wm. Wood, H. E. Taliaferro, B. Kimbrough, *W. Chapman*	Madisonville	1	81	
Hopewell	George Snider		7	195	
New Providence	— *W. Hunt, C. Sanders*		1	105	
Ebenezer	— *Jesse Leming*		4	37	
Chestua			3	70	
Six Mile	— *John Boring*		13	75	
Conasauga			1	52	
Zion Hill			5	111	
Mount Pleasant	A. King, *J. Mathews, J. Hill*		4	64	
Athens				25	
Salem	Richard Wilson, Lewis Brewer			78	
Friendship		McMinn county		89	
Eastanallee	— *J. Couch, J. Newton*			81	
Hiwassee	John Courtney, E. Ward			36	
Big Spring	Daniel Buckner			43	
Rocky Hill	L. B. Hunt, Robert Gregory		4	44	
Sweet Water	E. Cleaveland, R. Snead, J. Matlock, R. Taliaferro, *W. H. Montgomery, J. Calloway, G. W. Grimmit, B. M. Routh*		4	292	
Consolation				11	
Union, F. Cr.			7	75	
Union	R. B. Billew, Richard Davis		1	60	
Christiansburg				47	
Fountain Hill	W. E. Pope		3	39	
New Hopewell	George Long		3	61	
Pleasant Hill			6	41	
N. Friendship				39	
Big Creek				53	
Four Mile			10	34	

TENNESSEE ASSOCIATION, 1835.

Third Creek			8	162	
Boyd's Creek	Elijah Rogers	Sevier county	9	182	
Stock Creek	William Billew		3	176	
Mouth of Richland Creek	— *James R. Haggard*	Grainger county	3	183	
Beaverdam Creek			1	64	
Nine Mile			2	19	
Bethel N. of Holston				35	
Little Flat Creek	Samuel Love, *J. Corum*	Knox county		97	
Pleasant Grove				11	
French Broad	Duke Kimbrough	Jefferson county		22	
Rocky Valley			1	35	
Alder Branch			1	54	
Beaver Ridge	John Clark		3	138	
Miller's Cove				19	
Forks of Lit. Pigeon	Eli Roberts		2	182	
Hopewell	Layman Jones			25	
Cade's Cove			2	38	
Ellijoy	James Lankford		1	99	
Wear's Cove	Johnson Adams		1	38	
Providence	Samuel Pate			22	
Cedar Ford			6	79	
Hickory Creek	Henry Soward		1	196	
Dumplin Creek	Noah Cate		2	68	
Bethel			3	75	
East Fork of Poplar Creek				32	
Zion	Joshua Frost	McMinn county	2	77	
New Salem		Anderson county	1	17	
Pawpaw Hollow		Sevier county	2	63	
Cedar Grove				34	
Tuckaleechy				52	

WESTERN DISTRICT ASSOCIATION, 1835.

Bird's Creek	[The following are all the	Henry county		44	
Ramble Creek	ministers who are desig-		1	12	
Spring Creek	nated on the Minutes.]	Henry county	14	55	
Cypress Creek			1	12	
Rushing's Creek	J. Browning, L. Henin	Humphrey's co.	29	87	
Salem					
Union					
North Fork			62	69	
Enon	James H. Hall			16	
Hopewell	D. Halleburton	Henderson county	11	77	
Sinking Spring			1	25	
Thompson's Creek	Moses T. Span		1	23	
Graves' Church			8	16	
Republican					
Hurricane	John H. Read		3	40	
Clear Creek					
Jack's Creek	William Rhoades		5	32	
Cave Spring					
Paris	Lewis Baldwin		17	53	
Spring Creek					
Beach Grove				30	
King's M. H.				13	
Mount Pisgah	Samuel H. Burton			37	

WEST TENNESSEE ASSOCIATION, 1835.

Barton's Creek	Benjamin Darrow			37	
Grassy Spring			3	30	
Turnbull	Daniel White		1	64	
Richland		Humphrey's co.		52	
Elk Creek	T. Moore				
Bear Creek	David Gray		2	30	
Gray's Bend			1	39	
Lick Creek			4	28	
New Hope	Jesse Fuqua				
Buffalo			8	31	
Fellowship					
Mount Zion	[The other ministers cannot	Hickman county		21	
Canaan	be ascertained from the Mi-			30	
Concord	nutes.]			20	
Yellow Creek				26	
Head of Cumberl'd				26	
Head of Tennessee					
Bethlehem					

BUFFALO ASSOCIATION, 1832.

From returns for 1832—none later having been received. Churches 16—Ministers estimated at 8—Members 470.

CANEY FORK ASSOCIATION, 1832.

Churches—Head Collins River—Buck Spring—Big Fork—Rocky River—New Hope—Sequatchey Valley—Caney Fork—Holmes' Creek—Bill Dad—Providence—Mountain Creek—New Providence—Hopewell—Shady Grove—Sinking Creek—Lost Creek—Cain Creek—Concord—Cain Ridge—Dry Fork—Hebron—Philadelphia.

Ministers—James Walker, Jesse Allen, C. Webb, John Dolton, Arnold Moss, Jesse Stewart, O. Denton.

Churches 22—Ministers 7—Members 716.

FORKED DEER ASSOCIATION, 1830.

We have received no information respecting this Association since the above date, when it embraced 17 Churches—8 Ministers—and 575 Members.

LITTLE RIVER ASSOCIATION, 1834.—In October 1834, the annual meeting of this Association was held at Cubb Creek Church, Stewart county—Elder William Buckley presided as Moderator, and Elder Samuel Ross was appointed Clerk of the session. The number of churches represented was 10—ministers 7—members 392.

A part of the churches in this Association are located in Kentucky, but how many we know not. At the session in 1833, twenty churches were represented, and the messengers of ten of them withdrew from the Union on account of a difference of sentiment respecting the atonement. These ten churches, we believe, compose the Little River Association of which the above account is given. We know not what has become of the others.

Nolachucky Association, 1834.—This Association is composed of 21 churches. There are in the bounds of the Association, 13 Ordained Ministers—4 Licentiates—Total number of members in fellowship, 1384, of whom 307 were added by Baptism in 1834.

SUMMARY.

Associations.	Churches.	O.Ministers	Licentiates.	Baptisms.	Members.	Constituted.	Net gain.	Net loss.	Meetings in 1836.
Big Hatchie	20	10		94	884		67		Big Black M. H. Sat. Oct. 1.
Buffalo	16	8			470				
Caney Fork	22	7			716				
Concord	20	15		195	2230	1810	138		McCrory's C'k M.H.Sat.Sept. 3.
Concord	9	4			526				
Cumberland	16	10	2	69	1185	1803	21		Little Flat Creek, Sat. Sept. 24.
Duck River	10	5			400				
Elk River	24	10	3		1394	1808			
Forked Deer	17	8			575				
Hiwassee	26	8		89	1659			2	Concord M. H. Sat. Sept. 17.
Holston	18	15	4		641	1786			
Laurel River	8	4			350				
Little River	10	7			392				
Mud Creek	10	4			400				
Muddy River	10	5			400				
Mississippi River	20	8			615	1831			
Nolachucky	21	13			1384	1825			
Obion	21	8		26	674	1827		8	Clark's River, Ky. Sat. Oct. 8.
Powell's Valley	25	14	9	235	1790		158		PowderSpr'gGapM.H.Fr.Au.19
Richland Creek	27	15		46	1180			22	Shiloh M. H. Sat. Sept. 3.
Salem	27	20	7	146	2673	1823	25		Testament ch. Sat. Oct. 1.
Sequachee	10	5			400				
Shoal Creek	15	8	2	36	368	1825	20		Knob C'k M. H. Sat. Sept. 17.
Sweet Water	27	18	15	78	1938	1830		94	Madisonville, Friday Sept. 9.
Tennessee	30	14	8	54	2294	1802		152	New Salem M. H. Fri. Sept. 30.
Western District	23	16	2	138	620	1822	60		Hopewell M. H. Sat. Sept. 10.
West Tennessee	19	7		19	434				Mount Zion, Saturday Oct. 1.
Drake's C'k, Ky.	2	1			93				
Bethel, Ky.	5			16	320	1824			
Red River, Ky.	6	1	1		240	1806			
Total	514	266	53	1241	27245		489	278	

From the above Summary it appears that there are in Tennessee 27 Associations, 503 churches, 265 ordained ministers, and 26685 members. Several of the Associations are small and in a declining state. Most of them are known as United Baptists, and others as Separates—terms of distinction which do not obtain in the Atlantic States. In the early history of the Baptists in the Southern States, it appears that they were divided into General, Regular, Separate, and Free-will churches. "Several ineffectual efforts were made to produce a re-union of these various parties until 1798, when at an Association held at Sappony church, Virginia, this most desirable object was effected. All the churches did not fall in at that meeting, but they continued to join the Association afterwards, until finally they were all united. The effect has been of the most happy character."

From 13 of the Associations in Tennessee, we have had returns for 1835. In these there were 1225 baptisms during the Associational year, and an aggregate net gain of only 211.

We have placed in the Summary the names of several Associations which do not appear in the tabular view, because we know nothing of them but the name, and the fact

that they correspond with other Associations in Tennessee. These are Concord the less, Duck River, Laurel River, Muddy River, Mud Creek, and the Sequachee. Most of the churches belonging to these Associations are probably in Tennessee. We have put a low estimate on their numbers.

The Big Hatchie Association is located in the south east division of the western District of Tennessee, and is friendly to benevolent institutions. A division took place in this body at its last session. A minority withdrew, declaring they would not fellowship any member who aided the Bible, Missionary, Education, or Temperance societies, leaving about 700 members who retain the original name of the Association and now compose it.

We learn that two other Associations of a benevolent character will be formed the present year of churches in other parts of West Tennessee not included in the Big Hatchie and Western District Associations.

Shoal Creek Association, comprises 23 churches, eight of which are in Alabama. Their names are distinguished in the Table.

Two churches belonging to the Drake's Creek Association, Kentucky, are in Tennessee, viz. New Hope and Caney Fork. It may be that some of the other churches in this Association are also in Tennessee, but of this we have no information.

In the Tables we have given all the statistics that could be collected from the Minutes, and other credible sources of information within our reach. The non appearance there of the names of some ministers is owing to the Minutes being printed in such a manner that they could not be ascertained.

Brief Historical Sketch of several Churches belonging to the Salem Association, furnished by their respective Clerks, in accordance with a Resolution of that body.

Salem Association comprises twenty-eight churches, located principally in Wilson and Smith counties. Their net increase in 1834 was 392 members, and in 1835, 23. They appear to enjoy an enviable degree of harmony and prosperity.

Smith's Fork.—This church is located near Statesville, Wilson county. It was constituted May 17, 1806, by Elders John Jones and Joshua Lester. In June following, Joshua Lester was elected pastor, which office he fills at the present time. He emigrated to this country from Pittsylvania county, Virginia, in the fall of 1805. The following ministers of the Gospel have been raised up in this church, viz. Presley Lester, James Bond, John Bond, John Whitlock, Hugh W. Picket; and Washington S. Bailey, a licentiate. These brethren, with the exception of the licentiate, have the care of churches, and are successfully laboring in their Master's vineyard. Smith's Fork Church has furnished members, in whole or in part, for the constitution of five churches, viz: Brawley's Fork, Bradley's Creek, Union, Sander's Fork, and Falling Creek, which has much reduced the number of her members, as well as her territorial limits. The present Deacons are James Cross, Shadrach Smith, sen., John Jennings, John Dillon, and John Wood. John A. Smith, *Clerk*.

Salem.—This church was constituted in 1809, by Elders Daniel Burford, Thomas Durham, and John Wiseman. Cantrell Bethell was elected their first pastor, and has continued to officiate in that capacity to the present time. He has sustained the pastoral charge with much honor and fidelity. The church under his ministry experienced several refreshings from the presence of the Lord, and abundant increase in the years 1812, '20, and '32. The members of this church have always stood firmly in the faith of the pure Gospel of Christ, and have enjoyed peace and prosperity, having been exempt from those innovations and heresies which for the last eight or ten years have rent asunder so many churches in the western States. The Deacons of Salem Church are Moses Fite and Henry Fite. Tilmon Bethell, *Clerk*.

Bledsoe's Creek.—This church was planted by the labors of Elders William Phipps Patrick Mooney, and George Tillmon, and was constituted May 24, 1806, with nineteen members. Elders William Phipps and Patrick Mooney constituted the Presbytery. On the 25th of July, 1807, Daniel Parker was chosen pastor, which office he accepted and filled with zeal and dignity until November 22, 1817, when he removed and was dismissed from his pastoral obligation. In April, 1820, fifteen members were dismissed for the formation of another church, and John Wiseman, who resided twenty miles distant, was chosen pastor. In December following, eighteen members were dismissed for the constitution of a new church. Present number of members, 114. The days of preaching in this church are the fourth Lord's-day in each month and the day preceding; also the Wednesday preceding the third Lord's-day in each month; and on Christmas evening a protracted meeting commences, which continues so as to include the next Lord's-day, at the close of which the Lord's Supper is administered. These meetings have been greatly blessed of the Lord. This church has kept up a prayer meeting for ten or twelve years, and some of the members sustain a Sunday school.

The location of this church is nine miles east of Gallatin, Sumner county—nearest Post-office, Green Garden. John Wiseman, *Pastor;* Raymond Head, *Clerk.*

Bradley Creek.—The united Baptist Church at Philadelphia, now called Bradley Creek, located in Rutherford county, was constituted May 22, 1819, with seventeen members. The Presbytery comprised Joshua Lester, Gideon Rucker, John Warren, and David Gordon. J. Lester was engaged as a supply. The church gradually increased under his ministry until 1829, when Elder P. Lester, removing within its bounds, was called to the pastoral office. About the date of 1830, the Lord visited this branch of his Zion with the gracious outpouring of his Holy Spirit. Her cords were lengthened—her stakes strengthened; and she seemed to break forth on the right hand and left, and many souls were gathered into the fold. The Lord graciously blessed the ministry of his servant, till the church increased to her present number, which is about 150. A. Taylor and Leonard Taylor, fruits of the revival, are licensed to preach the gospel. Ezra Jones, Robert Jarman, Bennett Rucker, and A. Harriss, *Deacons.* Claibourn H. Rhodes, *Clerk.*

Brush Creek, Smith county, is among the earliest churches planted in that section. It was constituted May 29, 1802, by Elders Hightower and Dwin, with sixteen members. Among that number was the present pastor, Cantrell Bethell, who was elected to the office March 9, 1804. In the same month the members living on Smith's Fork received permission to become a branch of this church, and are now known by the name of Salem Church. In July, 1806, the members living on Hickman's creek were constituted into a church known by the name of Hickman's Creek. The church joined the Association July, 1809. In 1810 C. Bethell resigned the care of the church, and was succeeded by Wm. Flowers, who was also succeeded, May, 1811, by Thomas Durham. The latter was esteemed for his superior gifts in the ministry, and his ability in church discipline. The church under his care were in peace and harmony, and experienced some revival. In 1812, 23 were added by baptism. Among these was Thomas Hooker, who was ordained to the work of the ministry in 1822, and in 1823 succeeded Elder Durham, who had deceased. Under his labors another revival was experienced, and in 1824, 45 were added to the church by baptism. Elder Hooker was beloved by the church, and esteemed as a citizen; and his usefulness was felt by other churches. He died October 16, 1831. C. Bethell was again elected pastor of the church, December, 1831. The following year there was a great revival, and an addition to the church of 105 members. In June, 1827, Levi A. Durham and John P. Walker, and in April, 1834, William Allen, were ordained to the work of the ministry; and during the year 1834, three members of the church received license to preach. The present number of members is 174. Deacons, Archibald Allen, Edward Turner, Samuel Walker. Moses Allen, *Clerk.* Post-office, Alexandria.

Enon.—This church was constituted May 24, 1821, by Elders Joshua Lester, Cantrell Bethell, Presley Lester, John Trite, and William Dale. The number of the constituent members was 23. Presley Lester was chosen pastor. Simon Adamson and Benjamin M. Wilson were chosen deacons, and ordained by the above named ministers in 1822. B. M. Wilson vacated his office and George R. Pugh was chosen and ordained as his successor. In 1824, Joseph Adamson was ordained a deacon in the church. In January, 1828, Presley Lester resigned his charge, and was succeeded by Hugh W. Picket, who is now pastor of the church. In November, 1835, the additions to the church under his ministry were 37 by experience and baptism, and two by letter. The church has enjoyed much peace and harmony. George R. Pugh, *Clerk.*

Goshen.—This church was gathered by Elder John Fite, and was constituted by him and Cantrell Bethell. John Fite was pastor from July 1821 till May 1826, since which time the church has had no regular pastor. The nearest Post-office is Liberty, Smith county. Sampson B. Williams, *Clerk.*

Sander's Fork.—This church was constituted in 1822 by Elders Cantrell Bethell, Wm. Dale, Presley Lester, John Whitlock, and Joshua Lester. The number of constituent members was 94. They were gathered through the instrumentality of John Fite, who was chosen pastor. They have now no regular pastor, but are supplied by H. W. Pichett. John W. Sumner, *Clerk.*

Round Lick—This church is in Wilson county—Post-office address, Three Forks. It was constituted July 2, 1803, by More Stephenson and Cantrell Bethell. It was without a regular pastor till April, 1809, when Thomas Durham was elected to the charge, which he held till his decease. He was steadfast in word and doctrine. Clark Hubbard succeeded him, and continued in office till 1826, when he was excluded for disorderly conduct. In October, 1826, Levi A. Durham, son of Thomas Durham, took the pastoral office, the duties of which he discharged as a faithful watchman till January, 1835, when he removed to Mississippi. In May, 1835, Sion Bass was elected pastor, and we trust is called and qualified to preach the Gospel.

New Hope—This church is situated near Alexandria, Smith county; it was raised up principally under the ministry of Elder William Dale, who removed into Smith county, in 1805, was baptized in May, 1809, and joined the Salem church which was then a branch of the Brush Creek Church, Cumberland Association. Shortly after this, Salem became an independent church, and Wm. Dale was set apart to the office of deacon, which office he filled till 1813, when he was licensed to preach the gospel, and was ordained in 1815.

He commenced his labors within the bounds of the New Hope Church in 1817, under the most discouraging prospects. The people in general were very wicked and uninformed; and after laboring between six and nine months,he abandoned the place,under the impression that the people were given over to a hard heart and reprobate mind. But he soon felt awfully impressed that he had done wrong; he therefore resolved by divine aid to go back again and preach. The first time he preached, he saw a great change evidently taking place—the congregation was much larger, and considerable excitement was manifest. Hence he determined to continue his feeble efforts, humbly hoping that the Lord would bless his labors to that people. In 1818 his hands were strengthened by the assistance of several brethren and sisters, who had joined Salem church by letter. These with himself and wife, eleven in number, petitioned Salem Church for liberty to worship at a new meeting house built purposely for them, as a branch of said church. This was granted; and in Oct. 1818, they held their first meeting, receiving an old brother by restoration. Elder Dale filled the offices of preacher, moderator, and clerk. In December following, he baptized three as the first fruits of his labor; and in March, 1819, three others. At this time, the number being 18, they petitioned Salem Church for a dismission and on the 27th were constituted a gospel church, by elders C. Bethell, J. Lester, P. Lester, and deacon J. Eaton. This church adopted the principles and rules of the mother church, which are not foreign to those contained in the Philadelphia Confession of Faith. In August following, the church joined the Concord Association, which was constituted in 1810.

In May, 1821, elder Dale, having had repeated invitations to accept the pastoral charge of the church, which he had declined, though he continued to preach among them with great success, accepted this charge, and labored much in the bounds of the church and in different places, giving himself almost wholly to the work of the ministry. So abundantly were his labors blessed, and "so mightily grew the word of God and prevailed," that in Oct. 1821, the church numbered 107.

In 1823, elder Dale lost the use of his limbs by a rheumatic affection. He has never walked since, but can use his hands, and travel, and preach sitting in his chair. In Dec. of the same year, Clark Hubbard was chosen to supply his place as pastor. In April, 1824, Wm. J. Bomer, who had been ordained in the church, Feb. preceding, was elected assistant pastor to elder Dale, in place of C. Hubbard, dismissed. In May, 1827, a division took place, which originated in a difficulty with elder Bomer and some others who adhered to him, about communing with elder C. Curlee, who had left the United Baptists, and joined the Separates. This difficulty resulted in the exclusion of elder Bomer and several others.

In July following, elder Dale, at the request of the church, resumed his pastoral charge; and in April, 1828, Thomas Hooker was appointed to assist him in ministerial duties. The latter died in 1831. In Feb. 1832, Cantrell Bethell was chosen assistant pastor. In Aug. 1833, the church licensed as a preacher, Dobson Yeorgin; and in Aug. 1834, called a presbytery to ordain Benj. Tubb, who had been raised up in the church. In April, 1835, elder Dale entirely resigned his pastoral office, that he might travel and preach; yet he still visits the church as often as possible. In Nov. following, Wm. P. Hughs accepted a call to take the pastoral charge of the church, and is now with them.

This church has enjoyed peace ever since it was constituted, with the exception of the occurrence before named.

Goose Creek, Smith county, was constituted July 16, 1817, by Miles West, John Wiseman, and Malcom Smith. Hiram Casey, Pastor. He was succeeded by M. Smith. The present pastor, W. C. Bransford, has had charge of the church five or six years; and under his care it has increased from 29 to 108 members. Moses B. Freeman, *Clerk.* Post Office, Brevards, Smith county.

Hogan's Creek, Smith county, was constituted June 31, 1810, with 48 members, at the mouth of Caney Fork river, by the name of Caney Fork. Constituting presbytery, Daniel Burford, John Jones, William Flowers. John Wiseman was chosen pastor, but resigned the office, and Wm. Flowers was elected in his place, November, 1811. In March, 1818, the church moved its place of worship two miles and a half on the waters of Hogan's Creek. Present number 291. W. Flowers, Pastor; John Harper, *Assistant Pastor;* William Robertson, *Clerk.*

Cedar Creek, Wilson county, was constituted July 21, 1820; ten members. Presbytery, William Stevens, Josiah Reed, John Jones, Elijah Maddrid, and Thomas Durham. The church was raised under the labors of John Borum and Josiah Reed, the former of

whom was pastor, and still remains in that office. The present number of members is 120. Jordan Johnson, *Clerk.*

Union, Wilson county, 10 miles south of Lebanon. Constituted August, 1815, with 26 members, dismissed from Smith's Fork, by Joshua Lester, and Edward Willis. The church was supplied with preaching, monthly, by Elder Lester, till May 1822, when John Bond took the pastoral charge of the church, which he has held to the present time. His experience, knowledge, activity and zeal in his Master's cause, place him among the first class of preachers in Tennessee. The church is firm, united, and prosperous. The deacons are, Jacob Bennett, Linsey Martin, Alexander Simmons, and John P. Spain. A. Simmons, *Clerk.* Present number 160. Post Office, Huddleston's Cross Roads.

Knob Spring, Smith county, was constituted December 17, 1814, by Thomas Durham, John Jones; and John Borum, 14 members. Josiah Buck was the first Pastor. He was succeeded, November, 1830, by William Flowers, who still remains in that office. E. W. Haile was ordained as his assistant, June, 1833. Present number of members is 193. William Ferriall, *Clerk.* Post Office, Rome, Smith county.

[*Note.*—The above comprises all the churches in Salem Association from which we have received communications. Had other Associations and churches rendered us similar aid, the Register would contain more ample and correct information.]

Russell Spring Church.—This church belongs to the Big Hatchie Association, and is located near Brownsville, Haywood county, West Tennessee. Their pastor, Peter S. Gayle, preaches at the Russell Spring meeting house, and at Brownsville, alternately, on the Lord's-day, except when it becomes necessary for him to attend protracted and other meetings of general interest. The members of this church support their pastor, so as to enable him to devote most of his time to the work of the ministry.

In the bounds of the church there are two Bible classes—one at the meeting-house, which meets semi-monthly, composed mostly of professors of religion—another of young men, principally, which meets weekly. Each of the classes is superintended by members of the church who do not devote themselves to the work of the ministry. Such lay brethren are worth much in the kingdom of Christ.

The church have it in contemplation, with the aid of others who will assist them, to build a house for worship in Brownsville in the course of the present year. They are friendly to the cause of benevolent effort, and raised last year upwards of $50 for the Tennessee Baptist Convention, besides contributing to aid the poor members of the church. Twelve persons were received into the church last year by baptism, and several by letter. The present number of members is between 90 and 100. Two Sunday schools are about to be commenced in the bounds of the church. A female missionary society is partly organised, and several of the members belong to the Western District Baptist Education Society.

Baptist Church in Nashville.—Four or five years ago this church were deprived of their house of worship, by what means it is not necessary to explain. Since that time they have occupied, on high rent, the spacious apartment on the first floor of the Masonic Hall. About two years ago they obtained R. B. C. Howell from Norfolk, Virginia, as their pastor, under whose ministry they have enjoyed a good degree of prosperity. In the early part of 1835 the church unanimously resolved, by the divine blessing, to build for the use of the congregation a house of worship. At a meeting of the members and friends of the church, held in January last, measures were taken for carrying the foregoing Resolution into immediate effect. A Board of Trustees was appointed, also a Building Committee, a Committee of Supervision, and a Committee to wait upon the citizens and solicit subscriptions for the projected house of worship.

KENTUCKY.

CONVENTION.

The Third Annual Meeting of the Kentucky Baptist Convention was held in Louisville, October 24, 1835. Introductory Sermon by Wm. C. Buck. S. M. Noel, *Moderator;* H. Wingate, *Secretary.* Officers of the Convention—Silas M. Noel, *Chairman;* Samuel Haycraft, George Waller, and U. B. Chambers, *Cor. Secretaries;* Henry Wingate, *Rec. Secretury;* George W. Gwin, *Treasurer;* with 40 Managers. Funds, $450.

Much harmony of views and feelings prevailed in all the deliberations and decisions of the Convention. Its present plan of operations is somewhat peculiar. The State is divided into three districts, in each of which there is appointed a Helping Evangelist and his assistant. The Evangelist under the direction of the Executive Committee, has the supervision of his district—is expected to visit all the ministers and churches within it; ascertain their condition, and endeavor to promote their welfare, by aiming to equalise ministerial labor among the churches, and inducing the able churches to aid the feeble ones. He has the appointment of additional help if necessary, especially the employment of the pastors a portion of the time in missionary labor.

There can be no reasonable doubt that the successful execution of this system will greatly promote the advantage of the churches, by bringing into actual service the entire amount of their ministerial talent.

Of the Helping Evangelists appointed at an adjourned meeting of the Convention at Frankfort, January, 1835, William C. Buck only was able to attend to the duties of his appointment.

The Helping Evangelists for the ensuing year are William C. Buck for the Eastern District, and William Vaughn his assistant; Joel Hulsey in the Middle District, and D. S. Colgan, assistant; Robert Rutherford in the Western District, and D. L. Mansfield, assistant.

Prominent among the topics of the Convention, was a Resolution respecting the Western Baptist Education Society and the Theological Institution which is about to be established, offered by W. C. Buck, and expressed in nearly the following terms:—

Whereas, it is understood that the Executive Committee of the Western Education Society have succeeded in securing an eligible location near the city of Covington, Ky., and about one mile from Cincinnati—for a Theological institution; and whereas, it is deemed important that speedy and vigorous measures be prosecuted for accomplishing the objects contemplated in the organisation of the Society; therefore,

Resolved, That the members of this Convention rejoice in the success of the incipient movements of the Society, and pledge their influence, and, as far as practicable, their exertions in behalf of the objects of the Society.

The following is taken from the third annual Report:—

"In the variety of Providential dispensations which have characterised the events of the year as connected with their labors, the managers have to record one which, for its importance, claims an early notice in our report. The death of our beloved John S. Willson, a late member of the board, is known to all, and felt by all the lovers of Jesus. After a protracted, afflicting and painful endurance of disease he expired on the 28th day of August, last past, triumphing gloriously in the destiny which awaited him. His death has filled, not only the board, but the churches with mourning for his loss. The dispensation, to human intellect, is inscrutable and mysterious. But the odor of his name and of his labors of love for Christ and His people, will doubtless be sanctified, in some measure, by an all wise and overruling Providence, to supply the loss of his personal presence among us; for 'Blessed are they who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; *and their works do follow them.*'"

COVINGTON THEOLOGICAL INSTITUTION.

This Institution is under the patronage of the Western Baptist Education Society, formed at the meeting of the General Convention of Western Baptists at Cincinnati, November 10, 1834. Immediately after the organisation of the Society, the Executive Committee entered actively upon the duties entrusted to them. More than five months of the winter and spring were spent in fruitless endeavors to obtain a suitable site. Several sites were had in view, but they were prized so high by the holders of the property, as to forbid in the judgment of the Committee the propriety of purchase. In the month of May, their attention was providentially turned to a property lying immediately south of the city of Covington, Ky. In the course of two or three weeks, several purchases were made, comprising about three hundred and fifty-six acres of land lying

nearly the whole of it in one body, at an expense of $33,250. Sale was soon after made of a portion for $22,500; and further sales might be made so as to pay for the whole purchase, and leave at least two hundred acres clear of incumbrance for the purposes of the Institution.

This Institution is designed to go into operation as soon as the necessary preparations can be made.

A correspondent of the American Baptist, speaking of the contemplated Institution and its location, says:

"Covington is separated from Newport on the east, by the Licking river, and from Cincinnati on the north, by the Ohio. Since, therefore, nearly all the winds in this vicinity, are from the south-west, Covington would be, of course, and has the reputation of being, much more healthy than the two other adjacent places. And in many other respects, the location is judicious. It is near Cincinnati—nearer, I believe, than the Lane Seminary, and cannot fail of receiving the sympathies and patronage of the whole State of Ohio. Still it is in Kentucky, and will doubtless be regarded by her, so generous in her dowries, as her own and most cherished daughter. Indiana favors the selection, and will not be backward in adopting the institution as her own. The churches in the east will not only pray, but contribute for its success. It will clash with none of their Institutions or interests; but it will be a powerful means of promoting that for which they labor and pray—the diffusion of knowledge and pure religion throughout the immense valley of the West. Let it maintain the character of a purely theological institution; let it be trammelled by no appendage; let it interfere with no political or feverish question, which so often agitates and distracts human society; let it be eminent for sound knowledge and sound religion, as taught by Christ and his apostles, and it will be, and long continue, a bright and shining star in the West."

Baptist Banner.—A paper under this title is now published weekly at Shelbyville, by John L. Waller, Editor. S. M. Noel and, R. T. Dillard, assistant Editors. The Banner was first published semi-monthly, by Dr. Wilson; but since it has changed hands and become a weekly messenger to the churches, by some casualty it has failed to reach us, a circumstance sincerely regreted inasmuch as we have been thereby cut off from a valuable source of information respecting the Baptists in Kentucky. This fact is adverted to as a sort of apology for some of the deficiencies, and probably mistakes, that may be found in the tabular view of the churches in this State. We take this occasion also to acknowledge the kindness of the editor of the Banner, in forwarding to us the latest Minutes of several of the Associations in Kentucky.

ASSOCIATIONS AND CHURCHES.

BAPTIST ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Salt River	J. H. Walker		4	218	
Hillsborough			4	177	
Glen's Creek	[The Minutes do not afford the		2	201	
Clover Bottom	means of ascertaining the			40	
Fox Creek	names of ministers connect-			95	
Goshen	ed with the Association.]		2	99	
Providence		Anderson county	4	63	
Unity			5	80	
Little Flock	Alvin Herndon	Anderson county	3	47	
Lawrenceburg	— *Eli Penny*	Anderson county		58	

BARREN RIVER ASSOCIATION, 1833.

Dripping Spring	Carter Warrener			100	
Concord				81	
Bethlehem	Zachariah Emmerson			71	
Clover's Creek	[John H. Baker is a minister			72	
Mount Pleasant	connected with the Associa-			111	
Puncheon Camp	tion; and probably there are			86	
Skegg's Creek	others whose names cannot			51	
Dover	be ascertained from the Mi-			65	
Doughty's Creek	nutes.]				

BARREN RIVER ASSOCIATION, 1833—*continued.*

Mount Vernon				27
Fountain Run		Monroe county		54
Liberty				47
Pleasant Hill	Andrew Nuckols			18
Mount Gilead				33
Peters' Creek	Thomas Scrivner			21

BETHEL ASSOCIATION, 1835.

Red River		Port Royal, Ten.	10	56
S. C. West Fork	Richard W. Nixon	Clarksville, Ten.	2	81
Mount Gilead	Aaron Trabul	Allenville	7	83
Bethel		Hopkinsville	5	141
Hopkinsville	R. Rutherford, J. M. Pendleton	Hopkinsville	9	146
L. West Fork		Clarksville, Ten.	4	146
Elkton		Elkton		64
Pleasant Grove	R. T. Anderson	Russelville	12	220
Lebanon	N. Brissendine	Elkton		166
Mount Zion	Thomas Watts	Trenton	1	53
Hopewell		Springfield, Ten.	17	131
Mount Pisgah		Russelville	8	158
Salem		Hopkinsville		88
Lake Spring		Franklin	1	68
Russelville	William Warder	Russelville	1	208
Union		Russelville	3	118
Mount Carmel		Elkton	2	43
Clarksville		Clarksville, Ten.		37
Liberty	Philip Warden, J. Lamb	Russelville	2	87
Olivet			3	70
Mount Hermon			2	43
Oikiadelphia			16	56
Whippoorwill	L. H. Millikin			43
West Creek				16
Harmony				19
Sulphur Spring	O. H. Morrow			33
Friendship				20

BOON'S CREEK ASSOCIATION, 1835.

Bogg's Fork			1	82
Boon's Creek	[The ministers names except		1	76
Hickman	Thomas Boon, are not de-		3	81
Providence	signated on the Minutes.]		5	147
Indian Creek		Clark county		79
Mount Gilead		Fayette county		18
Mount Freedom				10

BRACKEN ASSOCIATION, 1835.

Washington		Washington	5	149
Mayslick	Walter Warder, M. Owens	Mason co.	5	345
Bracken		Mason county	3	69
Ohio Locust		Bracken county	5	57
Poplar Run			1	92
Millersburg	John A. Hollowday	Bourbon county	4	67
Carlisle		Carlisle		46
Salem			8	57
Bethel	William Vaughn	Fleming county		41
Ohio Willow				28
Sardis				62
Pleasant Spring				26

CAMPBELL COUNTY ASSOCIATION, 1835.

Licking	James Vickers			39
Four Mile	Jacob Martin, *Thos. Herbert*, *Josiah Herbert*	Campbell county	1	65
Banklick	Elam Grizzel, *Lewis Klette*	Barre, Campbell co.		64

CAMPBELL COUNTY ASSOCIATION, 1835—*continued.*

Wilmington	—			47
Brush Creek	William Gosney	Campbell county	1	27
Twelve Mile	John Stephens		1	51
Alexandria	George Graden, B. Riggs			44
Flag Spring	—	Campbell county	7	53

CONCORD ASSOCIATION, 1835.

Twin	H. Montgomery, *J. Searcy*, *A. Smith*	Owen county		177
McCool's Bottom	—			55
Drennon's Ridge	Isaac Malin, *Samuel Jones*	Owen county		28
Emmaus	—			126
Long Ridge	A. Suter, *E. Threlkeld*		1	120
Hopewell			1	21
White's Run		Gallatin county	2	51
Cane Run	Wm. D. Ball, *Robert Jeffers*	Henry county	13	144
Sharon	—	Gallatin county		44
Greenup's Fork	James Baxter, *R. H. Shipp*	Owen county	1	35
Owenton	C. Duvall		16	78
Muscle Shoal			1	70
Mount Pleasant				37

CLARK'S RIVER ASSOCIATION, 1835.

Beaverdam	L. J. Haynes		5	66
Barren Fork			1	36
Bethlehem	L. G. Cox	Henry county	10	39
E. F. Clark's River			1	30
New Salem	L. H. Gilbert		2	29
New Hope		Calloway county	1	48
Jonathan's Creek			1	14
Union			5	38
New Providence	L. J. Harder		3	17
Sulphur Spring				20
Mount Pleasant	L. T. Gibson		1	15
Concord				70
Enon				16
Mount Zion			43	73

DRAKE'S CREEK ASSOCIATION, 1833.

Rocky Spring				45
Mount Pleasant				120
Sulphur Spring		Allen county		16
Trummel's Fork				38
Middle Fork	Z. Morris			68
Lick Fork				94
Mount Zion	C. Harris			58
Bethany				63
New Hope, Ten.				65
New Bethel				30
Caney Fork, Ten.	Robert Norvell			
New Salem	R. Owings	Simpson county		120
Bethel	Joseph L. Hickman	Allen county		53
Sulphur Spring	O. H. Morrow	Simpson county		118
Head of Red River	A. Covington			53

ELKHORN ASSOCIATION, 1835.

Clear Creek		Woodford county	1	148
Great Crossings		Great Crossings	2	449
Bryan's		Fayette county	1	210
Stamping Ground	J. D. Black, John Lucas	Stamping Ground	6	340
North Elkhorn	Lewis Atkins	Fayette county	1	106
David's Fork	R. T. Dillard		12	482
North Fork		Franklin county	1	124
Mount Pleasant	Edmund Waller	Jessamine co.	1	207
Big Spring	George Blackburn, T. Suter	Woodford county	5	70

ELKHORN ASSOCIATION, 1835—*continued.*

Silas	—	Bourbon county	4	116
Georgetown	Robert Reed	Georgetown	4	93
Hartwood	—		3	24
Lexington	S. M. Noel, James Fishback	Lexington	15	169
African Church		Lexington	33	555
Paris	—	Fayette county	7	109
Cane Run	—	Paris		35
Rocky Point	—	Bourbon county		19

FRANKLIN ASSOCIATION, 1835.

South Benson	Wm. Hickman, J. S. Major	Franklin county	3	238
Frankfort		Frankfort	21	257
Mouth of Cedar	Tobias Wilhoitte			62
Buck Run	Addison M. Lewis	Franklin county	3	142
Bush Creek				98
Indian Fork	Abraham Cook	Shelby county	4	118
Six Mile	William W. Ford	Shelby county	11	253
Buffalo Lick			1	83
Forks of Elkhorn		Franklin county	5	79
Mount Carmel			11	51
North Benson			4	51
Zoar				46
Pigeon Fork		Anderson county	1	70
Mount Pleasant	Isaac Crutcher			62
Bethel			4	35
Lebanon			4	33

GASPER RIVER ASSOCIATION, 1835.

Providence	David L. Mansfield		2	253
Centre	William Tatum	Logan county		147
Hazle Creek	—			70
Sandy Creek	A. Taylor, D. Russ	Butler county	1	80
Beaver Dam	Jonathan Rogers			66
Nelson's Creek				52
Stoney Point	J. B. Dunn			43
Walton's Creek		Ohio county		79
Midway	Joseph Taylor			26
Pond Run		Ohio county		30
Mount Pleasant	George S. Browning	Logan county		50
Antioch		Todd county		53
Clear Fork		Warren county		41
Cave Spring				12

GOSHEN ASSOCIATION, 1835.

Goshen	Simeon Buchannan	Breckenridge co.		82
Concord		Grayson county	3	153
Walnut Grove			2	34
New Hope				29
Mount Pleasant		Ohio county		67
Panther Creek	Ancil Hall	Ohio county	5	86
Rock Spring		Daviess county		101
Beaver Dam			6	87
Tanner's M. H.				91
Pisgah	Thomas Newton		3	59
Green Brier		Daviess county		64
Bacon Creek				34
Rock Creek	M. Utterback, C. H. Stutteville			42
Mount Zion		Hawesville	1	73
Hopefull		Ohio county		37
Little Rock	William Downs		1	72
Bethabara	Reuben Cottrel	Daviess county	2	80
Cane Run			5	41
Blackford			6	41
Clover Port			2	28

GOSHEN ASSOCIATION, 1835—*continued.*

Dorret's Creek	D. W. B. Tabour	Breckenridge co.		60	
Union			1	18	1835
Owensborough				28	1835
Bethel				12	1835

GREEN RIVER ASSOCIATION, 1835.

Mount Tabor	Jacob Lock	Barren county		156	
Sinking Creek	John H. Owen	Barren county	2	125	
Blue Spring	Ralph Petty		2	82	
Beaverdam		Edmonson county	1	91	
Holly Spring			1	64	
Bowling Green		Bowling Green		132	
New Hope				33	
Salem		Barren county		40	
Three Springs		Barren county		30	
Mount Olive				33	
Ivy				30	
Big Reedy	Jesse Moore		3	50	
Brownsville			2	23	
Nolynn				18	
Barren River				34	
Cedar Spring				23	
Smith's Grove				68	
Mount Pisgah		Barren county		52	
Glasgow				38	
Green River				96	
Boiling Spring					

HIGHLAND ASSOCIATION, 1835.

Bethel		Muhlenburgh co.		45	
Bethel		Henderson county		56	
Cypress		Muhlenburgh co.		87	
Canal Creek			1	23	
Cane Run	W. Buckley			48	
Flatt Creek	E. W. Earle	Hopkins county	4	95	
Grave Creek	W. Hatchett, T. L. Garrard		2	37	
Highland	W. Morrison	Bordley	3	42	
Providence	J. Dorris		3	62	
Little Bethel		Union county		29	
Salem				18	
Tirza		Hopkins county		17	
Unity				25	
New Hope	—	Hopkins county	3	41	
Smyrna	A. Haraldson			23	

LICKING ASSOCIATION, 1834.

Bryans	T. P. Dudley	Fayette county		152	
East Hickman	R. T. Dillard	Jessamine county		73	
Dry Run	—	Scott county		53	
Raven Creek				50	
Stony Point	L. Corbin	Winchester		56	
Mount Dependence				27	
Elk Lick				32	
Mill Creek	—			61	
Rockbridge	M. Gosset			60	
Boon's Creek				17	
Town Fork				43	
Mount Carmel		Clarke county		91	
Elizabeth		Bourborn county		91	
Poplar Grove	—	Bath county		52	
Bald Eagle	S. Jones			53	
Richland Creek				27	
Cynthiana				29	
Mount Gilead	J. Morehead, *T. Larew*	Mason county		114	
Versailles	— *L. Adkins*	Versailles		20	

LICKING ASSOCIATION, 1834—*continued.*

South Elkhorn	W. Collins	Fayette county		18	
Friendship	Wm. Rash, *S. Jeffries*	Clarke county		78	
Gilgal	—			13	
White Oak		Madison county		41	
Stone Lick				25	
Williamstown	W. Conrad			34	
North Fork				32	
Fork Lick				23	
Georgetown		Georgetown		35	
Cassiday's Creek				13	
Sardis				32	
Fox Creek				20	
Licking Locust				18	

LONG RUN ASSOCIATION, 1835.

Brashear's Creek			7	108	1785
Chennowith's Run			2	33	1792
Fox Run			7	90	
Elk Creek			23	217	
Long Run		Jefferson county	28	115	
Harrod's Creek		Oldham county		50	1797
Bethel		Shelby county	3	259	1797
Burk's Branch			7	102	1801
Buck Creek	George Waller, Francis Davis	Shelbyville	9	268	1799
Little Mount			2	85	1801
King's			22	144	
Plumb Creek			17	111	
Drennon's Creek	R. W. Ricketts		136	370	1799
Salem			7	256	
Shelbyville		Shelbyville	23	165	
Taylorsville	William Stout	Taylorsville	8	163	
Hopewell				52	
Mount Moriah			9	110	
Simpsonsville	John Dale	Simpsonsville	24	181	
Dover			10	153	1812
Louisville	William C. Buck	Louisville	23	304	
Flat Rock			2	63	
Floyd's Fork	William Barnett, *W. Davis*		15	71	1811
Little Flock		Bullitt county	8	86	1810
Fish Pools	P. M. Carey, Robert Gailbreath			26	
Rollington	— *Daniel Harris*			24	
Mount Pleasant			2	37	
Bethlehem			1	26	

NORTH BEND ASSOCIATION, 1835.

Bullettsburg	Robert Kirtly, *Joseph Botts*	Boone county		194	1794
Dry Creek	John Arnold	Campbell county	1	150	1800
Middle Creek		Boone county		73	1803
Mud Lick		Boone county		34	1804
F'ks of Gunpowder	L. Conner, *J. Underhill*	Boone county	2	64	1812
Bethel				18	1812
Crew's Creek	W. Hume	Campbell county		119	
Sand Run	W. Whitaker	Boone county		57	
East Bend	Jesse Terril, Francis Craig			29	
Four Mile				26	1799
Salem	*James Finnell, P. Roberts Z. Stephenson*	Boone county		81	

NORTH DISTRICT ASSOCIATION, 1835.

Lulbegrud		Montgomery co.	7	201	
Cane Spring	David Chenault		3	65	
Goshen	Thomas Boon		3	121	
Grassy Lick		Mount Sterling	5	90	
Salem				33	
Howard's Up. Creek		Clarke county		105	

NORTH DISTRICT ASSOCIATION, 1835—*continued.*

Mount Tabor				20	
Log Lick				40	
Unity		Clarke county		82	
New Providence		Clarke county		66	
Spencer Creek	Jeremiah Foster			17	
S. Fork of Red River				20	
Salt Lick			1	59	
Cane Creek			2	22	

RED RIVER ASSOCIATION, 1833.

Half Pone, Ten.	— *Wm. Felts*			34	
W. F. R. River	—			22	
Muddy River				41	
Sulphur Fork		Robertson co. Ten.		83	
S. C. S. Fork, Ten.				59	
Barren Spring	J. Babbett	Christian county		23	
Rock Spring	—			30	
Ebenezer	Andrew Meachum			28	
Drake's Pond, Ten.	—			52	
Poplar Spring	Benj. Jackson			38	
S. C. R. River, Ten.	Wm. Carter			35	
Providence				19	
H'd. of R. River, Ten				43	
Sulphur Spring	O. H. Morrow			116	
Elk F. R. River				12	
Meadow Grove, Te.				17	

RUSSELL'S CREEK ASSOCIATION, 1835.

Brush Creek	Johnston Graham	Green county	1	121	
Mount Gilead	John Ingram, Z. Worley	Greensburgh	1	125	
Zion	William Burbridge	Adair county		67	
Good Hope	Horatio Chandler	Campbellsville		68	
Pitman	John Harding		7	131	1791
Rolling Fork	*John Miller, David Miller*			55	
Hopewell			1	48	
Friendship	William H. Thomas	Green county	8	133	
Union				51	
S. F. Nolynn	N. Wilson			74	
Knox's Creek			8	75	
Bethel				39	
Bacon Creek	William M. Brown			131	
Little Barren	*William Slinker*			17	
Mount Pleasant				25	
Stewart's Creek	John Chandler			47	
Mount Vernon			3	37	
Siloam	*Gideon Tennison*		6	68	
Liberty			1	36	
Columbia	Daniel S. Colgan			35	
East Fork			3	27	
Dover	William Noe		5	75	
Salem	Horatio Chandler	Campbellsville		42	

SALEM ASSOCIATION, 1835.

Cedar Creek				47	1781
Cox's Creek	Isaac Taylor, S. Thomas	Nelson county		280	1785
Simpson's Creek		Bloomfield	6	266	1791
Mill Creek	*William Hawkins*	Nelson county		43	1794
Wilson's Creek		Nelson county		36	1802
Severn's Valley	Colmore Lovelace	Elizabethtown	97	248	1781
Nolynn	David Thurman		1	172	1803
Bethel				41	1806
Mill Creek		Hardin county		53	1806
Union	Benj. Keath	Hardin county		85	1808
Little Union			2	106	1811

SALEM ASSOCIATION, 1835—*continued.*

Mount Moriah			1	117	1812
Otter Creek	John Rush	Mead county	4	117	1813
Salem		Bardstown		37	1815
Rude's Creek				64	1819
New Hope		Washington co.		52	1819
Ohio				26	1821
Chaplin's Fork			3	44	1821
Rough Creek				27	1823
Hardin's Creek				49	1789
Gilead	Warren Cash, *B. S. Tabb*	Hardin county		50	1824
Hill Grove			6	35	1824
F'k. of Otter Cr'k.	James Nall	Hardin county	3	61	1827
Mount Pleasant		Brandenburgh		36	1829
Younger's Creek		Elizabethtown	2	40	1830
Rolling Fork				22	1830
Sinking Creek	Creed Meadows	Breckenridge co.		22	1834

SOUTH DISTRICT ASSOCIATION, 1835.

Bethlehem				79	
2 Bethel			2	90	
Deep Creek	— *Joseph Board*	Mercer county	5	109	
Doctor's Fork			1	87	
Beach Fork			1	101	
Forks of Dix Rv'r.	B. Kemper, *N. Alspaugh*		8	247	
New Providence	J. S. Higgins, Strother Cooker	Lincoln county	13	169	
Shawney Run	J. Rice, *R. P. Steenberger*			205	
Sugar Creek	John Hutchinson		7	78	
Hillsborough				45	
Perryville	J. Dean	Perryville	1	50	
Salt River			1	69	
Stoney Point		Mercer county	2	44	
Brush Creek				46	
Cartwright's Creek				63	
1 B. C. Danville				55	
Freedom		Garrard county	1	127	
M'Cormack's				9	

STOCKTON'S VALLEY ASSOCIATION, 1833.

Mill Creek				92	
Roaring River		Overton county		50	
Sulphur				39	
M'Farland	— *John Odle, Benj. Sims*			30	
Renox's Creek	Lewis Ellison			84	
Clear Fork	Isaac Denton			91	
Poplar Cove	Peter Ragan, *Elijah Buck*			36	
Wolf River				24	
Seventy Six				43	
Spring Creek				31	
Casey's Fork		Cumberland co.		34	
Obed's River				15	
Cumberland River				17	
West Fork				7	
Sinking Spring				25	

SULPHUR FORK ASSOCIATION, 1835.

Sulphur Fork	John A. Mc Guire	New Castle	22	218	
Patton's Creek				27	
North 6 Mile			8	73	
Union Spring	M. Baker		1	25	
Pigeon Fork	E. Gates	New Castle	2	42	
Rock Lick		Henry county	7	59	
East Fork	J. Hulsey, E. G. Berry		11	69	
Friendship		Oldham county	5	27	
La Grange		Oldham county	1	47	

SULPHUR FORK ASSOCIATION, 1835—*continued.*

Providence			7	52
Corn Creek		Gallatin county		94
Hillsborough		Henry county	45	100
Eighteen Mile			23	126
Union				33
Ballardsville		Ballardsville		15

TATE'S CREEK ASSOCIATION, 1835.

Tate's Creek	Thomas Jerman, Jr.	Madison county		135
Viney Fork	Thomas Ballew, Peter Trible			133
C. Creek			3	35
W. O. Pond	[There are two other minis-			24
O. Creek	ters connected with the Asso-			83
S. Camp	ciation whose names cannot		1	67
Union	be ascertained from the min-			53
R. Lick	utes.]			50
H. Fork				62
R. Top	Lewis Francis	Madison county		150
C. Bottom			1	26
Liberty			7	55
P. Run			1	20
L. Creek				40

TEN MILE ASSOCIATION, 1835.

Ten Mile	David Lillard		2	131
Lick Creek		Gallatin county		34
Dry Ridge				41
Providence	— *M. Thompson, J.Green, Sr.*		2	68
Grassy Creek				30
New Salem				22
Poplar Grove	Joseph Crouch	Owen county	1	70
Mount Zion				13
New Bethel				6
Bryant's Creek				26
Unity	Christian Tomlin			6
Short Creek	Wm. Myers		1	17

UNION ASSOCIATION, 1835.

Indian Creek	Isaac Munson	Harrison county		53
Beaver Creek			2	23
Forks of Licking	Robert Elrod	Pendleton county	1	65
Willow Creek		Bracken county		40
N. Point Pleasant			2	36
Union				26
Pleasant Ridge			4	16

NOLYNN ASSOCIATION, 1831.

Churches—Republican, Good Spring, Charity, Sand Lick, Mount Zion, *Hardin co.*, Mount Carmel, Liberty, Mount Zion, *Green co.*, Bethel, Providence, Lebanon, Mount Olive, Trammel's Creek, Marrow Bone, Mount Gilead, Mount Horeb, Kerr's Creek, Barton's Run.

Ministers—Thomas J. Chilton, Joseph Pepper, D. Elkin, Thomas Skeggs, Henry Skeggs. We cannot ascertain, from the Minutes, whether the above named ministers are all that are connected with this Association or not.

Churches 13—Ministers 5—Members 634.

SOUTH CONCORD ASSOCIATION, 1830.

In 1830, this Association contained 14 churches, 5 ordained ministers, and 375 members. We have not received any official or other definite returns from it since, and cannot designate all the names of either churches or ministers. Among the churches of which it was composed in 1830, and which, we presume, still belong to this Association, are the following, viz:—Big Sinking, Otter Creek, Bethel, Beaver Creek, Cedar Sinking, Pleasant Point, White Oak, Steven's M. H., New Salem, New Hope, Concord, Monticello, Jordan.

Churches 14—Ministers 5—Members 375.

SOUTH UNION ASSOCIATION, 1830.

In 1830, this Association comprised 18 churches, 7 ordained ministers, and 489 members. We have received no Minutes of the Association nor any direct information; and consequently cannot name either churches or ministers. It was reported, at the annual session in 1830, that peace and harmony prevailed among the churches generally.

Churches 18—Ministers 7—Members 489.

SUMMARY.

ASSOCIATIONS.	CH'S	O. M.	LIC.	BAP.	MEM.	CONS.	NET GAIN	NET LOSS.	MEETINGS IN 1836.
Baptist	10	2	1	24	1078	1826		18	Lawrenceburgh, Fr.Au.5
Barren River	15	5			837	1830			
Bethel	22	10		89	190	1824		35	Hopewell,Ten.Sat.Sep.24
Boon's Creek	7	1		10	493			24	Indian Creek, Sat.Sep.17
Bracken	12	4		31	1039	1799		6	Bracken M.H. Sat.Sept.3
Burning Spring	14	6			439				
Campbell county	8	7	3	10	390	1826		22	Licking M. H. Fri.Sept.9
Clark's River	14	5		73	511	1830	60		Beth'lm m.h. Sat.Sept.17.
Concord	15	6	6	35	986	1820		4	Cane Run M.H.Fr.Ag.26
Cumberland Rvr	10	4			400				
Drake's Creek	13	6			876	1820			
Elkhorn	17	8		86	3301	1785	55		Clear C'k m.h.Sat.Aug.13
Franklin	16	7		72	1580	1814		21	Pigeon Fork, Sat.Sept.17
Gasper River	14	7		3	923	1811		26	Clear Fork, Sat. Aug. 27
Goshen	24	8		37	1318	1816		105	Clover Post, Fri. Oct. 14
Green River	21	4		11	1218	1799		45	Three Spring's ch.S.A.13
Highland	15	7		16	646	1819	1		Flat Creek, Sat. Sep. 10
Licking	32	7	3		1483	1809			
Long Run	28	11	2	422	669	1804	230		Simpsonsville, Fri. Spt. 2
North Bend	11	7	5	3	850	1802		75	Dry Creek, M.H.Fr.A.19
North District	15	5		21	946	1802		60	Lulbegrud, Sat. July 23
Red Bird	10	5			400				
Red River	10	4			412	1806			
Russell's Creek	23	12	4	44	1527	1804		7	BrushC'k m.h.Sat.Aug27
Salem	27	9	2	125	2184	1785		17	New Hope, Fri. Sept.30
Salem*	8				400				
South Concord	14	5			375	1824			
South District	18	6	3	42	1610	1801			M'Cormack'sM H.F.A19
South Union	18	7			489				
Stockton's Val'y.	15	3	3		618	1804			
Sulphur Fork	15	5	2	132	1008	1826			Hillsborough M.H. F.S.9
Tate's Creek	14	6		13	933	1793		27	Tates Creek, Sat. Ag. 27
Ten Mile	12	4	2	6	464	1831		6	Lick Creek, Fri. Sept. 2
Union	7	2		9	259	1828	5		Forks of Licking, F.A.26
Total	524	195	36	1314	35570		351	438	

We find 34 Associations in Kentucky, which appear to be in correspondence with each other. From 23 Associations we received the minutes for 1835. The number added to these by baptism during the last associational year was 1314. Their aggregate gain was 351 members—loss 438—leaving a net aggregate loss in 23 Associations of 87 members.

The whole number of churches in the 34 Associations is 524; and the whole number of ordained ministers which can be ascertained from the minutes is only 195, leaving 329 churches destitute. It is believed, however, that there are several ordained ministers in connexion with the Associations whose names do not appear on the minutes, or if they appear there, they are not distinguished.

All the minutes are very deficient in statistical matter, and it has cost us great labor to collect and arrange even the few details which the tables contain.

Bethel Association comprises 27 churches, five of which are in Tennessee. These are distinguished in the tables.

In 1833, Red River Association embraced 16 churches, six of which are in Tennessee.

Drake's Creek Association in 1833, comprised 15 churches, two of which, the New Hope and Caney Fork, are located in Tennessee.

* Located principally in the counties of Morgan and Floyd.

The Cumberland River Association corresponds with the South District Association, and the Red Bird with Tate's Creek. Having never seen the minutes of these Associations, and not knowing either the number of churches or members belonging to them, we have estimated the former in each at 10, and the latter at 400.

There are two Associations of Separate Baptists in Kentucky, viz. the Nolynn and South Kentucky; but as these do not appear to correspond with the Regular or United Baptists, they are not included in our tables. The Nolynn Association, contained in 1831, eighteen churches, 5 ordained ministers, and 634 members. In their circular letter they declare that the great principle for which they have long contended is—"a free and general offer of salvation to sinners."

OHIO.

CONVENTION.

The Convention originated in the "Cincinnati Baptist Missionary Society," which was organised in August, 1824, with the special object of promoting the cause of Missions, particularly in the State of Ohio; and with the design of calling the attention of their brethren throughout the State to the advantages of combining their whole strength to bear upon missionary objects, and of preparing the way to organise, as soon as practicable, a State Convention for that purpose. As the result of preparatory steps thus commenced and carried forward, delegates from churches and societies and associations, of all parts of the State, met at Zanesville, May, 1826, and organised "*The Convention of the Baptist Denomination of the State of Ohio.*" The annual meetings have since been held twice at Zanesville, and then successively at Cincinnati, Lebanon, Lancaster, Oldtown (now Frankfort), Lebanon, Wooster, and Cleaveland. The Executive Board of the Convention has been located at the place of holding the annual meetings for each ensuing year, till the meeting in Oldtown in 1832, when it was placed at Zanesville, where it was continued till the late session in Cleaveland. It is now located at Cincinnati.

The object of the Convention is, to organise and digest an operative system of measures in relation to missionary exertions throughout the State of Ohio; and from time to time to adopt such means as shall be deemed by the Convention calculated to promote the general prosperity of the Redeemer's cause, particularly within the bounds of the State.

The *results* which have so far been accomplished, when compared with the efforts made, have fulfilled every reasonable expectation, and afford ample encouragement for future and more strenuous exertion.

The ninth annual meeting of the Convention was held at Cleaveland, May 23, 1835, Officers—S. W. Lynd, Cincinnati, *President;* J. Lyon, of Duck Creek, J. Bailey, of Kingsville, and G. C. Sedwick, of Zanesville, *Vice Presidents;* J. Stevens, Cincinnati, *Cor. Secretary;* E. Robins, Cincinnati, *Rec. Secretary;* N. S. Johnson, Cincinnati, *Treasurer.* Total amount of receipts, $993 66. Disbursements, $843 83.

The Convention employed during the year seventeen missionaries in twelve fields of labor, including 34 counties, independent of the labor and travel of the agents, A. S. Jones and Thomas Martin, whose services will tell something upon the future interest of the cause. Though their funds have been less, yet a greater amount of missionary labor was rendered this year than in any preceding year of the Convention.

The next meeting of the Convention will be held at Granville on Saturday before the fourth Lord's-day in May, 1836.

GENERAL CONVENTION OF WESTERN BAPTISTS.

As the result of extensive correspondence with individuals of the Baptist denomination, particularly in the western States, and of the unanimous advice thus elicited, a General Meeting of Western Baptists was invited to be held in Cincinnati, commencing November the sixth, 1833. It was accordingly held, and numerously attended. Many influential brethren were present as delegates from the eastern States. The proposed objects of the meeting were, to survey the wide field of action lying before the denomination, to exchange and harmonise views on the great objects of effort which ought to receive general encouragement, to discuss principles of action, and excite new interest in the objects of exertion engaged in. It was a highly interesting meeting, both in its progress and its termination; and its influence, extensive and salutary. The proceedings, forming a pamphlet of eighty pages, two thousand copies, were published, and widely circulated. Among its various contents, the argument on the scriptural authority and relative claims of benevolent efforts, is a valuable production. At the first meeting, a Constitution, embracing a few articles was adopted under which it is expected, an annual convention will

continue to be held. The first anniversary was not less interesting than the first meeting: and an edition of the proceedings, in pamphlet form, of two thousand copies, was printed and distributed. During the progress of the first anniversary, was formed the Western Baptist Education Society. The proceedings of the second anniversary, which was held at Cincinnati, November 5, 1835, fill a large octavo pamphlet of 40 pages.

Principles of the Convention.—1. That it shall be composed of delegates from Churches, Associations, Missionary Societies, Education Societies, Sunday School and Tract Societies, in good standing in the Baptist denomination, with such brethren in regular standing in Baptist churches as choose to attend and co-operate with the members. 2. That the business of the Convention shall be to encourage and promote by all lawful means, the following objects, namely: Missions, both Foreign and Domestic; Ministerial Education, for such as may have first been licensed by the churches; Sunday Schools, including Bible Classes; Religious Periodicals; Tract and Temperance Societies, as well as all others warranted by Christ in the Gospel.

Officers.—These are to consist of a President and two Secretaries, to be chosen by ballot at each annual meeting. At the last meeting J. L. Holman, was chosen *President;*—John Stevens and James M. Pendleton, *Secretaries.*

The next meeting of the Convention will be held at Cincinnati, on the first Wednesday in November, in 1836.

WESTERN BAPTIST EDUCATION SOCIETY.

The first anniversary of this Society was held at Cincinnati, immediately at the close of the devotional exercises of the Convention. Officers—S. W. Lynd, *President;* G. C. Sedwick, Ohio, R. T. Dillard, Ky., S. Harding, Ia., H. Loomis, Ill., J. Vardeman, Mo., R. B. C. Howell, Tenn., *Vice Presidents;* N. S. Johnson, *Treasurer;* J. Stevens, *Secretary;* with the following Directors, namely: D. Bryant and J. L. Moore, Ohio; Cave Johnson and D. S. Colgan, Ky.; L. Morgan and Wm. Rees, Ia.; R. B. C. Howell and Wm. Martin, Tenn.; J. B. Smith and E. Robinson, La.; Elisha Battle and I. J. Roberts, Mi.; R. S. Thomas and T. P. Green, Mo.; A. Bailey and E. Rogers, Ill.; E. Loomis, Mich.; A. Darrow, Va.; S. Williams, Pa. D. Orr, Ark.; J. Wright, Ala.

This Society has more than 200 acres of land for a farm and site for buildings in Covington, Ky. about one mile from Cincinnati—and this clear of debt. Funds are now wanted for buildings and other purposes. The friends in Kentucky and Indiana have formally pledged their co-operation.

An Act of Incorporation of the Western Baptist Education Society, was obtained from the Ohio Legislature, at its session in 1835.

As soon as the contemplated institution is brought into operation, it is to be an independent concern, governed and managed by its own Board of Trustees. The Education Society will have no necessary connexion with this, more than with other institutions; but will devote itself to "the education of those who give evidence to the churches of which they are members, that God designs them for the ministry," at those institutions where they can most conveniently prosecute their studies.

The Cross and Baptist Journal.—This paper is published every Friday morning by N. S. Johnson and J. Stevens, at $2 a year in advance, or within three months from the time of subscribing; $2 50 after three months and within the year; and three dollars after the close of the year. It is handsomely printed on an imperial sheet—edited by J. Stevens. It is made the medium of communication with the churches and the public by the General Association of Baptists of Indiana, and the Baptist Conventions of Ohio, Kentucky, and Tennessee, and has been recommended by these and other similar bodies in the West. Its grand design is to promote the interests of the Baptist denomination in the Mississippi Valley. Its columns are devoted to articles on doctrinal and practical religion—to religious intelligence, especially such as pertains to the Baptists—and to a summary of general news. It is intended to make it inculcate sound doctrine—such as has ever characterised the Baptists; and untiring activity in the service of Christ—such as characterised the apostles and early Christians, and such as becomes those who live amidst the light of the nineteenth century. Letters, &c., post paid, may be addressed as follows, viz: "Cross and Baptist Journal, No. 133 Main street, Cincinnati."

We are indebted to the industrious editor of the Cross and Journal for much information relative to the denomination in Ohio, Kentucky, and Indiana.

The Baptist Advocate.—The object of this publication is, as its name indicates, to advocate the doctrines, principles, duties, and ordinances of the Gospel, as held by the Baptist denomination.

The general bearing and tendency of the Advocate will be to unite—not to divide—all God's children who love the truth, and who will keep the ordinances blameless.

Brief expositions of Scripture will occasionally be given. Notices of valuable standard books, such as are deemed worthy of general circulation, will also form one department of the Advocate.

For the benefit of those who take no religious newspaper, it is intended to devote a portion of our pages to religious intelligence. In this department Foreign Missions will stand prominent. Interesting extracts from the journals of missionaries under the direction of the Baptist Board of Foreign Missions and others, with such notices as to present a connected view of foreign missionary operations, will be given. Home Missions, revivals, and a miscellaneous summary, will each find a place. It is intended to reprint in the Advocate the annual reports of the Baptist Board of Foreign Missions, the Baptist Home Mission Society, and the General Tract Society. These documents, with the annual proceedings of the Western Baptist Convention and our monthly summary of intelligence, will present a connected and intelligible view of the progress and efforts of the Baptist denomination; and will serve both to illustrate and recommend the doctrinal and practical principles which we aim to inculcate.

From this exposition of the plan, it will be seen that THE BAPTIST ADVOCATE is not designed to take the place of any existing publications. The circulation of our weekly and other papers should not be impeded, but more widely extended in all our western churches. The reception with which the first volume of the ADVOCATE has met, shows that it is not an intruder, and while, with its brief summary of religious intelligence, it will in many cases pioneer the way for a more frequent visitant, the body of the work will form both a repository and medium of sound doctrinal and practical instruction; forming a series of volumes, which may constitute a part of the family library—a series which may in after years be read with satisfaction, containing, as it will, a rich fund of doctrinal and practical instruction, and a brief record of the most important and interesting events of the time, pertaining to the advancement of the kingdom of Christ.

It is intended to issue the numbers as early as the middle or twentieth of each month. Each number will form a pamphlet, containing 24 super-royal octavo pages in double columns—a much larger quantity of matter than is ordinarily found in publications of this character.

The ADVOCATE is conducted by J. STEVENS, Editor; S. W. LYND, Cincinnati, J. M. PECK, Rock Spring, (Ill.) J. L. HOLMAN, Aurora, (In.) R. T. DILLARD, Lexington, (Ky.) and R. B. C. Howell, Nashville, (Tcn.) Assistant Editors.

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ASSOCIATIONS AND CHURCHES.

COLUMBUS ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
Berlin	Jacob Drake	Berkshire		97	1810
Bethel		Lithopolis	2	18	1815
Marlborough		Delaware		101	1815
Radnor		Delaware		36	1816
Turkey Run		Circleville		24	1816
Granville	H. Carr, J. Pratt, A. Drury	Granville	2	116	1819
Monroe	Wm. Gildersleeve	Granville		45	1818
Peru		Delaware		23	1819
Oxford		Westfield		60	1821
Columbus	T. R. Cressy, J. Harris	Columbus	1	53	1823
St. Albans	Asa Drury	Granville	6	49	1822
Canaan	O. Owens	Worthington		27	1826
Mc Kean	O. Owens, —— Jones	Granville		50	1823
Mill Creek	E. Frey	Delaware	10	36	1827
Rocky Fork		Marion		32	1829
Homer	O. Owens	Licking county	2	22	
Chester	John D. Thomas	Frederick, Knox co	11	88	1831
Pickaway		Circleville		16	1816
Newark	—	Newark	2	32	1832
Walnut Creek	William Gildersleeve	Galena		44	
Genoa		Delaware co.	1	21	
Liberty	O. Owens	Licking county	3	16	

EAST FORK OF LITTLE MIAMI ASSOCIATION, 1835.

Duck Creek	James Lyon	Cincinnati		91	
Clough			3	86	
Second Ten Mile			2	32	
Enon	J. B. Cook	Cincinnati	14	217	
Harner's Run			4	21	
New Richmond	W. B. Hancock	New Richmond	3	29	
First Ten Mile			1	66	
Bethel	George Hildreth	Cheviot, Ham. co.	2	49	
East Fork	I. Ferris			83	
Stonelick	*Samuel Dennis*		1	50	
Bethel	A. Sargent, *J. K. Morris*	Bethel		98	
Cross Roads			1	41	
Bullskin				18	
Clover				48	
Twelve Mile				19	
Union Colored	—— Nickens		29	68	

GEAUGA ASSOCIATION, 1835.

Chardon	Isaiah Rider	Chardon C. H.	3	79	1831
Tho'pson & LeRoy	J. Hungerford	Thompson	1	40	
Perry	J. Hartwell, P. Lockwood	Perry		84	
Kirtland	Rufus Rider	Kirtland Mills	1	25	
Chester	T. B. Stephenson	Chester ⋈ Roads	1	82	
Parkman	A. C. Manly	Parkman	4	46	
Le Roy		Le Roy		26	
Munson				20	
Newberry	S. M. Story	Newberry		24	
Auburn	E. W. Freeman	Auburn		43	

GRAND RIVER ASSOCIATION, 1835.

Kingsville	P. S. Richards	Kingsville	2	164	
New Lime	Benjamin St. John	Jefferson	5	61	
Jefferson	Judah L. Richmond	Jefferson	8	90	1811
Ashtabula	Asahel Chapin	Chester, Geauga co	2	77	
Rome	Edmund Richmond	Rome, Ashtab'a. co	1	59	1829
Cherry Valley	— *Michael Webster*	Cherry Valley	4	44	1830
Williamsfield	— *David Campbell*	Andover	5	40	1832
Geneva	William Sumner	Geneva, Ashtab.co.		46	1831
Madison	— J. L. Richmond		7	43	
Conneaut	Asa Jacobs		3	44	
Denmark	— J. L. Richmond	Denmark	12	30	
Harpersfield	Gilliad Dodge	Harpersfield		31	
Sheffield	Jacob Bailey			14	

GREENVILLE ASSOCIATION, 1835.

Stillwater	Semore Craig, John M'Donald		1	54	
Dry Fork of Twin	—			33	
Greenville	J. Wintermote	Greenville		31	
Ebenezer	Joshua Benton	Preble county		35	
Concord	— *N. Case*		2	58	
Friendship		Wayne county, Ia.		25	
Centreville			1	37	
Harmony			9	18	1834

HURON ASSOCIATION, 1835.

Berlin		Berlin	12	81	
Townsend		Norwalk		24	
Avon and Dover	James Teachout	Avon		32	
Henrietta	—	Amherst	4	28	
Vermillion	Joshua Phillips	Berlin	3	21	
Norwalk	Asahel Morse	Norwalk	24	82	
New London	— Jacob Myers	New London		31	
Seneca	John Keating	Tiffin	1	30	
Lyme	Joel Peck	Monroeville		29	
Fairfield	Aaron Abbot	North Fairfield	1	79	

HURON ASSOCIATION, 1835.—*continued.*

Lagrange	Julius Beman, *F. R. Freeman*	La Grange	39	91	
Auburn		Tiro, Richland co.		27	
Amherst		Amherst		21	
Ripley		Ripley	1	36	
Milan	William Allgood	Milan	22	65	
Bronson	Abner Sylvester	Bronson	12	49	
Clarksfield	William White	Clarksfield		17	
York	Jacob Tharp	York		57	
Read		Read, Seneca co.	2	26	
Ruggles		Ruggles		12	
South Amherst	Levi M. Mack	Amherst	14	40	1835
Camden	Levi M. Mack	Birmingham		7	1835
Pittsfield	— *Trueman Borroughs*	Pittsfield		13	1835

LITTLE MIAMI ASSOCIATION, 1835.

Little Miami	— *Levi Martin*	Hamilton county		28	
Plum Bottom				17	
Oxford	Thos. Craven, Hez. Smith	Oxford	1	14	

MAD RIVER ASSOCIATION, 1835.

Buck Creek			2	35	1813
Bethel			3	24	1822
Big Darby				18	
Cæsar's Creek	William Sutton	Jamestown		101	1815
Concord			3	44	1821
Eliza				12	1821
East Fork of Paint	C. Tuttle			35	
Fairfield				15	1818
Grass Point			2	19	
Honey Creek	Moses Frazee, sen.		4	56	1815
King's Creek	Daniel Beaver		52	110	
Fittle Beaver	Thomas Price, Joseph Morris		5	78	
Lost Creek	Willis Hance	Troy, Miami co.	2	102	1817
Little Darby	Isaac Jones		2	31	1820
Leatherwood	MosesFrazee, jr., *P. B. Holden*		3	36	
Miami			17	48	
Nettle Creek	— *Ephraim Lippincott*		1	47	
Olive				11	1834
Piqua	J. L. Moore	Piqua, Miami co.	13	100	
Philadelphia	John Arskine			24	
Rush Creek				26	
Sinking Creek	— *Moses Luce*			15	1817
Staunton	E. French		1	74	1818
N. Carlisle Br.			16	31	
Sugar Creek		Allen county	2	18	1832
Sugar Creek	Benjamin Adamson	Fayette county		16	
Tharp's Run				64	1820
Troy	— *C. Harding*		12	49	
Union				11	1815
African				14	1834

MEIGS' CREEK ASSOCIATION, 1835.

Salt Creek	Willliam Sedwick	Zanesville	6	109	
Marietta	A. Darrow, A. Dana	Marietta	10	180	
Salem Township	William Spencer	Zanesville	4	95	
Bristol	George Russell	McConnelsville		11	
Zanesville	G. C. Sedwick	Zanesville	3	162	
Enon	Richard Conner	Monroe county			
Cambridge	Hugh Broom	Cambridge	3	25	
Brookfield	William Sedwick	Morgan county	14	91	
Harmony	J. S. Clark	Washington county	4	39	
Salem	Hugh Broom	Senecaville	5	64	
Rich Hill	William R. McGowan	Salt Creek	2	21	
Goshen	William R. McGowan	Cambridge	2	86	
Mount Zion	H. Broom, James Gabriel	Cambridge	3	32	

MEIGS' CREEK ASSOCIATION, 1835—*continued.*

Unity	J. Van Bront, J. Gabriel	Monroe county	7	45	
Blue Rock	L. Culver	Blue Rock	16	60	
Windsor	R. Berkley	Morgan county	2	56	
McConnelsville	William Sedwick	McConnelsville	1	27	
White Plains		Coshocton		20	
Norwich	William R. McGowan	Muskingum county	6	33	
Wills Creek	William N. Smith	Winchester	5	37	
Bushy F'k of W.C'k	C. Skinner	Winchester		26	
Olive	B. Blake	Morgan county	5	36	
Salt Fork of W.C'k	C. Skinner	Guernsey county	4	39	
Union	R. Berkley	Washington county		29	
Adams	A. Darrow	Washington county	1	103	
Centre				10	
Manchester	James Gabriel	Morgan county	5	17	
Waterford	R. Berkley	Waterford		12	1835
Sarchett's Run	R. H. Sedwick	Guernsey county	18	20	1835
Hopewell	Owen Owens	Muskingum county	2	17	1835

MIAMI ASSOCIATION, 1835.

Elk Creek	S. Gard	Trenton	2	119	
Pleasant Run				29	
Lebanon		Lebanon		143	
Muddy Creek	D. Layman			37	
Mill Creek				41	
Bethel	H. Stites		2	53	
Todd's Fork			1	29	
Tapscott M. H.				54	
Wolf Creek				37	
Springfield				53	
Mount Pleasant	T. Childers, D. S. Robeson			16	
Providence			1	13	
Beulah				29	
Dayton	Muncier Jones	Dayton	5	38	
Dry Fork				40	
Middletown	Daniel Bryant	Middletown	2	75	
Mount Bethel	— *M. Morris*			25	
Ham'l and Ross'e			3	53	
6th St. Cincinnati	S. W. Lynd, W. Bruce	Cincinnati	3	246	
Sugar Creek				50	
Clear Creek				24	
Fairfield		Fairfield		40	

MOHECAN ASSOCIATION, 1835.

Bethany	Thomas G. Jones	Wooster	1	131	
1 Mohecan		Wayne county	5	30	
Elizur	John Cox	Hayesville	4	20	
Mansfield	W. F. Missildine	Mansfield	3	48	
Union				9	
Sandyville	Pitney Guest	Canton, Starke co.	2	63	
Zion		Newville	6	56	
2 Mohecan	Alpheus French	Blachleysville	2	55	
Zoar		Wayne county	1	23	
Springfield			1	24	
Canaan	Rufus Freeman	Wayne county		16	
Dalton		Dalton		25	
Green Township			12	77	
Harrisville	Rufus Freeman	Westfield		15	
Clark Township	Benjamin White	Nashville	1	16	
Canaan	Edward Otis	Middletown, H. co.	1	43	
Monroe	T. G. Moffit	Mansfield	2	16	
Ashland		Ashland	6	28	
Cranberry				11	
Bethel		Bloomfield		21	

MUSKINGUM ASSOCIATION, 1835.

Granville	Thomas Hughes	Granville		53	
Falls of Licking	Amos Mix	Irville	13	51	
Hopewell	—	Somerset		48	
Friendship	George Debolt, J. Hill	Newark		55	
Union	George Debolt, Wm. Karr	Thornville	3	55	
Salem	Joseph Sperry	Gratiot, Lick. co.		25	
Lancaster	Samuel Carpenter	Lancaster	2	38	
Sunday Creek	J.Sweat, J.Adams, S.G.Bishop	Athens	1	22	
Lexington	James Skinner, I. Barns	Lexington	2	70	
York	T. Harper, S. Bagley	Deavertown	2	40	
Timber Run	George Debolt	Putnam	1	21	
Bethel	Joshua Breese	M'Connelsville	4	49	
Beulah	Matthew Brown	Putnam		37	
Owl Creek	Christian Kaufman	Knox county	2	31	
Uniontown	Matthew Brown	Uniontown	1	18	
Monday Creek	Samuel Moody	Lexington	3	42	
Edentownship	Minor M'Queen, John Frey	Lancaster	1	38	
Mount Olive	Silas Hickerson	Deavertown	2	24	
Bethel	Thomas Harper	Milford	2	28	
Harmony	John W. Patterson	Gratiot	1	15	
Zoar	Joshua Breese	Zanesville		15	
Zanesville	Joseph Sheppard, W. Mears	Zanesville		20	
Greentownship	Thos. Harper, J. Parker	Logan		10	1831
Olive Branch	Silas Hickerson	Morgan county		10	1833
Mount Zion	Samuel Moody	Guernsey county		11	
Harmony	James Skinner	Perry county			

OHIO ASSOCIATION, 1835.

Ohio	John Young	Hanging Rock		14	
Storm's Creek	John Lee	Hanging Rock		58	
Sandford			2	18	
Hale's Creek	John Kelley	French Grant		15	
Symm's Creek	— [*Noah Bennett, J. Bennett,*			48	
Providence	*Gabriel Hargo*]			22	
Bloom	[Levi McDaniel]	Jackson	2	63	
Palmyra	John Young			23	
Madison			2	39	
Porter	[Jonathan Hoyt]		2	38	
Solliday Creek	[W. F. Mavity]		8	64	
Myrtletree	William Fuson	Westville	17	41	
Salem	Joshua Ripley		1	19	
Bethel	[Jacob Rickey]				

OWL CREEK ASSOCIATION, 1835.

Wayne				39	
Brinzion	Thomas Daken, David James			63	
Morris	James Hair	Knox county		33	
Harmony			1	45	
Mount Zion	John Thomas		10	18	

OXFORD ASSOCIATION, 1835.

Sugar Creek	Peter Webb			25	
Middle Run				19	
Mercer's Run		Green county	2	36	

PORTAGE ASSOCIATION, 1835.

Garrettsville	Caleb Green	Garrettsville		38	
Palmyra		Palmyra		43	
Mantua		Mantua		12	
Stow		Stow	11	27	
Twinsburgh	Charles A. Turner	Twinsburgh	3	23	
Streetsborough	Julius C. Barlow	Streetsborough	19	68	
Brimfield		Brimfield	18	29	
Northfield	Robert Missildine	Brandywine Mills		13	
Mecca				47	

PORTAGE ASSOCIATION, 1835—*continued.*

Braceville				18	
Hudson				6	
Akron	Eber Crane	Middlebury		17	1835
Hiram and Troy	Amasa Clark	Hiram		15	
Aurora	Silas Barnes, R. Wait	Aurora	7	36	1834
Bedford	S. R. Willard	Bedford		22	1834

PROVIDENCE ASSOCIATION, 1835.

Providence	Robert Townsend	Downington		36	
Mount Zion	Sartin Mc Commis		4	30	
Chester			1	18	
Union	James B. Stewart			33	
Paint Creek	Gabriel Hargo		1	12	
Mount Pleasant	Jacob Ward, Jesse Corn	Lawrence county	6	49	

ROCKY RIVER ASSOCIATION, 1834.

Columbia	Bazaleel Hill	Columbia		36	
Cleaveland	E F. Willey, Wm. Phillips	Cleaveland		76	
Granger		Granger		45	
Liverpool		Liverpool		19	
Litchfield	Asa Strait			18	
Medina	James Hovey	Medina		28	
Norton		Norton		32	
Olmsted		Olmsted		14	
Parma	Richmond Taggart	Cleaveland		11	
Rockport		Rockport		41	
Royalton	Henry Hudson	Royalton		47	
Strongsville		Strongsville		20	
Westfield	James Newton	Medina		64	
Euclid		Euclid		43	
Ridgeville	Moses Wares	Ridgeville		14	
Huntington		Huntington		20	
Carlisle		Carlisle		11	

SALEM ASSOCIATION, 1835.

Salisbury		Salisbury		18	
Troy	Horace Parsons, A. Butts	Troy		37	
Rutland	Amos Stevens	Downington		42	
Huntington	Peter Derry, P. Aleshire	Wilksville		18	
Athens	William Wall	Athens		28	
Canaan				23	
Tupper's Plains		Tupper's Plains		23	
Bedford				12	
Springfield			1	20	

SANDUSKY RIVER ASSOCIATION, 1835.

Seneca	J. Keating	Seneca county		30	1823
Reed	Joseph Jackson, Sup.	Seneca county		26	1830
Adams	Joseph Jackson	Adams		15	1833
Jackson & Liberty	Jacob Tharp, Sup.			7	1835
York & Green C'k.	Jacob Tharp	Sandusky county		57	1833

SCIOTO ASSOCIATION, 1835.

Pleasant Run	Wm. Baker, J. Stith	Lancaster	9	100	1801
Frankfort	J. Sperry, N. Corey	Frankfort	2	71	
Licking	L. Madden, M. Beaver	Hebron	2	46	
Union	Benjamin Cave	Adelphi			
Deer Creek	J. B. Moore	New Holland		27	
Laurel	Parker, sup.	Adelphi	2	18	
Jonathan's Creek	Wm. Baker, J. Sperry, sups.	Gratiot		45	
Walnut Creek	L. Madden	Baltimore	18	65	
Paint Creek		Washington		49	
Beaver				16	
Zion	William Baker	Clarksburg		55	

SCIOTO ASSOCIATION, 1835—*continued.*

Friendship	L. Madden, sup.		5	18	
African	D. Nickens	Chillicothe	1	70	
Darbyville	J. B. Moore, sup.		1	13	
Chillicothe	John Smith	Chillicothe		39	
Amanda	— Mc Cabe, sup.	Amanda		7	
Canaan	— Tuttle, sup.			11	
Refugee	L. Madden, sup.		14	34	
Linn Creek	Jonathan Todd	Amanda		10	

STRAIT CREEK ASSOCIATION, 1835.

Soldier Run	D. Spohn	West Union	10	47	
Bethel	H. Burnet	Snow Hill	2	24	
Crooked Creek				29	
East Fork L. Miami	J. Leyman	Lynchburg		27	
New Market		New Market		20	
Winchester			6	55	
African				32	
Greenfield		Greenfield		33	
Cowen's Creek	William Newrom		4	34	
New Valley				20	
Big Three Mile		Adams county	2	28	
East Fork B. Creek				23	
Hills Fork			5	32	
Beach Flat			1	13	
Bethany			5	12	

TODD'S FORK ASSOCIATION, 1835.

Anderson's Fork	Orange Mott		5	32	
New Hope	Joshua Carman	Green county		23	
Todd's Fork	William Kelsey			37	
Second Creek				22	
Turtle Creek					
Little Miami				24	
Olive Branch		Clinton county	1	16	

ZOAR ASSOCIATION, 1835.

Clear Fork, Wills Creek	William N. Smith		1	59	
Pine Run	Elijah C. Stone			28	
Boggs Fork, Stillwater	Benjamin Wood		5	21	
Harmony	C. Skinner		4	38	
Cross Creek, Va.	N. Haddington		2	45	
Wheeling, Va.	R. H. Sedwick	Wheeling, Va.	3	21	
Stillwater	W. R. McGowan		9	41	
Perry	B. Wood			38	
Hanover	B. Wood			11	
Sandy	William Stone			19	

OTHER CHURCHES, 1835.

Salem*	John Williams	Salem, Columbia co.	1	62	
Concord*	Jacob Morris	Warren		21	
Palmyra	M. J. Phillip	Palmyra	2	15	1835
Mount Vernon	Henry Cosner	M't Vernon, Knox co		25	1835
Amity	John Sharp	Gambier		7	1835
Coshocton	S. Rice	Coshocton			
Ebenezer		Morristown			
Massilon	O. N. Sage	Massilon		9	1836
Zanesville, Mark. st.		Zanesville		35	1835
Richmond	J. Bailey, Wm. Byron, *Clerk*	Painesville		12	1835

* Belong to the Beaver Association.

BETHEL ASSOCIATION, 1832,

Was formerly known by the name of Eagle Creek. Its last session was held at Bethel, Clermont county, September 21, 1832. Churches—Red Oak, Bethel, Bullskin, and Clover. Elder Aaron Sargent is the only minister whose name appears in the returns. Churches 4—Ministers estimated at 2—Baptisms 8—Total 136.

WALHOLDING ASSOCIATION, 1835.

The Walholding Association convened with the East Union Baptist church, Coshocton county, Ohio, on Friday, 4th day of September, 1835.—Elder William Purdy preached the introductory sermon from Luke xii. 32. Elder Kauffman made some remarks, and prayed. After a short intermission, the letters of the churches were called for, and read; and exhibited the state of the Association to be as follows: five churches, seventeen baptized, three dismissed by letter, three deceased, six excluded, one restored; total 145. William Purdy, Oxford P. O., Holmes county, was chosen *Moderator*—and Elder Seth Wickham, Guilford P. O., Coshocton county, *Clerk*.

SUMMARY.

Associations.	Churches.	O.Ministers	Licentiates.	Baptisms.	Members.	Constituted.	Net gain.	Net loss.	Meetings in 1836.
Bethel	4	2			136				
Columbus	22	10	1	40	1006	1818	11		Galena, Saturday, Sept. 3.
East Fork L. M.	16	6	2	60	1016	1815	31		Ten Mile, Friday, Sept. 2.
Geauga	11	9		10	469	1834		15	Auburn, Wednesday, June 8.
Grand River	13	8	2	49	723	1816	30		Jefferson, Wednesday, Sept. 14.
Greenville	7	4	1	15	266		24		Friendship Ch., Ia., Fri. Aug. 26.
Huron	23	12	2	135	899	1821	197		Norwalk, Wednesday, Aug. 31.
Little Miami	3	2		1	59			1	Little Miami Ch. Frid. Aug. 26.
Mad River	29	13	3	139	1261	1812	120		Nettle Church, Fri. Sept. 16.
Meigs' Creek	30	17		130	1506	1825	41		Salem Church, Sat. Aug. 20.
Miami	22	7	1	19	1244	1797		31	Dry Fork, Friday, Sept. 9.
Mohecan	20	11	1	48	727	1820	10		Sandyville Church, Sat. Sept. 17.
Muskingum	26	21	4	40	845	1811	8		Union Church, Friday, Aug. 26
Ohio	14	9	3	38	501	1820		27	Sandfork Church, Sat. Aug. 13.
Owl Creek	5	4		11	198	1835	9		Wayne Church, Friday Aug. 19.
Oxford	3	1		2	80	1830	1		Sugar Creek, Friday Aug. 19.
Portage	15	8		58	414	1832	68		Garrettsville, Wed. Sept. 28.
Providence	6	6		12	178	1834		25	Mount Pleasant Ch. Sat. Sep. 10.
Rocky River	17	9			572	1832			
Salem	9	4		1	221	1818		15	Tupper's Plains Ch. Sat. Sep. 24.
Sandusky River	5	3			135	1835			Reed, Saturday, Sept. 3.
Scioto	19	12		54	674	1805	21		Licking Church, Sat. Aug. 20.
Strait Creek	15	4		35	429	1812	28		New Market Ch. Sat. Aug. 27.
Todd's Fork	7	3		6	154			4	Olive Branch M. H., Fri. Aug. 19.
Walholding	5	2		17	145	1833	6		Zion Church, Friday, Sept. 2.
Zoar	8	6		29	255	1826		17	Perry Church, Saturd. Sept. 10.
Other Churches	9	6		3	177				
Total	363	199	20	952	14290		605	135	

According to the Summary, there are in the State of Ohio 26 Associations, 363 Baptist churches, 199 ordained ministers, and 14,290 communicants. The aggregate net gain in 23 Associations during the last associational year is 470.

The Greenville Association comprises eight churches, one of which is in Wayne county, Indiana.

The Killbuck Association has been dissolved, and the Walholding has arisen in its place.

Zoar Association has grown up from the ruins of the Stillwater. It now comprises ten churches, two of which, it will be seen, are in Virginia.

The following general remarks respecting the Baptists in Ohio, are from the Editor of the Cross and Journal.

"It is judged from the Minutes of the Associations and from other sources, that at least three fourths of the churches and Associations are decidedly in favor of missionary

efforts; and in the few apparent exceptions which exist, it is confidently believed, that want of information or local considerations form the difficulty. There is generally a disposition in the churches and Associations to allow entire freedom of action in regard to benevolent efforts; a disposition which cannot be too sacredly cherished.

"It is believed that soundness in the faith, a high regard for the duties of practical religion, and a zealous attachment and adherence to the institutions and ordinances expressly and specifically enjoined in the New Testament—the best tests of Christian character—prevail in nearly if not all the churches and Associations. In doctrine, all are Calvinistic; some holding substantially the views of Fuller, others regarding the Philadelphia confession as the best existing formula of doctrine;—few, if any, can justly be called Arminians. The Baptists of Ohio, in reviewing their history thus far and their present condition, have reason, to 'thank God and take courage;' and taking all the encouragement that can be derived from the promises of a faithful God, combined with the facilities of the age, and the place in which their lot is cast, for active exertion, they may find abundant incitements to urge them on *unto perfection*, not only in the doctrine of Christ, but in all the good works which his doctrine requires."

BRIEF HISTORICAL SKETCH OF THE MAD RIVER ASSOCIATION.

On the 19th of September, 1812, the five following churches, viz. King's Creek, Little Beaver Creek, Nettle Creek, Antioch, and Big Darby, by their messengers, met at brother Elijah Ward's, at Buck Creek, and associated themselves into a body by the name of the *Mad River Baptist Association.* The covenant and rules of decorum then adopted, seem to have been retained with very little variation. The introductory sermon was delivered by Lemuel Cottrell; opened correspondence with the Miami Association; total number when constituted, 166; during the meeting Mad River Church received by letter. James Johnson, *Moderator;* John Thomas, *Clerk.*

1813—Sept. 17. The Association met at Little Beaver Creek. Introductory sermon by John Thomas. Buck Creek and Beaver Creek churches received by letter. Received by baptism 7, by letter 4, dismissed 17, excluded 3—Total 221. J. Morris, *Moderator;* John Vance, *Clerk.*

1814—Sept. 18. Met at Nettle Creek. Sermon by J. Guttridge. At this meeting the mission system of spreading the gospel and contributions for the same, were recommended to the churches. Baptisms 14, letter 5, dismissed 2, died 1—Total 233. S. Talbot, *Moderator;* J. Thomas, *Clerk.*

1815—Sept. 15. Met at Little Beaver. Sermon by J. Morris. Salem, Cæsar's Creek, Bethlehem, Honey Creek, and Union churches, received by letter. Baptisms 26, letter 26, dismissed 24, excluded 5, died 3—Total 336. J. Dunlap, *Moderator;* J. Thomas, *Clerk.*

1816—Sept. 13. Met at Nettle Creek. Sermon by J. Dunlap. Opened correspondence with the Scioto Association, and the *Predestinarian Baptist Association and Friends of Humanity* in Kentucky. Resolved to open correspondence with the Baptist Board of Foreign Missions, and appointed J. Thomas, *Treasurer* and *Secretary.* Baptisms 35, letter 47, dismissed 55, excluded 7, died 4—Total 359. J. Morris, *Moderator;* J. Thomas, *Clerk.*

1817—Sept. 19. Beaver Creek. J. Thomas preached. Lost Creek and Sinking Creek Churches received, and correspondence opened with Muskingum Association. Baptisms 16, letter 28, dismissed 13, excluded 15, died 7—Total 388. J. Morris, *Moderator;* J. Thomas, *Clerk.*

1818—Sept. 18. King's Creek. Elder Cottrell preached. Staunton, Stillwater, and Fairfield churches received. Correspondence with the Board of Foreign Missions continued. Baptisms 59, letter 31, dismissed 9, excluded 5, died 3—Total 507. J. Turner, *Moderator;* J. Thomas, *Clerk.*

1819—Sept. 17. Met at Honey Creek. Sermon by M. Frazee. Opened correspondence with the Columbus Association; recommended the churches to form Missionary Societies, (auxiliary to the general one,) for the purpose of raising funds, &c.: hence arose that distress and sea of trouble through which the churches waded for several years. Baptisms 69, letter 46, dismissed 40, excluded 4, restored 1, died 11—Total 596. J. Turner, *Moderator;* J. Thomas, *Clerk.*

1820—Sept. 15. Met at Nettle Creek. Sermon by J. Guttridge. Little Darby and Tharp's Run churches received. Correspondence with the Board of Foreign Missions continued. Resolved to meet in future on Saturday instead of Friday. Baptisms 77, letter 49, dismissed 49, excluded 3, died 7—Total 668. J. Guttridge, *Moderator;* J. Thomas, *Clerk.*

1821—Sept. 15. Little Beaver. Sermon by M. Frazee. Concord and Eliza churches received. Beaver, Mad River, and Bethlehem churches, by declining non-fellowship with

this body, being admonished, were each excluded from this Association. Missionaries were appointed to preach to the destitute on the frontiers of this Association. Correspondence with the Baptist Board of Foreign Missions continued. Baptisms 69, letter 4, dismissed 40, excluded 12, died 10—Total 684.

1822—Sept. 14. Met at Lost Creek. J. Guttridge preached. Bethel and Indian Run churches were received by letter. At this meeting the correspondence with the Baptist Board of Foreign Missions was *dropped*, with the understanding, that churches or individuals *may* use their pleasure, and act their pleasure on the subject. Baptisms 65, letter 15, dismissed 37, excluded 10, died 9—Total 695.

From 1822 to 1828 inclusive, various have been the conflicts and changes of the churches. During which time, East Fork of Paint, Rush Creek, Springfield and Philadelphia churches, were received, and those of Stillwater and Big Darby were dismissed. Correspondence with White Water and Greenville Associations was opened. Corresponding Letters adopted. "Resolved, in 1824, to have no correspondence with the Baptist Board of Foreign Missions, recommending the same course to the churches; yet, individuals as such may have, without bar of fellowship." Peace, harmony, and union followed this Resolution. Baptisms 349, letter 190, dismissed 246, excluded 45, restored 31, died 56—Total 885.

1829—Sept. 19. Met at Lost Creek. Sermon by T. Price. The 1st Baptist Church at Springfield, having departed from the faith of the regular Baptists, was excluded from the Association. Baptisms 37, letter 19, dismissed 45, excluded 11, died 9—Total 824. W. Sutton, *Moderator;* J. Webb, *Clerk.*

1830—Sept. 18. Buck Creek. C. Tuttle preached. Church at Big Darby readmitted, and second Lost Creek, received. Baptisms 26, letter 33, dismissed 47, excluded 23, died 11—Total 828. Clerk and Moderator the same.

1831—Sept. 17. At Honey Creek. Sermon by Elder Hance. Received by Baptism 40, letter 33, dismissed 38, excluded 21, died 8—Total 848. Clerk and Moderator the same.

1832—Sept. 15. Met at King's Creek. T. Price preached. Sugar Creek received by letter. Resolved, That the churches be requested to send delegates to meet with the Nettle Creek church, to devise means for supplying the destitute with the gospel, within the bounds of this Association. Baptisms 91, letter 42, dismissed 46, excluded 6, died 9—Total 897. Clerk and Moderator the same.

1833—Sept. 14. Met at Cæsar's Creek. Sermon by C. Tuttle. Sugar Creek (Fayette co.) and Grass Point churches received by Letter. Correspondence opened with the East Fork of the Little Miami Association. Baptisms 99, letter 74, dismissed 73, excluded 9, died 7—Total 1051. T. J. Price, *Moderator;* J. Webb, *Clerk.*

1834—Sept. 20. Met at Staunton. William Sutton preached. Olive and African churches were received; Lima Church presented a letter for admission, and was rejected. The Resolution relative to missionary exertions, bible, temperance, tract, and Sunday school societies, was passed at this session. Received this year by Baptism 139, by Letter and Experience 64 dismissed 98, excluded 22, died 13—Total 1127. The present year leaves us with much the same ratio of increase as the former—Total 1264.

Since the organisation of this body, there have been something like 1450 members received by Experience and Baptism, 840 by Letter, 60 restored, 970 dismissed by Letter, 300 excluded, and 200 deceased. Many were added to this Association in its infancy, and yet its present number is comparatively small, in consequence of many of the brethren emigrating to the West.

CLEAVELAND.—The following extract is taken from the columns of the American Baptist, April 16, 1836.

"Our meeting-house, which is by far the most splendid of any in the city, is completed. Its dimensions are 79 by 55 feet; its materials are brick and stone; its steeple is 150 feet high, and the most admired of any in the State. The interior is perfectly neat; has three aisles, all neatly carpeted; the plan of the pulpit taken from the First Baptist Church, Providence, Rhode Island. This beautiful building was dedicated to the Most High, the 25th of last February. Elisha Tucker preached the dedication sermon, from Psalm cii. 1—'I was glad,' &c. The house was crowded to overflowing. In the afternoon of the same day, the slips were rented for one year, for rising *seventeen hundred dollars.* Three weeks previous to entering the new meeting-house, the church unanimously resolved to hold a series of prayer meetings every evening in the week until the dedication, that we might then enter into the new house with suitable dispositions of heart. Almost the same moment we began to put our spiritual house in order, the glory of God began to appear among us. There was the fervent, soul-refreshing spirit of prayer, and the honest confession of those who had been in a backslidden state, and soon we

began to see the awakened sinner inquiring what he should do to be saved. In six weeks after the house was dedicated, 33 willing converts went down into the water in Lake Erie, and were baptized.

"Three-fourths of those baptized were young men, possessing more than an ordinary share of intelligence. I have not the least doubt but several of them will become ministers of our blessed Lord.

"E. F. Willey has been with us this winter, but I expect Levi Tucker, of Philadelphia, who has just arrived here, will become our settled pastor. Our prayer-meetings are still continued every evening, nor can I see that these meetings have become any less interesting, though they have continued seven weeks. When I came here, five years last October, I found but two Baptist members in Cleaveland. Our church was formed about three years since, of about 20 members; it now contains from 100 to 130. Our meeting-house and lot is worth $ 13,000; we owe probably $ 4,500. Thus you see that things rise up and go forward here in the West with an energy seldom, if ever, surpassed."

THE PALMYRA WELCH BAPTIST CHURCH, Portage county, is composed of emigrants from Wales. In the early part of 1835 they united with the Calvinistic Methodists in building a meeting-house, which was opened for divine worship in May. Soon after, they found it impracticable to remain a mixed congregation, and therefore applied to the Welch Baptist brethren to be constituted into a church. They were accordingly constituted on the articles of faith of the Beaver Association, on the 16th of August, 1835, by Elder William Owen, pastor of the Welch Baptist Church, Pittsburg, Pa., and M. J. Phillip. The latter has taken the pastoral charge of the church. These brethren are calculating to build for their use a place of worship during the present year. They have a cheering prospect of increase and usefulness in Palmyra, as there is much Baptist influence among the Welch inhabitants, amounting to nearly 500 souls, all emigrants from Wales during the last four years.

SALEM TOWNSHIP.—The regular Baptist church, called Salem Township, in Muskingum county, was constituted in October, 1818. The circumstances of its origin are as follows. In the year 1816, William Spencer settled here with his family. The settlement was new, and the inhabitants mostly addicted to Sabbath breaking, vain amusements, and profanity. In this state of things he was moved to call the attention of the people to the concerns of their souls and the Christian religion. The church of which he was then a member licensed him to preach, and he commenced the work in 1817. Soon there appeared fruits of his labors, and some members moving into the place from other parts, it was deemed necessary to constitute a church. About the same time a revival commenced under his labors at Wills Creek, about fifteen miles East of this place. Several were baptized there, who united in the constitution as a branch of the church. The revival progressed gloriously—the Lord's day was properly observed, and family worship was duly maintained, until some destructive errors crept into the East Branch, which consisted in denying the gospel authority for the religious observance of the Lord's day—for offering public or family prayer, or publicly singing the praises of God; and even denying the perpetuity of the moral law. Of course these duties and privileges were abandoned, contentions began, and, because iniquity abounded, the love of many waxed cold. Ultimately all those who embraced the errors were excluded. A preacher from Virginia, who first propagated these errors among them became their minister, as they called themselves a church. About two years after, their leader died, when a Mr. H. Brown, a Baptist preacher, recently from Scotland, became acquainted with them, and being a very pious and orthodox man, possessing good talents, was instrumental in eradicating their errors. Mr. Brown continued with them as their pastor about five years, but in all this time they did not flourish. They then returned, made suitable concessions, and were restored to the fellowship of the church. Mr. Brown joined the Mount Zion church near him, was ordained their pastor—has ever since been highly esteemed by the Baptist churches, and his labors have been greatly blessed.

In 1830, the East Branch was constituted into a separate church, called Wills Creek, Guernsey county. It now flourishes under the faithful pastoral labors of William N. Smith.

At the same time the revival was progressing at Wills Creek, William Spencer visited a destitute settlement at White Eyes Plains, about eight miles North, in Coshocton county. After continuing his visits for some time, he baptized a number there, who united with the Salem Township church, till October, 1825, when they were dismissed and constituted into a church, called White Plain.

The Salem Township church was constituted with twenty-one members. They called William Spencer to be their pastor, in which office he has continued till the present time. The church together with their pastor has ever enjoyed great friendship and sweet fellow-

ship, endeavoring to bear each others' burthens—the church rendering him a part of his support, and he devoting his whole time to the work of the ministry, and most of it among his own flock, who have ever been friendly to, and taken an active part in the promotion of, the benevolent measures of the age, believing them to be dictated by the Lord and very useful—and such things as all Christians ought to be engaged in. Post Office, Mechanicsville, Muskingum county.

The Rocky River Association was constituted in September, 1832, of seven churches, three ministers, and 143 members. At the third meeting, in June last, there were 19 churches, 11 ministers, and 720 members. Six new churches, and perhaps more, are expected to unite at the next anniversary. Some of these, however, are by dismissions from other churches in the body, so that there will not be a corresponding addition of strength. But as an offset to this, most of the churches have received and are still receiving pleasing accessions, so that the prospects are cheering.

Much of the prosperity of this body may be attributed, under God, to their missionary operations.

INDIANA.

GENERAL ASSOCIATION.

The third anniversary of the General Association of Baptists of Indiana, for the purpose of promoting the spread of the Gospel in the State, was held at Lawrenceburgh, Dearborn county, October 30, 1835. Officers, Jesse L. Holman, *Moderator;* Lewis Morgan, *Rec. Secretary;* Ezra Fisher, *Cor. Secretary;* H. Bradley, *Treasurer.* Amount of receipts $238 96.

Reports were presented to the meeting by several committees on the Baptist General Tract Society—on Foreign Missions—on Religious Periodicals—on Education—on Sunday Schools, and on the state of religion in Indiana. From the latter Report the following extracts are taken:

"In the north part of the state, there are several small churches, that need the fostering care of the Association. That part of the state is daily becoming more interesting, as the population is rapidly increasing. In most of the county seats and large prairies there are Baptist members that should be gathered together and constituted into regular churches. Unless this can be done, they must remain like sheep without a shepherd. When we come farther south on the Wabash river, the same state of things is presented. In the Tippecanoe Association there are nine churches and but two ministers, and the population is rapidly increasing. In this part of the state, there has been much opposition, but it is believed, that as information is obtained on the subject of religious effort for the spread of the gospel, objections have been removed. In the middle and southern parts of the state, things are beginning to present a more promising appearance. The brethren are beginning to feel the importance of more concentrated efforts in sustaining the cause of Christ, by their prayers and contributions in support of the gospel ministry. Ministers are waking up to their duty, and giving more of their time to the work in obedience to the command of their dying Lord who has said, 'go ye into all the world and preach the Gospel to every creature.' It appears from information obtained, that protracted meetings, where they have been held in our churches, and conducted in a proper manner, have been, in the hands of God, means of great good to poor sinners, in turning them from darkness to light, and stiring up the brethren to their duty, of love and good works. In the Laughery Association, there is at this time a good state of things. Many have quite lately been brought to the knowledge of the truth as it is in Jesus, whilst aged saints have been enabled to take their harps from the willows and sing the songs of Zion with joy and thanksgiving. It is the opinion of your committee, if there could be a few able ministers located at the most important places in the State, that it would have the most happy influence on the denomination. Such is our destitution of ministerial aid, that many parts of the state, that are now white for the harvest, must remain uncultivated, unless more ministers can be obtained.

"It is due to the interests of the denomination in this state to say, that in addition to the receipts acknowledged in the treasurer's report, more than five hundred dollars have been raised from the churches to aid our travelling preachers, who are emphatically missionaries, in proclaiming the glad tidings of salvation in their own immediate vicinities.

"Thus you see that several years of efficient labor have been secured to the denomination the last year through this source.

"In conclusion your Committee beg leave to present the following Resolution:

"*Resolved*, That the providence of God, the increasing population of the State, and the great lack of moral and religious instruction, call loudly upon this General Association for a higher, nobler, more enlarged and systematic effort, to spread the Gospel."

FRANKLIN MANUAL LABOR INSTITUTION.

In October, 1833, at the close of the session of the General Association, the friends of education held a conference on the subject of education, and appointed a committee to view suitable sites in the vicinity of Indianapolis, at the semi-annual meeting of the Board in June. The object of that meeting failed; one only of the committee from abroad having attended at the time.

At the next annual meeting of the Association the subject was again agitated, and a meeting was appointed to be held in Indianapolis in January following. At the time of that meeting the Indiana Baptist Education Society was formed, and the meeting was adjourned till the first week in June, not however till four points were fixed upon as favorable places for a State Baptist Institution; and during the interval efforts might be made by the friends in favor of each place. At the June meeting, 1835, a cheering subscription came up from Decatur and Johnson counties. Still the friends were unprepared to fix the location, but at that time a committee was appointed to repair to the places successively and receive proposals, and to report in three weeks. The work was done, and at the appointed time the site near Franklin was selected. The Board of Trustees was appointed, and it was found that eighty-eight acres of land were secured in the immediate vicinity of Franklin, and more than $1600 on subscription. Since which the Board has been organised, and measures are in contemplation to erect a temporary building and put the institution in operation the ensuing spring, and appoint suitable agents to raise funds.

ASSOCIATIONS AND CHURCHES.

BLUE RIVER ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Knob Creek	A. Stevens			20	
Blue River				20	
Salem		Harrison county		31	
Bethel			1	31	
Goshen	J. Armstrong			47	
Bethlehem			1	23	
Little Flock	William Saffer			23	
Hopewell				31	
Unity	B. Radcliff	Washington county		38	
Providence	K. Veach, *Thos. S. Wineteer*			54	
Hillsborough				18	
Indian Creek	Levi Long, A. Matthews	Harrison county		36	
Turkey Fork				17	
Enon	Wm. Stevens, *Benj. Stevens*			10	
Rock Spring				24	

COFFEE CREEK ASSOCIATION, 1835.

White River	— *S. D. Monroe*	Jefferson county	1	47	
Scaffold Lick	— *Valentine Chasteen*		1	38	
Indian Creek	John R. Tinder	Jackson county		45	
Union			3	37	
Saluda				17	
Coffee Creek	Thos. Hill, T. Hill, jr., Z. Bush	Jennings county		151	
Elizabeth	James Glover			27	
Lick Branch			1	22	
Freedom	John Vawter	Vernon	1	37	
Ebenezer		Jackson county	2	53	1822
Hopewell				41	
Slate Ford			12	38	
Brownstown	— *Enoch Farel*		1	28	
Friendship			7	57	
New Friendship				16	

EEL RIVER ASSOCIATION, 1835.

Eel River				39	
Big Raccoon	[The ministers' names cannot	Parke county		32	
Deer Creek	be ascertained from the Mi-		4	52	
Little Raccoon	nutes.]			39	
Rockville				28	
Union			1	78	
Mount Pleasant			4	30	
Bethel			2	53	
Reserve				43	
Doe Creek			2	43	
Mill Creek			1	34	
Big Walnut		Greencastle		39	
Little Flock					
Jackson Prairie			4	25	1835

FLAT ROCK ASSOCIATION, 1835.

Flat Rock	Mignon Booz		1	62	
Blue River	Samuel Harding		4	39	
Sand Creek	Abraham Bohanon			113	
Mount Moriah		Decatur county	3	77	
Haw Patch	Thomas Elliott			21	
Salem	Archibald Leech, J. McEwen			49	
Bethel				29	
Union			2	48	
Liberty			5	20	
Shelbyville		Shelbyville		39	
Haw Creek		Bartholomew co.	8	38	
Mount Gilead				13	
Brandywine	Lewis Morgan	Brandywine		31	
Franklin				33	
Sharon					
Hopewell	William G. Eaton		1	29	
Friendship				12	
Bethel		Owen county		23	1834
Vernal	Leroy Mayfield		7	91	1834
Lewis Creek				16	1834
Dry Fork				17	1835

INDIANAPOLIS ASSOCIATION, 1835.

Indianapolis	J. L. Richmond, E. Fisher	Indianapolis		46	
Bethel	E. B. Smith, T. C. Townsend		4	74	
Lick Creek				74	
Little Blue River				25	
Little White Lick	B. Harris	Hendricks county	1	53	
Brandywine			1	18	
Mud Creek				25	
Noblesville		Noblesville		16	
1 Fall Creek	N. Richmond		3	54	
Little Buck Creek	A. Smock		2	49	
Pleasant Run			6	47	
Fork Little Buck			12	38	
Cumberland			1	39	
Little Eagle	J. Hawkins, *S. McCormick*, *J. Kemper*		2	21	1834
Hopewell	M. Hume		11	30	1834
Zion	— *J. R. Morris*		1	27	1834
2 Fall Creek			2	12	1834
Hanover	E. Williams		1	31	1834

LAUGHERY ASSOCIATION, 1835.

Laughery	Alva Churchill	Wilmington	2	33	1811
Indian Creek		Cross Plains	12	35	1813
Bear Creek		Hartford	3	27	1818
Long Run		Vevay		17	
Grant's Creek		Rising Sun		9	

LAUGHERY ASSOCIATION, 1835—*continued.*

Brushy Fork		Cross Plains		49	
Aurora	J. L. Holman	Aurora	1	43	1820
White Water		Harrison	1	32	
Middle Fork		Versailles		56	
Rising Sun		Rising Sun		10	
Ebenezer	T. Curtis	Lawrenceburgh	16	67	1822
Sparta		Moore's Hill	16	76	
Franklin		Moore's Hill	12	42	
Salem		Harrison	17	35	
Bethel	H. D. Banta	Vevay	4	36	
Manchester	J. Babcock	Manchester	18	62	
Jefferson	G. Markland	Vevay	2	21	
Mount Pleasant	J. Graham	Vevay		32	
Switzerland	[Hinkley			19	1833
Lawrenceburgh	Ezra Ferris, G. Mathews, A. R.	Lawrenceburgh		27	

MADISON ASSOCIATION, 1835.

Indian Kentucky	— *Garrard Warfield*	Jefferson county		32	
Vernon	William T. Stott	Vernon		38	
Middle Fork	James Alexander, *W. Wallace*	Madison	1	45	
Harbert's Creek		Jefferson county	1	49	
Concord	— *Caleb Moncrief*	Jennings county	2	62	
West Fork	Jesse Miles		1	32	
Bethel			4	16	
Bear Creek				38	
Versailles		Versailles		40	
Hebron	Jacob S. Ryker			48	
Milton				33	
Madison	Jesse Vawter	Madison		51	1831
Liberty	— *Azariah Merrill*		1	12	
Mount Moriah	Chelsey Woodward		5	20	
Geneva				17	
New Marion	Moses E. Edwards				1835
Mount Pleasant			4	20	1835
Zoar			2	20	1835

SALEM ASSOCIATION, 1835.

Bethel	—	Mount Vernon		139	1806
Patoka	Llihu Holcombe	Princeton		41	1808
Salem	Jeremiah Cash	Owensville		94	1810
Big Creek	Lewis Duncan	Cynthiana	1	90	1815
Bethlehem	—	New Harmony	28	140	1816
Harvey's Creek	—	Princeton		36	1822
Little Wabash	C. Whiting, *Jona. Stewart*	Carmi	2	123	1816
Union	—	Princeton		10	1821
Bethany	Peter Saltzman	New Harmony		27	1826
Providence	Elihu Holcombe	Princeton	1	47	1822
Mount Pleasant	—	New Harmony		20	1827
Evansville	E. Sanders	Evansville		23	1824
New Salem	E. Holcombe, *L. Burchfield*	Princeton		17	1830
Little Union	—	Patoka		21	1830
Walnut Grove	—	Boonville	1	47	1825
Cyprus	—	Boonville	4	30	1825
Bethlehem	—	Rockport		15	
Mount Gilead	—	Cynthiana		17	1828
White River	—	Petersburgh		19	1835

TIPPECANOE ASSOCIATION, 1835.

Delphi	Wm. Rees, *Daniel L. Shoup*	Delphi	1	40	1829
Dayton	[It is believed that William		2	29	
Grand Prairie	West is a minister connected			17	
Logansport	with this Association, but his	Logansport	2	40	
Tiptonsport	name does not appear on the	Tiptonsport		9	
Rossville	minutes as pastor of either of		1	11	
Bethel	the churches.]			11	1835

TIPPECANOE ASSOCIATION, 1835—*continued.*

Hopewell				9	1835
Frankfort		Frankfort	3	12	1835
UNION ASSOCIATION, 1835.					
Wabash		Vincennes	4	38	
Maria Creek	William Stancel	Maria Creek	9	86	
Mount Vernon		Washington	1	36	
High Banks	David Hornaday			19	
Veal Creek	John Graham	Washington		35	
Black Creek		Bloomfield		25	
Indian Prairie		Carlisle		52	
WHITE WATER ASSOCIATION, 1835.					
Elkhorn			6	59	
Little Cedar Grove	William Tyner			69	
Providence				22	
Indian Creek				73	
West Fork	Jeremiah Whitney		1	30	
New Bethel				25	
Lick Creek	W. Thompson	Fayette county		72	
Johnson's Fork				25	
Union	— *Daniel Gard*			20	
Salem			1	33	
Big Cedar Grove	Joab Stout		1	69	
Fairfield				30	
Franklin	Jas. Newhouse, D. Conner		1	47	
Little Flat Rock				53	
Ben. Davis' Creek	— *Andrew Veal*			70	
Simon's Creek			2	21	
New Hope	— *Samuel Billings*			14	
Village Creek				36	
Big Flat Rock	J. Sparks			87	
E. Fork Flat Rock			3	64	
1 Williams' Creek	William Miller			66	
Little Blue River	John Walker			52	
Connersville	— *James Thomas*			19	
Nettle Creek	John Evans		8	53	
Milton	James Austil		2	21	
Pipe Creek	Daniel Palmer		12	50	
Pleasant Run	James L. Gilmore, M. Cooper	Rush county		100	
Bethlehem				27	
2 Williams' Creek				27	
West Union	— *Mc Cormac Zion*			31	
Oxford	Joseph Shirk, *A. Martin*		1	19	
Mount Pleasant				20	
OTHER CHURCHES.					
Friendship*	—	Wayne county		25	
Greenfield†	H. J. Hall	Greenfield		13	1834
Laport	Chs. Tucker, — Spaulding	Laport		50	1834
Salem	Ahazael Neal	Laport county		12	1835
Michigan City	William Southwood	Laport county			
Truman's Creek‡	J. Thompson	Sullivan county		24	
Bethlehem‡				24	
Honey Creek‡	B. Trueblood			18	

* Belongs to Greenville Association, Ohio. † Belongs do the Lagrange Association, Michigan.
‡ Belong to Wabash District Association.

CONN'S CREEK ASSOCIATION, 1830.

Churches—Conn's Creek, Lewis Creek, Nineveh, Bethlehem, Antioch, Middle Fork of Sand Creek, Little Salt Creek, Edinburgh.

Ministers—John P. Bartley, John Newman, S. Doughty, Benjamin Jones.

Licentiates—S. Christy, R. Riggs.

Churches 8—Ministers 6—Members 280.

CRAWFORDSVILLE ASSOCIATION, 1832.

Churches 4—Ministers 2—Members 150.

DANVILLE ASSOCIATION, 1833.

The churches composing this Association are located partly in Hendricks and Morgan counties, namely, Salem, Union, White Lick, Providence, Galilee, Mount Zion, Danville, Enon, Eagle Creek, Bethlehem, Mount Pleasant, Palestine, New Hope, Mount Gilead, White River, West Union, Friendship, Bethel, and three others whose names we have not seen.

The ministers, connected with the Association, are William Pope, John W. Thomas, William Faught, George Dodson, John Clements, William Hogan, John Jones, and Jacob Ryenearson. If there are others, we cannot ascertain their names from the Minutes.

JUBILEE ASSOCIATION, 1832.

This is a small body of about three churches, in the south part of the State. It is said to be orderly, but will not correspond with any slave-holding Baptists, nor with those who do correspond with such. Elder Shoemaker is the principal minister in this Association.

Churches 3—Ministers 2—Members 100.

LIBERTY ASSOCIATION, 1833.

This Association was constituted in 1826, at Liberty Church, Switzerland county. It is an anti-slavery body. The churches composing this Association are: Willow Branch, Samuel Pavy, pastor, Allensville P. O.; Liberty, John Pavy, pastor, Vevay P. O., Switzerland co.; Providence, Vevay P. O.; Union, Troy P. O., Perry co.; Mount Pleasant, Troy P. O.; Rock Creek, Vernon P. O., Jennings county; and three others.

Churches 9—Ministers 3—Members 270.

LITTLE PIGEON ASSOCIATION, 1825.

We have received no returns of this Association since 1825. It then embraced 16 churches, 12 ministers, and 505 members.

LA FAYETTE ASSOCIATION, 1833.

Churches 6—Ministers 3—Members 150.

LOST RIVER ASSOCIATION, 1832.

The seventh Annual Meeting of the Lost River Association was held at the Union Meeting House, Washington county, on the first Saturday in September, 1832.

Churches—Sinking Spring, Lost River, Union, Elim, Clifty, Stampers Creek, Hebron, Mill Creek, Sugar Creek, Salem, Zoar, Mount Pleasant, Enon, Oxford, Silver Creek, Pigeon River—16.

Ministers—Jonathan Jones, Henry Brooks, Thomas Robertson, James McCoy, John Wilson, Samuel Applegate, *William Hosea*, *Charles Stark*, *John Dunlop*, I. Worrall, M. W. Sellers—11.—Members 564.

PRAIRIE CREEK ASSOCIATION, 1833.

Churches 5—Ministers 2—Members 179.

SILVER CREEK ASSOCIATION, 1832.

Churches—Silver Creek, New Washington, Muddy Fork, Driftwood, Charlestown, New Albany, Hopewell, Little Union, Mount Eden, Friendship, N. A. African, Tobridge, Jeffersonville, Mount Pleasant, Camp Run—15.

Ministers—A. Little, J. Bowel, M. Cole, S. Woodruff, Isaac Ramy, D. Baggerly, J. Ferguson—7.—Members 622.

SUGAR CREEK ASSOCIATION, 1833.

Churches—Sugar Creek, Coal Creek, Bethel, Wea, Walnut Creek, Twelve Mile Prairie, Big Shawney, Pisgah, Paint, and three others whose names we have not seen—12.

The names of the ministers are not distinguished on the Minutes—estimated at 6—Members 337.

WHITE RIVER ASSOCIATION, 1832.

No Minutes of this Association have been received since the above date, when it comprised the following churches: Bethabara, Guthrie's Creek, Indian Creek, Salt Creek, Gilgal, Bethel, Spice Valley, Richland, White River, Little Mount, Spring Creek, Bloomington, Bethlehem, Hebron, Beach Creek, Clear Creek, Samaria, Little Union, Beaver Creek, Unity—20.

Ministers—A. Carlton, J. M. Evans, G. Potter, *D. Brown*, *J. B. Burch*, *J. Odle*, Wm. Carlton, F. Bland, T. Oliphant, W. Dotson, A. May—11.—Members 703.

WILLIAMS' CREEK ASSOCIATION, 1831.

The Minutes of this Association for 1831, report 14 churches, 12 ministers, and 529 members.

SUMMARY.

ASSOCIATIONS.	Churches.	O. Ministers	Licentiates.	Baptisms	Members.	Constituted.	Net gain.	Net loss.	MEETINGS IN 1836.
Blue River	15	8	2	2	423	1816		7	Unity M. H. Saturday Sept. 10
Coffee Creek	15	6	3	29	654	1826	34		White River M. H. Sat. Sept. 3
Conn's Creek	8	6			280				
Crawfordsville	4	2			150				
Danville	21	8	4		725	1827			
Eel River	14	4		18	535		61		Big Walnut ch. Fri. Aug. 26
Flat Rock	21	9		34	800		10		Brandywine, Sat. Sep. 24
Indianapolis	18	9	3	47	670		88		Pendleton, Fri. Aug. 26
Jubilee	3	2			100	1830			
La Fayette	6	3			150	1832			
Laughery	20	7		104	728	1817	97		Manchester, Fri. Sept. 16
Liberty	9	3			270	1825			
Little Pigeon	16	9	3		505				
Lost River	16	9	2		564	1825			
Madison	18	7	4	23	587	1832		11	Herbert's Creek ch. Sat. Sept. 10
Prairie Creek	5	2			179	1831			
Salem	19	6	6	37	956	1822			Little Wabash M. H. Fri. Sept. 23
Silver Creek	15	7			622	1812			
Sugar Creek	12	6			337	1832			
Tippecanoe	9	2	1	9	178	1832	13		Dayton ch. Fri. Sept. 9
Union	7	3		14	291	1824			Maria Creek, Saturday, Sept. 17.
White River	20	8	3		703			56	
White Water	32	15	5	40	1404	1809			Pleasant Run ch. Fri. Aug. 12
Williams' Creek	14	5			529				
Other Churches	21	15	4	14	718				
Total	358	162	40	357	13058		303	74	

It appears that there are in Indiana 24 Baptist Associations; 358 Churches; 162 Ordained Ministers; 40 Licentiates; and 13058 Members. The Associations are mostly small bodies, composed of feeble churches, many of which are in a declining state, for the want of a more efficient ministry. In 11 Associations, only 357 persons were received by baptism during the last associational year, and their clear increase was 229. From the remaining Associations we have received no recent information; but it is believed they are in no better, and probably not so good a state as the others.

In 1833 the Union Association comprised 20 churches, but we find only seven of them in the last Minutes. What has become of the remaining 13 churches we know not, as we have not seen the Minutes for 1834, when a division probably took place.

The names of these churches and their ministers are, Little Flock — *W. B. Eldridge*: Busseron, James Love, and *Johnson Simmons:* Union, Abraham Starks, and in 1831 Moses Pierson, Pastor, Terra Haute P. O., Vigo co.: Shiloh — : 1 Prairie Creek — *Asa Frakes:* Lamotte, Thomas Kennedy: Fair Banks: 2 Prairie Creek: Sugar Creek, Robt. Dudley, and *Albert P. Law:* Friendship: Shaker Prairie, Brice Fields. Churches, 13; Ordained Ministers, 6; Licentiates 4; Members, 552.

The progress of the Baptists in Indiana has hitherto been slow. Unfortunately they have not been "perfectly joined together in the same mind, and in the same judgment. But while a portion of the moral power of the denomination has been thus neutralised, and lost to the common cause, there is a redeeming spirit abroad among them, which gives pledge of brighter days. The organisation of a General Association and its incipient measures, with the recent formation of an Education Society, with the intention of establishing a Literary Institution under religious influence, are working the redemption of the pledge."

The American Baptist Home Mission Society has rendered important aid to the churches in this State. Besides aiding the General Association in supplying an Agent for the State, that Society has sustained 12 Missionaries in different parts of it, who have labored industriously and not without tokens of divine favor, for nine churches were formed through their instrumentality in twelve months, and 140 persons baptized.

Sketch of the rise and progress of the Baptists in the South part of Indiana, being an Extract from the Circular Letter of the Coffee Creek Association, 1832, written by Elder Jesse Vawter.

"The Church at Silver Creek, being perhaps the oldest in the State, was constituted in 1800; composed of two males and two females, and soon had additions, by baptism and letter, to the number of sixty members: her number in general has been from sixty to eighty. She has been the mother of several other churches, and has raised a number of able preachers of the Gospel; nine are now in the field, while some have fallen asleep. She is the mother of Silver Creek Association.

"Mount Pleasant Church, constituted March 28th, 1807, with fifteen members, one ordained minister, existed 24 years, and received by baptism 127 members, by letter 161, and received by relation 11; dismissed by letter 216, excluded 16, deceased 26. During her existence she licensed four ministers to preach, and ordained one. There are now living ten ministers who were once members of Mount Pleasant Church. The church met on the second day in April, 1831, and unanimously agreed to dissolve her constitution and name; and the greater part joined the Madison Church, which was nothing more than to change her name and place of meeting, having 42 members. In 1812, Silver Creek Church wrote letters to eight other churches, to meet in July at her meeting-house, to consult on the propriety of forming an Association; (six of the above churches were then members of Long Run Association.) The churches met in love and harmony, and then formed the constitution and form of government of Silver Creek Association, which form she maintains to this time. We had four ordained ministers and about 270 members. We moved on in harmony and love, and in four years received 62 members by baptism, by letter 338, and by relation 26; dismissed by letter 165, excluded 25, deceased 15; at which time we counted 24 churches, 10 ordained ministers, 8 licensed preachers, and about 600 members. It was then proposed to divide the Association, and unanimously agreed to, the Silver Creek Knobs to be the line of division, 14 below and 10 above. The churches below formed the Blue River Association, and those above retained their character and name. Silver Creek Association moved forward for ten years in great harmony nnd peace; during which time she received by baptism 453 members, by letter 794, and by relation 113; dismissed by letter 812, excluded 60, deceased 101.

"In 1826, she met at New Washington, numbered 28 churches, 13 ordained ministers, seven licensed preachers, and more than 1000 members. A proposition was then made to divide the Association, which was agreed to, and a dividing line agreed on. The churches east of the line agreed to meet at Coffee Creek meeting-house, the third Saturday in August, 1827; counted sixteen churches, eleven ordained ministers, four licensed preachers, and six hundred and ninety-two members.

"We met according to the above arrangemont; but to our surprise we found that a different sentiment had made its appearance among us. The first day was spent without a union, but on the third day we united on what is called the bond of union of Coffee Creek Association, and have had five annual meetings since; and have had no unpleasant altercations, but moved with love and good feelings. Since Coffee Creek Association was formed, she has received by baptism 413 members, by letter 362, and by relation 62; dismissed by letter 441, excluded 76, deceased 41. We now have 27 churches, 15 ordained ministers, 12 licensed preachers, and 981 members.

"And now, dear brethren, having taken a glance at the progress of the Baptists in this part of Indiana, we discover there have not been such extensive ingatherings as we have seen and heard of in some other places. Yet we have reason to bless the Lord for those refreshing seasons that some of the churches have received from his Divine presence. And first, the church at Pigeon Roost, in 1817, had a precious season, in which 55 were added by baptism; also, 29 were added to the church at Silver Creek; and the same year the Association met at Mount Pleasant, at which meeting the Lord displayed both his love and power, in warming the hearts of his children, awaking sinners and reclaiming backsliders: 49 were added to the church by baptism. That meeting will be remembered by many as long as they live. Several other churches partook in the refreshing season. In 1820, the Association met in Vernon, when the Lord gave his people another refreshing season from His divine presence; 49 were added to the church at Vernon by baptism, and 45 to the Fourteen-Mile Church. In 1823, the church at Mount Pleasant had the pleasure of seeing 24 more baptized—the church at Charlestown 35, and the Saluda 19; while other churches partook in the joy. In 1827 and '28, the churches of Coffee Creek

and Freedom appeared to share more bountifully than any others; the former received 25, and the latter 19 by baptism. In 1829, the churches on Indian Kentucky, Harbert's Creek, and Versailles, appear to have been most favored—the former received 23, the second 30, and the latter 25 members by baptism.

"We have now given you a short history of the Baptists in this part of Indiana. And are we not ready to say, the Lord hath done great things for us, whereof we are glad? It is matter of joy and rejoicing, to reflect on the goodness of God extended to us as a body of professed Christians, in our enlargement, and in blessing us with that peace and harmony that has marked our course. Surely this is the Lord's doing, and it is marvellous in our eyes. Seeing the Lord has done such great things for us, how humble, how holy ought we to be, in all holy conversation and godliness—and to submit to his government. And that this may be the case with every member, is our prayer for Christ's sake."

Brief Account of the Madison Association, furnished by James Alexander, Pastor of the Middle Fork Church.

Elder Jesse Vawter is one of the oldest and most pious ministers in the denomination in Indiana. He is still on the stage of action, though of late very weak and feeble. He combines with a talent for the quick despatch of business, deep humility and love to God and his cause. In fact he may be said to be the father of three Associations, viz: Silver Creek, Coffee Creek, and Madison.

In September, 1832, the Coffee Creek Association met at Ebenezer Church, in Jackson county, and for the sake of convenience agreed to divide. The State road leading from Madison to Indianapolis, was agreed on as the dividing line. On the second Saturday in September, 1833, the churches now composing Madison Association met by their delegates at Middle Fork Church, nine miles northwest of Madison, and agreed to unite upon the principles of the general union of Baptists. In the constitution there were eight ordained and eight licensed preachers, with 567 members. At this time important difficulties had arisen among us respecting the principles promulgated by Alexander Campbell, which caused a considerable falling away, while there were but few additions to the churches. Not having the Minutes of our first meeting at hand, I cannot give you with certainty the names of the ordained and licensed ministers, but as well as I can recollect they were Jesse Vawter, Jesse Miles, Lawson Stephenson, John Bush, Jacob S. Ryker, James Alexander, William T. Stott, ordained ministers; and William Vawter, Wilson Moncrief, Caleb Moncrief, Moses E. Edwards, Azariah Merrill, Job Whitten, Chesley Woodward, and William Wallace, Licentiates.

The next session of the Association was held at Concord meeting-house, Jennings county, on the second Saturday in September, 1834; at which time there were but few changes. One licentiate was added, and a few by baptism; and a number fell off with the Campbellites, leaving our number 534 members. Our last session was held at the Indian Kentucky Meeting-house, in September, 1835—introductory sermon by William T. Stott. At this meeting Madison, Mount Pleasant, and Zoar churches were received; and the Association records the death of Elder Lawson Stephenson.

ILLINOIS.

This State stretches along the eastern side of the Mississippi river from the mouth of the Ohio, for the distance of 700 miles, following its meanderings. It extends from 37 to 42 degrees north latitude. Its extreme length is 384 miles, and its extreme width 220 miles—its average width 150 miles. The area of the whole State, including a portion of lake Michigan within its boundaries, is 59,300 square miles. No State in the west has an equal amount of rich, arable land. The population, according to the census of the state taken in 1835, was 272,500. Its present population is about 300,000—average increase from 25,000 to 30,000 per annum. On the bank of the Mississippi, and nearly opposite the mouth of the Missouri river is *Alton*, a rapidly growing, commercial town, destined to be one of the most important river towns on the western waters. The seat of government, until 1840, is Vandalia, which is situated on the Kaskaskia river in Fayette county, 56 miles east from Alton. The number of counties in the State is 66; six new ones having been formed at a recent session of the legislature.

Illinois was admitted as a member of the Union in 1818. Its population then was 40,000. The Indian title is extinguished to all the lands in the state.

Operations of the Baptists in Illinois.—The Baptists were amongst the first protestants to enter this region. A church was organised 40 years since, and an Association, called

the *Illinois Union*, was formed in 1807. In 1810, a division took place relative to corresponding with Associations in Kentucky, where slaves were held. Those who declined such correspondence adopted the appendage of "Friends of Humanity," to the term Baptists, which they still retain. In all other respects they accord with Baptists generally. The South District, North District, and Saline Associations are of this class; and another Association called the Missouri District, which is included in the tabular view of Associations in that State. A correspondence and co-operation exists between a portion of this class and several other Associations of Baptists in Illinois.

Illinois Baptist Convention.—The Illinois United Baptist Association and some others having declared non-fellowship with missionary and kindred efforts, a meeting was held in Edwardsville in 1830, with a view to harmonise and unite the conflicting elements of the denomination. More than 20 ministers attended—the Edwardsville Association, of three churches, was formed by advice of this meeting, and the meeting was continued annually for four years under the name of "General Union of Baptists in Illinois." In 1834, a constitution was adopted and the meeting organised itself in the usual form into the Illinois Baptist Convention.

Its objects are, "To collect and publish statistical accounts of Churches and Associations in the State—to devise and execute plans to promote travelling preaching, and to supply destitute churches and neighborhoods with the preaching of the gospel—to promote ministerial education, and aid in promoting education in general—to promote and extend union and harmony amongst Baptists in Illinois—and to circulate information by the press and other means, on religious subjects, and especially on those subjects that pertain more immediately to our denomination." The business during the recess of the convention is conducted by an executive committee. The annual meeting is held the second Thursday in October, at such place as shall have been previously appointed. The annual meeting for 1836, is to be held at Bethel Meeting House, on the northern border of St. Clair county.

Officers—Ebenezer Rodgers, *President;* George Haskell, *Treasurer;* Alvan Bailey, *Cor. Secretary;* J. M. Peck, *Secretary pro tempore.*

The Executive Committee meet at Upper Alton.

Literary and Theological Institutions.—An account of these will be found on the 83d and 84th pages of the Register.

Missionary Operations.—The Baptists in this State who devise "liberal things," are making rapid and interesting advances in missionary and kindred operations. About $600 have been raised for the Burman, Karen, and China missions within 12 months—$400 for the Bible cause, between $500 and $600 for Sunday schools, Tract, and other religious efforts, and $1000 for education purposes and buildings connected with the college and seminary, (besides the $10,000 pledge.) For the purposes of the Convention in Home mission efforts there has been paid and pledged between $300 and $400. Several churches now support their pastors, either in whole or in part, and a growing disposition is manifested to engage in "works of faith" and "labors of love."

Religious Periodical.—The Pioneer originated in April, 1829, in a weekly form, and was published for one year by T. P. Green. Since 1830 it has been sustained by the present publishers, J. M. Peck and A. Smith, semi-monthly, on a medium sheet. It is soon to be removed to Upper Alton, enlarged to an imperial size, weekly, at $2 50 per annum in advance, or $3 if not paid within three months. Principal editor, J. M. Peck, assisted by the Faculty of the College and Theological Seminary. Publishers, A. Smith & Co. A bookstore will be established in connection, where, amongst religious, miscellaneous and school books, the standard works of Baptists will be kept for sale.

Tract Depository.—A depository containing all the publications of the Baptist General Tract Society, has been kept at Rock Spring. It will soon be removed to Upper Alton, where a supply of all the Society's publications, including the Baptist Manual and the Triennial Register, may be had at the Society's prices. A depository has also been kept at Bluffdale, Green county, by John Russell, Esq. Many churches in this State and Missouri have been supplied from these depositories.

ASSOCIATIONS AND CHURCHES.

APPLE CREEK ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CON.
Providence	Calvin Tunnel		2	39	
Apple Creek	Charles Kitchen		3	35	
Hopewell			4	21	
Taylor's Creek			4	20	
Hickory Grove			1	17	
Union	J. Davidson		2	23	
Concord			3	52	
Head of Apple Cr'k	William Rodgers		1	37	
Mount Pleasant	J. Rhodes	Greene county	1	40	
Hopewell	Pleasant Lemay	Macoupen county	2	18	
Mount Pleasant		Macoupen	2	16	
Head of Wood Riv.	Alexander Conlee		2	23	
Stony Creek			2	17	
Mount Gilead			4	26	
Bethlehem	Stephen Conrad		3	11	

BETHEL ASSOCIATION, 1835.

E. F'k of MuddyRi.	J. P. Madox			29	
Mount Vernon	George Stacy			35	
Ten Mile Creek	Wm. Lassewell, M. Carpenter		2	32	
Moore's Prairie	SolomonGoddard, N.Anderson	Jefferson county	4	24	
Middle Fork of Muddy River	C. Carpenter, John Manis		9	47	
Salem	— *Francis West*			23	
Bethlehem				55	
Mount Pleasant	J. Browning			20	
Nine Mile	— *J. Youngblood*			11	
Little Muddy				30	
Sugar Camp	W. Robinson		11	26	
Gun Prairie				20	

BLUE RIVER ASSOCIATION, 1835.

Pleasant Grove	Jacob Bower, P. N. Haycraft	Manchester	5	42	1829
Mount Zion	Wm. Browning, Jesse Elledge	Griggsville	2	33	1831
Blue River	Lewis Allen, *M. W. Coffey*	Meacham's	4	37	1832
Salem	Levi Kinman	Pittsfield		13	1833
Pleasant Vale	—	Pleasant Vale	2	20	1830
Mount Gilead	—	Carrollton		22	1832
Diamond Grove	Jona. Sweet, Joel Sweet	Jacksonville		36	1827
Bay Creek	—	Pittsfield		6	1834
Griggsville	Calvin Greenleaf	Griggsville	3	12	1834

CLEAR CREEK ASSOCIATION, 1834.

Clear Creek	Jeremiah Brown	Union county		56	
Shiloh	J. P. Edwards	Alexander county		23	
Ridge	R. P. Gentry	Union county		64	
Mississippi Bottom				8	
Cypress	Aaron McIntosh			15	
Rock Spring				19	
Drewry's Creek					

EDWARDSVILLE ASSOCIATION, 1835.

Edwardsville	—	Edwardsville		54	
Rock Spring	J. M. Peck, Z. Darrow	Rock Spring		19	
Upper Alton	Eben. Rogers, Hubbel Loomis, George B. Davis, L. Colby, R. Kimball, D.Ives, *S.Baker*	Upper Alton	9	57	
Lower Alton			1	22	
Bluffdale	— *John Russell, J. C. Harvey*	Bluffdale		31	1832
Piasau	— *Joseph Richardson*		2	17	1834
Carlinville		Carlinville		10	1835

ILLINOIS ASSOCIATION, 1835.

Canteen	Thomas Ray			41	
Wood River	Wm.Jones, sen., Wm.Jones, jr.			32	
Sugar Creek				22	
Elkhorn				22	
12-Mile Prairie				20	
Richland	William Kinney			44	
Unity	S. Christler		1	14	
Horse Prairie		Randolph county		17	
Piasau				6	
Holt's Prairie				7	

KASKASKIA ASSOCIATION, 1833.

Hurricane	Willis Dodson, H. Sears			26	
Clear Spring	James Street, John Jordan	Montgomery co.		37	
Salem				9	
Silver Creek	Peter Long			35	
Shady Grove					
Bethel				21	
Shoal Creek				21	
Clear Spring	Isaac Sidwell	Fayette county		21	
Bear Creek	John Crouch			16	
Little Hope				9	
Mount Olive				10	1833
Mount Nebo				30	1833
Cold Spring				20	1833

LITTLE WABASH ASSOCIATION, 1833.

Hopewell	William Watkins	Wayne county		31	
Big Mount Prairie	E. Armstrong, John French	Wayne county		16	
Burnt Prairie		Wayne county		36	
Long Prairie	S. Doughty, J. Doughty	Edwards county		34	
Mount Tabor		Wayne county		27	
Antioch				21	1832
Village Creek		Edwards county		20	
Mount Gilead		White county		20	
Salem	Lewis Pritchett	Marion county		11	
Crooked Creek	Thomas Whiteley	Clay county		42	
Union	Richard Gardner	Lawrence county		50	
Lick Creek	John Pearce	White county		85	
Beaver Creek		Hamilton county		10	
Mount Pleasant	Elias Roberts	White county		33	
Birk Prairie		Edwards county		26	
Mount Zion	J. Cullen	White county		16	
Four Mile		Fayette county		16	
Liberty		Marion county		20	
Paint Rock				12	

MORGAN ASSOCIATION, 1834.

Union	William Crow	Morgan county		38	
Sandy Creek	J. C. Rogers	Morgan county		43	
Plumb Creek	W. A. Langston			46	
New Salem				28	
Pisgah				40	
South Fork of Mauvaiseterre				22	
Clear Creek				16	
Mauvaiseterre	John Ray			40	
New Hope				21	1832

NORTH DISTRICT ASSOCIATION, 1835.

Macoupen	Moses Lemen	Green county	3	44	
Carrollton	Alvin Bailey, S. Crane, J. L. Dodge		4	66	
Salem			2	28	
Apple Creek	J.Bellows,J.Pedigo,J.McRhea		11	94	

NORTH DISTRICT ASSOCIATION, 1835—*continued.*

Bear Creek				16	
Mount Pleasant	M. Dodson, *F. Dodson*			18	
Henderson's Creek				30	
Cahokia				47	
Big Spring				23	
Salt Creek			5	17	
Island Grove	Eli Barbre, *R. Rhea*		2	36	
Bethel	— *W. J. Prichett*		2	48	
Indian Creek	Wm. Kinner, J. Biddlecome		1	46	
Lake Fork			1	9	
Manchester			2	16	

NORTHERN ASSOCIATION, 1835.

Chicago	Isaac Taylor Hinton	Chicago	5	40	1833
O'Plain	Jonathan G. Porter	Cook county	2	34	1833
Du Page	Alfred B. Hubbard	Cook county	8	34	1834
Plainfield	J. E. Ambrose	Cook county	4	12	1834

OKAU ASSOCIATION, 1835.

Embarras				18	
Okau		Shelby county		21	
Little Bethel	Thos. Threlkeld, Wm. Martin	Cole county		90	
Hopewell		Shelby county		22	
Pleasant Grove	Daniel Barham			14	
Concord				41	
Lynn Creek				30	

SALEM ASSOCIATION, 1835.

New Hope		McDonough co.	1	45	
Concord		Rushville	5	46	
Cedar Fork				6	
Centerville		Daviston		21	
Lebanon			2	14	
Macomb	J. M. Chapman, John Logan	Macomb	4	16	
Union	John Clark	Adams county	1	13	
Knoxville	G. Bartlett			7	
Bethany				13	
Duck Creek	Ozias Hale		1	7	
Long Creek, New Purchase				10	
Whitney's Grove	B. M. Parks, *Norman Parks*			8	
Union		Fulton county	3	11	

SALEM (REGULAR) ASSOCIATION, 1835.

Middle Creek	Wm. Bradley, M. B. Rowland			36	
Mill Creek	William Roberts			50	
New Bethel				27	
New Harmony				9	
New Salem	— Brice Allsbury			26	
New Providence	Joel G. Williams	Adams county		20	
Bear Creek				7	
Mount Pleasant				14	
Crooked Creek				33	
New Salem	John Harvey, *William Hobbs*	Adams county		25	
North Fork of McKee's Creek	Elijah Bell			15	
Providence		Hancock county		17	
Providence		Pike county		7	

SALINE ASSOCIATION, 1835.

Orkshire	Thomas Hamilton			48	
Liberty	Edmund Vincent	Gallatin county	11	70	
Bethel				21	
Grand Point	— *Abner Jolliff*		4	16	
Ænon	W. J. Coolley, *Henry Walker, John Enochs*			15	

SANGAMON ASSOCIATION, 1835.

Spring Creek				30	
Liberty	John Morris, *Henry Kinney*			29	
Bethel	Michael Mann			24	
New Salem	Thomas Plaisters			37	
Lake Fork	Charles Harper			33	
Salem, Sugar Creek	Reuben Short	Sangamon county		28	
Horeb	Aaron Vandever			32	
Lick Creek				20	
Springfield	— (John Owens, *Cor. Sec.*)	Springfield		55	
Providence				19	
Big Grove	Hiram Bowman			18	
South Fork				16	
Richland				12	
Horse Creek	C. Vandever, S. Hutton			21	
Union	Willis M. Mitchum			22	
Clary's Grove	W. Trent			40	
North Fork				30	
Pleasant Grove				30	
Salt Creek				15	

SOUTH DISTRICT ASSOCIATION, 1835.

Canteen	James Lemen				
Bethel M. H.	Joseph Lemen, Joseph Chance, Benjamin Ogle		1	153	
Silver Creek	Henry Ross		14	80	
Fountain Creek	Peter Rogers, Daniel Hilton, Josiah Lemen		1	84	
High Prairie	Nathan Arnett	St. Clair county	14	61	
Coldwater, Mo.	John Lee		3	27	
Clinton Hill	— Williston F. Boyakin		1	22	
Belleville	James Pulliam		1	42	
African	J. Livingston, R. Crawford			33	
Asher's Creek	Charles Radcliff			12	
Bear Creek	—		1	45	
Mud Creek	—			12	
Diamond Spring			5	31	
Ebenezer	James Davis		1	34	
Upper Silver Creek	Samuel Wood			23	
Loup Creek				31	

SPOON RIVER ASSOCIATION, 1835.

Bethel		Fulton county	5	61	
Crane Creek		Schuyler county	2	38	
Crooked Creek				34	
Salem	John Goforth	Fulton county	4	32	
Henderson		Knox county	1	38	
Copperas Creek				28	
Mount Pleasant	—	Schuyler county	1	14	
Union	— *S. Dark*	McDonough co.	3	36	
Middle Creek	T. H. Owens, M. B. Rowland	Hancock county	1	51	
New Providence		Fulton county	2	21	
Mill Creek	William Roberts	Adams county	1	50	
New Bethel		Adams county	1	27	
North Fork	Elijah Bell	Pike county	3	15	
New Providence	J. G. Williams	Adams county		22	
New Salem	— *P. Olsberry*	Pike county	14	26	
New Salem		Adams county	7	26	
Little Flock		Fulton county		13	1835
New Harmony				7	1835
Bear Creek				7	1835

VERMILLION ASSOCIATION, 1833.

Danville	—			54	
Hopewell	W. Blankenship			50	
Salt Fork	—			14	

VERMILLION ASSOCIATION, 1833—*continued.*

Vermillion	—			26	
Brewett's Creek				23	
Wabash	D. Shirk			29	
Little Vermillion				10	
New Hope				14	
Bloomfield				13	
WABASH DISTRICT ASSOCIATION, 1835.					
Little Village				59	
Lamotte	N. S. Smith			29	
Grand Prairie				48	
Glady Fork	R. M. Newport			53	
Turman's Creek, Ia.	Joseph Thompson	Sullivan county, Ia.		24	
Mount Pleasant				67	
N. Fork Embarrass				21	
Mount Zion	Thomas Young			25	
Bethlehem, Ia.				24	
Honey Creek, Ia.	B. Trueblood			18	
Concord				65	
Scaffold Prairie	Nathaniel Moss			13	
UNASSOCIATED CHURCHES.					
Woodburn	E. Starkweather, E. Dodson	Macoupen county		12	
Hillsborough	—	Montgomery co.		10	
Little Wabash*	C. Whiting, *J. Stewart*	Carmi	2	123	1816
Other Churches 8	(Unknown)			200	

* Belongs to Salem Association, Indiana.

SUMMARY.

Associations.	Churches.	O. Ministers	Licentiates.	Baptisms.	Members.	Constituted.	Net gain.	Net loss.	Meetings in 1836.
Apple Creek	15	8		36	395	1830			Mount Pleasant Ch. Sat. Sept. 3.
Bethel	12	10	2	26	352	1829			Moore's Prairie, Sat. Oct. 1.
Blue River	9	9	1	14	221	1833	6		Griggsville, Friday, Aug. 26.
Clear Creek	7	4			185	1831			
Edwardsville	7	8	4	12	210	1830	37		Piasau Church, Friday, May 20.
Illinois	10	5		1	225	1807			Horse Prairie, Sat. Sept. 17.
Kaskaskia	13	7			275	1830			
Little Wabash	19	11			460	1823			
Morgan	9	4			294	1830			
Muddy River	11	6			260	1819			
Northern	4	4		19	120	1835	64		Chicago, Tuesday, Sept. 20.
North District	15	11	3	33	518	1829			Macoupen Church, Frid. Sept 9.
Okau	7	3			236	1831			
Salem	13	6	1	17	217	1833	7		Concord Church, Fri. Sept. 2.
Salem (Regular)	13	6	2		286	1835			New Providence Ch. Sat. Aug. 27.
Saline	5	3	3	15	170	1834			Liberty Church, Fri. Oct. 14.
Sangamon	19	11	1		511	1823			
South District	14	15	1	39	663	1810			High Prairie, Friday Sept. 30.
Spoon River	19	6	2	45	546	1830	49		Henderson Church, Sat. Sept. 3.
Vermillion	9	2			233	1830			
Wabash District	9	4			380	1809			
Other Churches	11	8	2	2	355				
Total	250	151	22	259	7112		163		

In Illinois there are 21 Baptist Associations, 250 churches, 151 ordained ministers, and 7112 members. In 12 of the Associations from which Minutes for 1835 were received, there were 259 baptisms; and in five of them, a clear increase of 163 within the last associational year.

Three of the churches in the Wabash District Association, and one in the South District are in Missouri. These are distinguished in the Tables, but are not included in the Summary View.

☞We take this opportunity to acknowledge the kindness of J. M. Peck, Editor of the Pioneer, in furnishing us with much important information respecting the state of the churches in Illinois, Missouri, and Arkansas.

A sketch of the origin and present state of the Baptist Associations in Illinois.

The Apple Creek Association was formed in 1830, from the Sangamon. Most of the churches are rather opposed to missionary operations through other societies than the churches. Their condition is improving.

Bethel Association was formed from the Muddy River Association in 1829. The churches have had some difficulties of late years in doctrinal principles and Christian action. They are feeble and need ministerial aid. They have done but little to "lengthen the cords and strengthen the stakes." The churches are in the counties of Hamilton, Jefferson, Washington, Perry and Franklin. Missionary labor is much needed in this quarter.

The Blue River Association was formed on the 8th of June 1833, of three churches, comprising 83 members. Two of these had seceded from the Morgan County Association, on account of the opposition of the latter to benevolent societies. This Association has prospered to a reasonable extent, and manifests a spirit of Christian enterprise and liberality, co-operating with the Illinois Convention, for which a subscription was raised at its last session. Their last minutes contain resolutions recommending Sabbath schools, Temperance measures, and prayer for a revival of religion. The churches are in the counties of Morgan, Greene, Pike and Adams.

Clear Creek Association was formed from Cape Girardeau Association in 1831. Its churches are in Jackson, Union, Johnson, and Alexander counties, near the mouth of the Ohio river.

Edwardsville Association was formed of three new churches in 1830. Though still small, it is an efficient body. The College, Theological Seminary, Pioneer, and Tract Depositories are within the bounds of this Association, and much of the contributions for benevolent objects comes from its members.

The Illinois Association was formed in 1807, and called the "Illinois Union." It divided in 1810. In 1818—19, a majority were favorable to missionary associations, and passed a resolution to recommend the formation of a society for the purpose; and two of their oldest ministers were employed as missionaries. In 1820 they dropped correspondence with the Baptist Board of Foreign Missions, and in 1824 declared non-fellowship with missionaries.

This Association affords an affecting and lamentable spectacle of the fruits of this wayward course. For many years none of the churches has had a revival, though there have been extensive revivals in the settlements, and more than 1000 converts have been baptized and united with other Baptist churches within its boundaries. The churches are fast declining—Universalism and other errors have crept in among them, and their future prospects are dark and cheerless. Their churches are located in Madison, Clinton, Washington, St. Clair, Randolph, and Perry counties.

The Kaskaskia Association was formed in 1830, of a few churches from Sangamon and Illinois Associations, which are located in the counties of Bond, Fayette, Montgomery, Shelby, and the north east corner of Madison. This body has the following article in its constitution. Art. 16. "This Association shall not admit any persons to come into this union who are under the influence of foreign or domestic missions." Most of the churches are either sickly or asleep, the Silver Creek church and its pastor excepted.

The Little Wabash Association was formed in 1823, from the Salem Association, Indiana, which originated from the Wabash District and Muddy River Association. This body is making slow progress and borders on anti-mission ground. Ministerial labor is greatly needed within its boundaries.

Morgan Association is confined to Morgan county, and was formed in 1830, on the principle as understood at the time, that the mode of missionary and other benevolent operations should be no bar to fellowship. In 1832 the Association by a majority declared non-fellowship with benevolent institutions, upon which some of the churches withdrew and formed the Blue River Association, and some of the opposing ministers and brethren removed to Arkansas.

Muddy River (Regular*) Association. The churches composing Muddy River Association are in the counties of Gallatin, Pope, Franklin, and perhaps Johnson, adjacent to the Ohio river. They have been on the decline for some years past. A division about doctrine and action in reference to missions has taken place, and two parties now exist. A majority lean towards Antinomianism. In 1833, the Association comprised eleven churches, 6 ministers, and 260 members.

Northern Association. This body was organised in September, 1835, by a convention held at Du Page, Cook county, from newly formed churches in the northeastern part of Illinois, and is intended to embrace also, the northwestern part of Indiana and the Wisconsin territory. In its plan, it is precisely what a Baptist Association should be—*a working body*, aiming to promote the interests of religion and the good of mankind in every form. Its objects, as specified in its constitution, are "to aid in the promotion of the spread of the Gospel, and the establishment of the kingdom of Christ, within its own limits, and throughout the world, by affording opportunity for, and encouragement to, the exercise of Christian fellowship, mutual consultation, and concerted action, among the churches composing this Association."

Means. 1 "By promoting in connection with the Baptist Home Mission Society, the support of Itinerant preachers of the Gospel where churches are not formed, or are too feeble to sustain a stated ministry.

2 By encouraging and aiding in the support of Sabbath Schools.

3 By ascertaining the need and facilitating the distribution of the Sacred Scriptures.

4 By promoting the circulation of suitable periodicals, books, and tracts.

5 By aiding in support of institutions for ministerial education.

6 By encouraging and keeping alive a missionary spirit, and by affording a channel for the transmission of contributions to the Board of the Baptist Convention for Foreign Missions."

To manage the concerns during the recess of the Association, an Executive Board is chosen annually, of nine members, three of which form a quorum to do business, and which meet on the third Wednesday in September, December, March, and June.

The Association, by its constitution, is auxiliary to the American Baptist Home Mission Society, and also acts in conjunction with the Illinois Baptist Convention and with the Western General Convention of Western Baptists. Elder I. T. Hinton of Chicago, is Corresponding Secretary.

The Churches that united in forming the Association are

1 *Chicago*, formed Oct. 12th, 1833, under the missionary labors of the late Elder A. B. Freeman, of 15 members. Since that period to the time of the Association, 5 have been baptized, 34 added by letter, 10 dismissed, 3 died, 1 excluded, leaving their number 40.

2 *O'Plain* (Aux Plaines,) constituted, Oct. 6, 1833, with 12 members. Two added by baptism, and 25 by letter. Other changes left their number 34.

3 *Du Page*, was formed August 26th, 1834, with six members; since which eight have been baptized, 20 added by letter, 1 dismissed, leaving 34.

4 *Plainfield*, was organised Oct. 16, 1834, with five members; since which 4 have been baptized, 5 added by letter, 1 dismissed, 1 excluded, leaving their number 12. These churches were all in Cook county, Illinois.

About Michigan City † and Laporte, in Indiana, are Baptist members, and churches. Two churches exist in Lasalle county, one in Putnam, one in Peoria county, and several others in other parts of the state, that have not yet united with Associations. They are in number 10, ministers 7, members about 200.

The North District Association originated from the South District in 1829. The churches are in Morgan, Greene, Macoupen, and Sangamon counties. They are increasing in numbers and benevolent action in reference to the Convention, Missions, Education, &c.

The Okau Association originated from the Wabash District Association in 1830, and was organised in 1831. It is probably anti-mission in its measures, by which it is to be understood as opposed to *societies* formed separate and distinct from the churches and associations.

* The term "Regular" in Illinois and Indiana was introduced by Daniel Parker and his adherents, expressive of doctrine the tendency of which is thought to be Antinomian, with which he connected opposition to benevolent societies. The same term in Ohio and the other States, merely expresses soundness of faith and practice. The term "United" is applied to those who adopt the principles of the union of the Regular and Separate Baptists in Kentucky, in 1802.

†Elder William Southwood, who assisted in forming the Northern Association, is located at this place.

Salem Association was organised in 1833, by two churches that had been driven from Spoon River Association, and others that had been raised up by the labors of missionaries. It is of course decidedly favorable to benevolent institutions. The churches composing this body are located in the counties of Fulton, Schuyler, Adams, Hancock, Mc Donough, Knox, and Warren, Illinois, and one church in the *New Purchase*, lying west of the Mississippi river, in the country obtained from the Saux Indians, in 1832. In their last minutes are recommended Sabbath schools, Bible societies and classes, Family prayer and weekly prayer meetings, the Baptist Tract Society, the Triennial Register, the Pioneer, the Baptist Home Mission Society, the first day of January for fasting and prayer, and the College and Theological Seminary. Nearly all the churches have been formed within three years by missionary labor.

The Salem (Regular*) Association was formed of churches dismissed from Spoon River Association with others, in October, 1835. We see nothing objectionable in their minutes. Their constitution is not printed. They are supposed to be anti-mission. The churches are in the counties of Pike, Adams, Schuyler, and Hancock, intermingled with the churches of the other Salem Association.

The Saline Association was formed from the South District in 1834. Its churches are in the counties of Gallatin, Marion, Clinton, Hamilton, and Washington. They are friendly to benevolent operations.

The Sangamon Association was formed in 1823 from the Illinois, with a clause in its constitution, introduced by a large majority, prohibiting members of missionary societies from joining the Association. After a contest of three years, a convention of the churches was called in 1826, the Constitution was altered, and the principle established that the Association had no control over churches and members in this matter. The churches and ministers are somewhat divided in opinion on this and kindred subjects, but a spirit of liberality and forbearance is on the increase, and some are uniting with benevolent societies without offence to their brethren. The churches are in the counties of Sangamon, Tazewell, Mc Lean, and Macon.

Spoon River Association was organised on the Military Tract, from Sangamon in 1830, with the understanding that the mission question should be no bar to fellowship. A schism subsequently occurred from the Association's adopting restrictive measures—a part of the churches seceded, and in 1833 united with other newly formed churches in constituting the Salem Association. At the last session the following churches were dismissed for the purpose of forming a new Association, on account of the convenience of the churches in the western part of the Associational territory, namely, Middle Creek, Mill Creek, New Bethel in Adams county, New Harmony, New Salem in Pike county, New Providence in Adams county, Bear Creek, Mount Pleasant, Crooked Creek, New Salem in Adams county and North Fork of Magee's Creek. The new Association was probably formed at the meeting appointed for the purpose in October, 1835.

The South District Association printed its minutes for the first time in 1821, though the churches under the name of "Friends to Humanity" held annual meetings from 1810 and kept records of the same. The churches are in the counties of St. Clair, Monroe, Clinton, Bond, and Fayette, and one in St. Louis county, Missouri. This Association originated in a division of the "Illinois Union," and in 1821 comprised 120 members. In 1829, it gave birth to the North, and Missouri District Associations; and in 1833, to the Saline Association. One church in this Association, the Canteen, Bethel M. H. in 1835, contributed $175 to the Bible Society; $33 for Foreign Missions; $50 to purchase for a poor member 40 acres of land; and about $150 to preachers.

The Vermillion Association was formed from the Wabash District in 1830. Its churches are mostly in Vermillion and Edgar counties. Nothing very definite is known of its character.

The Wabash District Association was formed in Indiana in 1809, of four churches. It was in this Association that Daniel Parker, (now in Texas) first published his anti-mission and "Two-Seed" doctrines, which have spread their paralysing influence over so many in Illinois and Indiana, and extended their baneful effects into parts of Tennessee and Kentucky. Some of the churches are slowly recovering, and might be induced to use efforts to promote the cause of God in their own way, and under their own control. From 1818 to 1832, this Association and its corresponding cotemporaries were torn with intestine commotions, and wasted their energies in opposing every benevolent society, and in worrying one another. It is to be hoped that better times will ensue. The churches in Illinois are located in Crawford, Clark, and Edgar counties. Those in Indiana, are in the counties of Vigo and Sullivan.

* A Misnomer.

MISSOURI.

From the Pioneer.

"As early as 1796 and '97, a number of Baptist families emigrated from North and South Carolina and Kentucky to Upper Louisiana, now Missouri, and lived for several years under the Spanish government. The Romish religion only was then tolerated by law, but the commandants, disposed to encourage emigration from the United States, did not molest them. Amongst these pioneers across the Mississippi, were Abraham and Sarah Musick, Sen., Abraham and Terrel Musick, Jane Sullens, Sarah Williams, Mrs. Whitley, Mr. Richardson and his wife, all of whom settled in the present boundaries of St. Louis county; and David Darst, Flanders Callaway, and William Hancock, and their wives, who settled on the north side of the Missouri River, from 20 to 40 miles above St. Charles.

"These all lived without church privileges for several years. Thomas R. Musick, now living, the late pious John Clark, a preacher by the name of Brown, and perhaps others, sought out these scattered sheep in the wilderness, visited and preached to them by stealth, and were frequently threatened with the *calaboza*, (the Spanish prison) but through the lenity of the commandants were permitted to escape. Their little meetings were quite refreshing to these pilgrims, surrounded as they were by the laws and rites of Romanism. Thomas R. Musick removed his family and settled in this country in 1803, being the first Protestant minister that settled in the country. Thus the Baptists were the pioneers and have an undoubted "preemption right" to Missouri. The country was ceded to the United States in 1803, but so scattered were these brethren, and such was the effect of habit, that a church was not formed till 1805. This still exists in St. Louis county, 16 miles N. W. from St. Louis, and has a large brick meeting house. The church is known by the name of *Feefe's Creek*. Coldwater, Negro Fork, Bœuff, Cuiver, Femme Osage, and several others were subsequently formed. These for a number of years were connected with the "Illinois Union," and afterwards with the Illinois Association. The Missouri Association was organised in 1817, and embraced all the churches in the northern and middle portions of the territory. It has since given birth to several others. About the year 1805, a church was organised in Cape Girardeau county, called Bethel, which produced several other churches in a few years, which in 1816, were organised into the Bethel Association. The Cape Girardeau Association now covers most of this field, and the Bethel Association has dwindled down to a small and feeble body.

"In 1810, and subsequently, several Baptist families emigrated to the "Boon's Lick" country, about 175 miles west of St. Louis. During the war of 1812—15, they were much harassed by the Indians, but in 1818 formed the Mount Pleasant Association, of 5 churches and as many preachers. This has since branched into the Salem, Concord, Fishing river, and probably more.

Missionary Operations.—A mission was established at St. Louis by the Baptist Board of Foreign Missions in 1817, and relinquished in 1820. A society "for the spread of the gospel" was formed in that territory in 1818, to aid travelling preachers. Several were employed for different periods, and with various success. One penetrated into the wilds of Arkansas, where he organised two churches. The Missouri Association carried on a system of missionary operations for several years. The Baptist Missionary Society of Massachusetts afforded some important aid to this remote region. Latterly the American Baptist Home Mission Society have had several missionaries in commission, and their labors have been very successful. Several churches have been formed and many souls converted under their labors, amongst whom are a number who were formerly Roman Catholics. The "*Franklin Missionary Sooiety*" was organised in 1833, and co-operates with the Home Mission Society. Its missionaries labor in Franklin, Washington, Jefferson, Crawford, and adjacent counties.

The "*South Missouri Missionary Society*," was formed the same year in Cape Girardeau county, and operates through the southern portion of the State.

A preliminary meeting to form a Baptist *Central Society*, was held in Callaway county in 1834, the organisation of which was completed in June 1835. It is intended to operate through the central and northern portions of the State. The Baptists in Missouri have numbers, wealth and influence equal, if not beyond any religious denomination, and it is desirable they should take hold of, and sustain the institutions of religion and literature in proportion to their means and opportunity."

Franklin Mission Society.—The annual meeting of this Society was held at Potosi, Nov. 6, 1835. Officers—Elder Walter W. Tucker, *President;* Hugh Bell, *Rec. Secretary;*

Abijah W. Hudspith, *Cor. Secretary;* Hiram M. Smith, *Treasurer.* Receipts $169 50, which sum was paid out to travelling ministers. The reports of nine months' missionary labor was received, viz; Alvin P. Williams rode 1950 miles, preached 300 sermons, baptized 69, and constituted two churches. Lewis Williams rode 1669 miles, preached 177 sermons, baptized 48, formed a Temperance Society, also a Missionary Society, and revived a Sunday School. Hezekiah Lasater rode 1632 miles, preached 115 sermons, baptized 17, and assisted in the constitution of one church. Joseph King and James Williams also performed considerable missionary labor.

ASSOCIATIONS AND CHURCHES.

BETHEL ASSOCIATION, 1834.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CONS.
Providence				50	
St. Francis				31	
Hepzibah	Wingate Jackson			20	
New Hope		St. Francois county		19	
Pendleton	James Halbert			7	
Salem					
Bethany	William Polk			19	
Wolf Creek				12	
Union	Hervey Young			33	
BETHEL ASSOCIATION, 1835.					
Bear Creek	—— Hendren, supply		4	61	
Bethel	Jeremiah Taylor, *J. Keach*		6	82	
Providence	—	Marion county		31	
South River	William Fuqua			36	
Salt River	C. Gentry		4	41	
Paris	E. Turner		3	72	
Palmyra	—— Hurley, supply		1	61	
North Fork	—		4	37	
Pleasant Hill	C. Gentry		2	41	
Little Union	*N. Flood, T. E. Hatcher*		22	71	
Indian Creek	C. Gentry, supply		4	24	
Elk Fork	—			14	
Wyconda	—		8	36	
Gilead	—— Lillard		4	34	
Clear Creek	—			20	1835
S. Fork Salt River			9	22	1835
Fox River			16	41	1835
BLACK RIVER ASSOCIATION, 1835.					
Black River	H. McElmary, Wm. Macom	Wayne county	7	82	
Cherokee Bay	Sherod Winningham			36	
Columbia			5	33	
Big Creek				11	
Bear Creek	Henry McElmary			12	
Greenville		Greenville		14	
CAPE GIRARDEAU ASSOCIATION, 1835.					
Bethel	Benjamin Thompson			33	
Tywappity				17	
Barren	Thomas Donohue			15	
Dry Creek	R. B. Newkirk			26	
Ebenezer	R. P. Gentry		3	44	
Hebron				17	
Apple Creek		Cape Girardeau co.	8	44	
Crooked Creek				16	
Jackson			2	30	
Lodebar	Thomas Lee			40	
Mount Zion				27	
Mount Moriah		Scott county	1	16	
Nineveh	D. Huddlestone			13	
Hopewell				13	
Cape Girardeau		Cape Girardeau	6	20	

CONCORD ASSOCIATION, 1835.

Concord	—			46
Pisgah	J. B. Longan, J. W. Maxy	Pisgah	2	45
Good Hope	— *Abner Gwinn*	Saline county	1	25
Nebo	Thomas Rigg	Cooper county		32
Double Spring	L. Shelton, M. B. Robinson, *J. Graham*		1	46
Big Lick	Kemp Scott	Cooper county		46
Union	John Bowles			37
Mount Pleasant	Kemp Scott	Cooper county	2	40
Liberty	—			17
Zoar	Peyton Nowlin	Saline county	1	59
Sardis	— *M. D. Noland, M. Gouge*		6	42
Bethel	A. Kingery			21
Mount Zion	S. Johnson, Wm. H. Duvall			30
Mount Gilead	— *Moses Chambers*		3	45
1 B. C. on Osage	—			53
Cole Spring	— *Yelverton Melton*			16

CUIVRE ASSOCIATION, 1834.

Cuivre	Thomas Bowen			15
McCoy's Creek	—			21
Little Bethel	— *J. P. Glover, T. T. Elton*	Warren county		33
Sulphur Lick	—			41
Troy	Darius Bainbridge	Troy, Lincoln co.		24
Antioch	—			22
Bryan's Creek	—	Lincoln county		21
Salem				14
Macedonia	— *Robert Gilmore*			16
Providence	—			35
South Bear Creek				10

FISHING RIVER ASSOCIATION, 1835.

Fishing River			6	44
Rush Creek				21
Little Shoal	William Thorp, *E. Tillery*			80
North Bluffton	—			47
Big Shoal Creek	— *John Atkins, Merit Tillery*	Clay county	6	74
New Garden	— *Thomas Riggs*	Ray county	1	37
Beersheba	James Williams		1	28
First Platte		Clay county		45
Liberty	John Edwards, Henry Hill			46
Mount Pleasant	*Andrew B. Baldwin*	Clay county		48
Mount Gilead	Benjamin W. Riley		1	39
New Hope			2	31
Crooked River				36
Marion	John Stone, *W. Vanderpool*		7	24
Black Water	Joseph White			17
Union	John Evans			18
Grand River				15
Mount Zion	— *Green B. Thorp*			16

FRANKLIN ASSOCIATION, 1835.

St. Johns	L. Williams, *R.S.D. Caldwell*		33	100
Sandy	—			16
Merrimac	—	Franklin county		18
Point Labadie	John H. Thompson		4	38
Fourche a' Renault	James Williams, *James Frost*	Washington co.	22	92
Providence	—	Washington co.	3	80
Fourche a' Courtois	W. W. Tucker		7	62
Potosi	— *James Glenn*	Potosi	2	41
Three-River	James Cundiff		7	46
Mineral Fork	—		15	27
Bethlehem	David Stites, *John R. Rodgers*		30	61
Liberty			2	26

FRANKLIN ASSOCIATION, 1835—*continued.*

Harmony	J. H. King, R. Carpenter		5	24	
Little Burbois	Peter A. Williams		4	19	
Lebanon	—			14	
Bœfeff	G. Rutherford			38	
Calvey	—			19	
Crooked Creek	—		23	21	
Franklin	—		1	11	
Black River	H. Lassiter		6	24	
Mount Pleasant	—			20	

LITTLE PINEY ASSOCIATION, 1835.

Bethlehem	John Burgace		2	23	
Rocky Spring	—		1	20	
Little Piney	David Lenox	Crawford county	1	38	
Dry Fork	—		6	21	
Big Piney	—		4	21	
Glaze	—		2	23	
Osage	— *Jesse Butler*		3	15	
Water Fork	—	Crawford county		8	1835

MISSOURI ASSOCIATION, 1835.

Fcefe's Creek	T. R. Musick, *A. F. Martin*	St. Louis county		58	1805
African, St. Louis	J. B. Meachum	St. Louis	6	225	1828
Bonhomme		St. Louis county		11	1819
Good Hope	John Bailey	St. Louis county		23	1828
Goshen	—	St. Louis county		15	
Union		St. Louis county	6	23	1835
St. Louis	Thomas P. Green, J. Nichols	St. Louis	3	26	
3 St. Louis	George Clay	St. Louis		9	

MISSOURI DISTRICT ASSOCIATION, 1835.

Grand Glaze	William Crow		5	48	
Sugar Creek				30	
Love	Jeremiah Hamilton			27	
Pisgah	Thomas Smith, Wm. Boley		6	13	
Bethel	—			25	
Swashen	F. Jones		4	27	
St. Francis	Jesse Lively		6	23	
Gasconade	Samuel Crow				

MOUNT PLEASANT ASSOCIATION, 1835.

Salem	—			22	
Silver Creek	William Sears			47	
Mount Ararat				55	
New Hope	Thomas Turner		1	77	
Mount Moriah	—	Howard county		26	
Mount Hermon		Howard county		47	
Muscle Fork	F. Redding			67	
Little Union			1	78	
Dover	J. Ratcliff			33	
Lebanon				13	
Friendship				14	
Mount Nebo				48	
Pleasant Grove				24	
Liberty				50	

MOUNT PLEASANT ASSOCIATION.

Mount Pleasant	—		5	43	
Mount Zion	—		6	47	
Bethel	F. Wilhite		15	194	
Chariton	Thos. Fristoe, *W. Mansfield*		3	80	
Mount Gilead	—		2	69	
Sugar Creek	E. Foley			37	
Otter Creek	—		1	25	

SALEM ASSOCIATION, 1835.

Bonne Femme	Anderson Woods		1	71	
Mount Vernon	Ninian Ridgeway		1	31	
Rocky Fork	Thomas Campbell			72	
Cedar	T. P. Stephens		2	49	
Salem, C. Prairie	William Coates		3	44	
Union	B. Wren, T. Campbell		2	64	
Liberty	Theodoric Boulware		6	109	
Columbia	Robert S. Thomas	Columbia	1	60	
Middle River	—			16	
Freedom			5	37	
Providence	J. Suggett, *J. C. McCutchen*	Callaway county	2	95	
New Providence	Jabez Ham			39	
New Salem	David Doyle	Boone county	6	87	
Gilead	James Barnes	Boone county	3	77	
Mount Horeb	—			18	1833
Concord	William Duncan		3	44	
Goshen			6	31	1833
Nashville	J. Greenhalgh		1	25	
Hinkson				19	1835

SALT RIVER ASSOCIATION, 1834.

Bethlehem				30	
Ramsey's Creek				31	
Peno	Davis Biggs	Pike county		50	
Siloam				50	
Spencer's Creek	E. Williams			34	
Salem	J. Vardeman			80	
Mount Pleasant				86	
Union	David Hubbard	Lincoln county		52	
Noix Creek	Walter McQuie, *T. P. Park*	Pike county		61	
Gwin's Creek				24	
Union		Pike county		17	
Mount Moriah				24	
Mount Pisgah	— *J. Hedges*			23	

CHURCHES NORTH OF SALT RIVER, 1834.

Bear Creek	— *Charles L. Turner*			59	
Bethel	Jeremiah Taylor, *J. Keach*	Marion county		83	
Providence				32	
South River		Ralls county		39	
Salt River	Christy Gentry			45	
Paris	Edward Turner, A. Patterson			70	
Palmyra				63	
North Fork				34	
Pleasant Hill	— *J. Lear*			44	
Little Union	— *N. Flood*			17	
Indian Creek				14	
Wyconda				19	
Gilead	J. M. Lillard			23	

OTHER CHURCHES.

Mount Zion	—	Crawford county		15	1835
Coldwater*	John Lee		3	27	
Long Creek†	—	New Purchase		10	

* Belongs to the South District Association, Illinois.
† Belongs to the Salem Association, Illinois.

SUMMARY.

ASSOCIATIONS.	CH'S	O. M.	LIC.	BAP.	MEM.	CONS.	NET GAIN	NET LOSS.	MEETINGS IN 1836.
Bethel	9	4			191	1816			
Bethel	17	7	3	81	724	1834	69		Paris ch. Sat. Sept. 24.
Black River	6	3		12	188	1835	12		Greenville Sat. Sept. 3.
Cape Girardeau	15	6		20	370	1824			Apple Creek ch.Sat.Oct.8.
Concord	16	11	6	16	600	1822		31	Mount Pleasant M. H.
Cuivre	11	2	3		252	1822			
Fishing River	18	8	7	27	716	1822	19		M'tPleasant m.h.Sat.A.27
Franklin	21	11	4	164	797	1832	111		Fourche a' Renault ch.
Little Piney	8	2	1	19	171		13		[Sat. Aug. 6.
Missouri	8	6	1	15	390	1817	1		Feefe's C'k ch.Fri.Sep.23.
Missouri District	8	7		21	192	1820			
Mount Pleasant	14	4		2	601	1829			
Mount Pleasant	7	3	1	32	495	1835			
Salem	19	14	1	42	988	1827	22		Providence M. H. Sat.
Salt River	13	6	1		562	1823			[Sept. 3.
North of Salt Riv.	13	4	2		542	1834			
Other Churches	3	1		3	52				
Total	206	99	30	454	7831		247	31	

The number of Baptist Associations in Missouri is 16—Churches 206—Ordained Ministers 99—Members 7831—Clear increase in 7 Associations during the last Associational year 216. Had we received the latest returns from all the Associations in the State, the number of members would have been considerably increased. There are probably about 9000 members at this time in Missouri.

"Several new counties have been organised, into which emigration has flowed rapidly, in the southwestern portion of Missouri, along the waters of the Osage, and about the head waters of Gasconade and White rivers. Many Baptist families have removed thither, amongst whom doubtless are preachers, and it is probable that churches, and perhaps one or more Associations have been organised. But we have no specific information on which reliance may be placed. There are several districts of country in Missouri, that offer most inviting fields to the Baptist denomination for missionary labors. To a large proportion of the seriously disposed community, Baptist principles and usages are familiar, and preference would be given to pious, devoted, and sound preachers of our order.

"*African Baptist Church at St. Louis.*—We ought not to close this sketch of Missouri without noticing this interesting religious community. In March, 1818, a Sabbath school was opened by Baptist missionaries for the instruction of this class, especially *slaves.* To accommodate the feelings of the slave-holding community, certificates were required from their masters, or owners. By pursuing a conciliatory course, the approbation of the influential citizens of the town and vicinity was gained. In a few weeks the number of attendants, adults and children, averaged from 90 to 100. They were taught to read, and instructed in the scriptures. A part of the time was occupied with religious worship. Many became hopefully converted, were baptized, and united with the church. It was soon found expedient and profitable to hold separate meetings for this class. In 1822, they were formed into a separate branch, but still under the supervision of the white brethren. For several years they were visited monthly by J. M. Peck, who exercised supervision over their meetings, and guided them in discipline. In 1827, they erected and finished a plain and comfortable brick house for worship, in which they were partially aided by the citizens. The same year they were organised into a separate and independent church. John Berry Meachum, a free man of color, is their pastor, with several assistants, who exhort and instruct the people. Meachum was born a slave, but obtained his freedom by his own industry. The next step was to procure funds by labor, and purchase his father, a slave and Baptist preacher in Virginia. He was then a resident of Kentucky, where he married a slave, and where he professed religion. His wife's master removing to Missouri, Meachum followed her, and arrived at St. Louis with three dollars, in 1815. Being a carpenter and cooper, he soon obtained business, purchased his wife and children, commenced preaching, and was ordained in 1825. Since that period he has purchased, including adults and children, about *twenty* slaves. *He never sells again.* His method is to place them at service, encourage them to form habits of indus-

try and economy, and when they have paid for themselves, he sets them free. In 1835, he built a steam boat, which he has provided with a library, and made it a temperance boat. He is worth about $25,000. Nor is he less enterprising and successful in religious matters. The church of which he is pastor, consists of about 220 members, of which about 200 are slaves. A large Sabbath school, a temperance society, a deep toned missionary spirit, uncommon order and correctness among the slave population in the city, strict and regular discipline in the church, are among the fruits of arduous, persevering labor.

"Amongst the white population in St. Louis, the interest of the Baptists has been quite low. For 15 years a small church was kept in visibility, with only occasional visits from a minister. It is now slowly rising, and the church has commenced a house of worship."

Brief Sketch of the Origin, Progress, and Present State of the Baptist Associations in Missouri.

Bethel Association.—This is the oldest body of the kind in Missouri, having been formed in 1816. In 1818, it embraced eight churches, eight ministers, and 260 members. The formation of the Cape Girardeau Association, in 1824, took off several of the most active preachers and churches. A spirit of opposition to benevolent efforts crept in, and the wayward course of some of its ministers has paralysed its energies. The churches are in the counties of Wayne, Madison, St. Francois, and St. Genevieve.

The Bethel Association of 17 churches, held its first annual meeting in Marion county, on the 4th Saturday in September, 1835. Their Circular Letter, on *the appropriate duties devolving on ministers of the gospel, and on the churches to which they minister*, represents the religious destitutions of the country in the following language: "Look to the Northern bounds of our Association, and you will see settlements scattered over some forty or fifty miles square, numbering from four to six thousand inhabitants, and *but one* settled minister of our denomination among them, and none of any other denomination. Look to the West of us, and you will find an *entire county* without a settled minister of any denomination."

Black River Association was formed November 5, 1835, of churches dismissed from Cape Girardeau for the purpose. Like its mother, it is moved by a benevolent spirit. The churches are in Wayne county and adjacent regions in Missouri, and in the borders of Arkansas—a destitute and important field for missionary efforts.

Cape Girardeau Association was organised in June, 1824, of ten churches, nine of which had belonged to the Bethel Association. It has been an active body, favorable to every benevolent operation. Two Associations, Clear Creek, in Illinois, and Black River, in Missouri, have been formed from it. We give the churches of 1835, as they remained subsequent to the formation of the Black River Association. They are in the counties of Cape Girardeau, Perry, Scott, and Stoddard.

Concord Association was formed by churches dismissed from Mount Pleasant in 1822, on the south side of the Missouri river. In 1824, it had 8 churches and 7 ministers. A schism took place in 1828, and a small party left it, under pretence of missionary operations in the body, though no overt act had then been committed. This division included one church and parts of two others, and two preachers, and claimed the name of Concord Association. It has since vanished. Since the division, the Association has made steady progress, and may be regarded as friendly to missions and other benevolent operations.

Its churches are in Cooper, Cole, and Saline counties, and co-operate with the central society.

Cuivre Association was formed from the Missouri, in 1822, of 8 churches, on the north side of the Missouri river. For several years a Laodicean spirit and policy have pervaded most of the churches.

Franklin Association was formed from the Missouri, including several new churches, in 1832, and has been a growing, active, prosperous body. Its ministers are plain, unlettered, frontier men, who labor incessantly. The churches of the whole Association are united in missionary and other benevolent efforts. They are to be found in the counties of Franklin, Jefferson, Washington, Crawford, St. Francois, and Ripley.

In two years they have increased, chiefly by conversions and baptisms, from 374 to 797 members. The churches have more than doubled in number. Two young preachers of this body are students of Alton Theological Seminary.

Little Piney United Baptist Association. We have received the Minutes of this Association of churches for 1835, but we cannot ascertain from them when they were constituted, nor where their next session is to be held.

THE MISSOURI ASSOCIATION originated from the Illinois, in 1817. The constituent churches were Feefe's Creek, Bœuff, Negro Fork, Coldwater, Upper Cuivre, and Femme Osage. For several years there were only two preachers resident within its bounds; and a third residing in an adjacent State, but affording only partial labors as a travelling missionary.

MISSOURI DISTRICT ASSOCIATION.—This body was organised from the South District Association, Ill., in 1829, and with that body retains the appendage, "*Friends of Humanity*," and declines correspondence with those who justify the principle and practice of slavery. The churches are somewhat scattered through Jefferson, Franklin, and Gasconade counties. It is deficient in ministerial gifts, but the churches evince a missionary spirit, and make contributions for the gospel ministry, and benevolent objects.

MOUNT PLEASANT ASSOCIATIONS.—The Mount Pleasant Association was formed of five churches in 1818, one of which had previously belonged to the Illinois Association. At the last session a division took place on the subject of missions, the minority being friendly to benevolent institutions, and the majority opposed to them. Consequently there are now two Mount Pleasant Associations in the same region of country. The churches belonging to these bodies are in the counties Howard, Randolph, and Chariton. We have not seen the Minutes for 1835, but have prepared the Table of the churches from the best information that could be obtained.

SALEM ASSOCIATION was formed in 1827 or '28, of churches set off for the purpose from Mount Pleasant Association. The churches are in the counties of Boone, Callaway, Montgomery, and east border of Howard.

SALT RIVER ASSOCIATION was formed in 1823, from churches that had been recently formed in that part of the country, including one church from the Missouri Association. It continued to increase from emigration and baptisms, till 1834, when it contained 27 churches and 1143 communicants. For mutual convenience a division was then made, and a new Association authorised to be organised of the churches north of Salt River. We give the statistics only of the churches of that year, that remained in this Association. During the Associational years ending in 1833 and '34, several of the churches in this body enjoyed extensive revivals of religion, and about 500 were baptized. It was within the bounds of this Association, and in the period of these revivals, that the defamatory letter of David Nelson, of Marion county, Mo., respecting the Western Baptists, was published in the New York Evangelist!

In connexion with the sketches of the Associations in Missouri, the Editor of the Pioneer remarks that the Mount Pleasant Association, junior, has been formed "on the true principle of Baptist Associations—in not making the formation of benevolent societies a bar of fellowship. It is to be regretted that the churches in this body in re-organising did not take some other name. The "*Boon's Lick Baptist Association*" would have exactly identified their locality, which is the prominent object of a name. We hope this body, in a spirit of gospel meekness and wisdom, will go forward in every good work, and thus prove to others the correctness of their principles. Ministering brethren in Virginia, Kentucky, or any of the older States, who think of emigrating to Missouri, should direct their attention to the *Boon's Lick* country. There are several important churches which need pastors."

Historical Sketch of the Baptists in Upper Missouri, furnished by Ebenezer Rogers, now Pastor of the Baptist church at Upper Alton, Illinois.

A few Baptists had emigrated from Kentucky to the upper part of Missouri as early as 1812, but they were greatly molested by the Indians, particularly during the late war between Great Britain and this country. Shortly after their settlement, they formed one or two churches, but the times were so perilous, and having to live in forts, they could seldom meet in a church capacity.

In 1818, five small churches commenced on the 25th of July at Mount Pleasant Meeting house, Howard county, then called Boon's Lick settlement, and there in the but recent abode of the savage, where the echo of his howl had hardly ceased vibrating upon the ear, the Mount Pleasant Association was formed, comprising Mount Pleasant, Concord, Mount Zion, Salem and Bethel churches. The constituent ministers were William Thorp, David Mc Lane, Edward Turner, Colden Williams, and Luke Williams. The number of Members was 161.

The first annual meeting of this Association was held at Mount Zion, September 11, 1819, when Mount Pisgah and Providence churches were received.

The second anniversary was held at Concord, Cooper county, on the 9th of September, 1820. Seven new churches were received, namely, Tittsan Botton, Mount Nebo, Double Springs, Mount Ararat, Little Bonne Femme, Big Bottom, and Chariton.

During the three following years, eighteen new churches were admitted into the Asso-

ciation, viz: Mount Gilead, Mount Vernon, S. Mo. Freedom, Cedar Creek, Salem Coat's Prairie, New Hope, Mount Vernon, N. Mo., Union, S. Mo., Union, N. Mo., Big Lick, Fishing River, Sniabar, Rush Creek, Liberty, Mount Moriah, Big Shoal Creek, North Bluffton, and Little Shoal Creek. At this time the Association comprised 31 churches and 1528 members, dispersed over a distance of about 200 miles on both sides of the Missouri river.

In 1823, the Association divided and two new Associations were formed, viz: Concord, embracing the churches southeast of Missouri river; and Fishing River, those in the western part of the State, on both sides of the Missouri river.

In the years 1824—'5—'6, twelve churches were added to the Mount Pleasant Association, viz: Mount Hermon, Columbia, Sugar Creek, Middle River, Freedom, Muscle Fork, Little Union, Dover, Providence, Lebanon, and the church at Nettle's meeting.

In 1827, the Association consisted of 26 churches, and 1248 members. It was again judged expedient to divide; and thirteen or fourteen churches, east of Range Line, were formed into a new Association called Salem. This body has greatly increased in numbers.

From the year 1828 to 1832, the Mount Pleasant Association received four additional churches, namely: Friendship, Boon's Lick, Mount Nebo and Pleasant Grove. It is not in my power to give you the number of ministers in the above Associations, but there is a great lack of ministerial labor.

The Upper Missouri, for the same extent of territory, contains more Baptists than any other spot west of the Ohio river; but they are somewhat divided in opinion as to the benevolent operations of the day. The glorious cause of missions is, however, gaining ground very fast, and active ministers of the gospel are greatly needed.

That country was the field of my labors for 15 years. I was ordained at Chariton, 1820, and enjoyed many happy days in endeavoring to preach in the cabins and under the trees of the forest, and in baptizing converts in the great river Missouri and in almost every creek on both sides of it to the western boundary line of the State. I had the pleasure of burying with Christ in Baptism, in that interesting country, about 500 persons, and the blessed seasons we enjoyed on the banks of the rivers and creeks will never be erased from my mind.

The Salt River Association was formed in the northern part of the State in 1830 or '31; I am not particularly acquainted with the condition of that Association. In 1834, a new Association was formed embracing the churches near the northern boundary of the State, on the Des Moines river. The name of the new Association I do not recollect. The Salt River and this new body contain probably 15 or 16 hundred members.

MICHIGAN.

"Eleven years ago the first Baptist Church was formed in Michigan. At that time this whole peninsula, with the exception of a few isolated spots, was a wide spread wilderness. No human footsteps were seen but those of the native wanderer. Unmolested, he pursued his game over these extended plains, and through these delightful woodlands, and bathed in the silvery waters of his native rivers. Then, no temple or altar, consecrated to the worship of the living God, had ever been seen. "Darkness covered this part of the earth, and gross darkness the people." But how changed the scene! The tide of emigration from the civilised East has rolled on with unexampled majesty, and the retiring native has given way before its mighty influence. Ill-fated fellow man! How long destined to retire before the rolling wave of civil and religious community? How long shall the dense forest and unexplored prairies invite thy retreat, and hold thee back from the light of heaven? On every hand we mark the operations of uncivilised man. We walk over the artificial mounds that conceal the dust of his revered ancestors, who once lived, unpitied and unknown, and died amid the shades of moral darkness. The picture fills the mind with gloom. We look forward with propitious hope. "The heathen shall be given Christ for an inheritance, and the uttermost parts of the earth for a possession.

"Upwards of fifty churches have arisen within a few years, to hold forth the light of life upon this once solitary peninsula."

Michigan Baptist Missionary Society.—The Fourth Annual Meeting of this Society was held at Farmington, October 1, 1835. Officers—R. Powell, *President;* S. Mead and S. Goodman, *Vice Presidents;* D. B. Brown, *Treasurer;* J. Booth, *Secretary.* Receipts, $447 88.

Michigan and Huron Institute.—This Literary Institution has been located at Brunson, Kalamazoo county, and is intended to go into operation the present season. About

$ 8000 have been secured for it by subscription in Michigan, nearly $ 3000 of which were raised in Brunson, including two lots of land of 80 acres each, near that village, which is one of promise, and the county seat. Caleb Eldred is President of the Board of Trustees, and T. W. Merrill, Secretary. Address of the latter, Comstock, Kalamazoo co.

ASSOCIATIONS AND CHURCHES.

LAGRANGE ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAP.	MEM.	CON.
Niles	—	Niles		12	1832
Lagrange	J. Price	Whitmanville	3	36	1832
Liberty	—	Edwardsburg		29	1830
Constantine		Constantine		14	1833
Union		Mish'waka, Ia.		12	1834
Comstock	T. W. Merrill, Jeremiah Hall	Comstock		34	1832
Greenfield	H. J. Hall	Greenfield, Ia.		13	1834
Coldwater	— E. Loomis	Coldwater		17	1835
Milton	Robert Adams	Andover		21	1835
Pleasant Lake		Edwardsburg		12	1835
Ottowa	L. Slater		2	26	1832

MICHIGAN ASSOCIATION, 1835.

Pontiac	S. Goodman	Pontiac	1	45	1822
Stoney Creek	R. H. Benedict	Stoney Creek		64	1824
Troy	—	Troy		93	1825
Farmington	C. A. Lamb, N. Lamb	East Farmington	6	86	1825
Detroit	E. Turnbull	Detroit	5	57	1827
Plymouth	A. Clark	Plymouth	1	30	1830
Auburn	— *J. Martin*	Auburn		48	1832
Redford	A. Lamb	Redford		27	
Ray	—	Salem		24	1833
Oakland	— *A. W. Button*	Pontiac		23	1832
Salem	—	Summet		24	1833
Bloomfield	—	Royal Oak		27	1833
Northfield	—— Stone	Northfield		19	1833
Grand Blanc	J. Gamble	Grand Blanc		40	1832
Northville	N. Noyes	Northville		37	1834
Mount Clemens	J. Booth	Mount Clemens		30	1834
China	— E. Loomis	China		24	1835
Walled Lake	A. Morrell	Walled Lake		32	1834
Highland	—	Highland		15	1834
Brownstown and Escorse	—	Brownstown		10	1835
Nankin	—	Nankin		24	1835

RAISIN RIVER ASSOCIATION, 1835.

Ann Arbor	J. S. Twiss	Ann Arbor	1	52	1828
Barry&Jacksonb'g	— E. Loomis			15	1834
Clinton	R. Powell	Clinton	2	89	1832
Dexter		Dexter	6	53	1832
Fairfield				41	1834
Logan	B. Clay, T. Bodley		1	114	1832
Lima	—— Danielson	Lima		19	1833
Swainsville and Napoleon	C. H. Swain	Swainsville	2	22	1834
Saline	John Mitchell, W. L. Judd*	Saline	12	83	1831
Spring Arbor				17	
Wheatland	Ezra Romeroy	Wheatland		17	1834
York	G. D. Simmons, B. Brigham		2	53	1833

UNASSOCIATED CHURCHES.

Monroe	J. O. Beardsell	Monroe		25	1833
London	—	London		11	1835
Beam Creek	Moses Bennett	Adrian		30	1835

* Removed.

UNASSOCIATED CHURCHES—*continued.*

Bertrand	—	Bertrand		11	1835
Pocagon	—	Pocagon, Cass co.		10	1835
WashingtonSquare	—	WashingtonSquare		8	1834
Mount Pleasant	A. Willey	Salome		15	1834
Brunson	— William Taylor	Brunson		12	1836
Gun Plain		Alagan county		10	1836

SUMMARY.

ASSOCIATIONS.	CHS.	O. M.	LIC.	BAP.	MEM.	CONS.	NET GAIN.	NET LOSS.	MEETINGS IN 1836.
Lagrange	10	5		5	213	1832	19		Whitmanville, Wed. Oct. 19.
Michigan	21	11	2	13	779	1826		23	Auburn, Wednesd. Sept. 21.
Raisin River	12	8	1	26	575	1834	96		Saline, Wednesday, June 1.
Other Churches	9	4			132				
Total	52	28	3	44	2699		115	23	

THE RAISIN RIVER ASSOCIATION held its first anniversary at Ann Arbor, June 3, 1835. Introductory sermon by R. Powell. Elder C. H. Swain, *Moderator.* Resolutions were passed in favor of most of the benevolent institutions patronised by the denomination. The Circular Letter was written by R. Powell, an extract from which we have placed as the leading article under Michigan. Ebenezer Loomis, whose name will be found in the Table, and who was a useful missionary of the American Baptist Home Mission Society, has left the Territory, and is now laboring in Ohio. His present Post-office address is Cincinnati.

BAPTISTS IN MICHIGAN.—In a letter to the Editor of the American Baptist, under date of Detroit, February 2, 1836, brother Turnbull gives the following cheering account of affairs in Michigan.

"*Dear Brother*: You will, I presume, be happy to hear of the prosperity of the Redeemer's cause in various parts of this Territory. Several of our churches here have enjoyed seasons of refreshing from the presence of the Lord, and considerable accessions have been made to their number. Brother Goodman lately baptized twelve persons in Troy, Oakland county, and others are expected to go forward in this significant and beautiful ordinance. Eight or nine have been added to the church in Mount Clemens, Macomb county, under the pastoral charge of brother Booth, and a considerable number of persons have been converted in Pontiac—several of whom will undoubtedly join the church there, also under brother Booth's care.

"Protracted meetings have been held at both of the above mentioned places, which have resulted in a large amount of good. Indeed, a complete moral revolution has been effected in Pontiac, which is the county seat of Oakland county, and a village of considerable size. Its distance from this place is 25 miles, and as a rail road is about to be constructed between it and Detroit, its prospects of future prosperity are of the most encouraging kind. Between thirty and forty persons, of all ages and conditions of life, have been converted to God, and the whole village is moved to a consideration of the subject of religion. Formerly, the Baptists made an attempt to raise funds to build a meeting-house, and the entire amount which they could raise for this purpose, was $700, the major part of which was subscribed on condition that they should build a house worth $2000. The attempt was therefore abandoned. After our protracted meeting I proposed to brother Booth to make another attempt, to which he acceded. Accordingly, he and myself, assisted by two respectable gentlemen of the village, got up a subscription, and presented it to the inhabitants, who in *one day* subscribed $2,100 for the purpose of building a meeting-house worth $3000, the whole of which, I have no doubt will be raised. The authorities of the village had previously given one of their best lots for the use of the Baptists; and we have now the expectation of having the largest and most respectable meeting-house in the place. It will probably be completed by next fall. There is only one other meeting-house in the village, which belongs to the Presbyterians, and which cost $2000.

Mount Clemens, the other place in which brother Booth preaches, is of equal importance with Pontiac, and ought to enjoy his services without interruption. This will be more especially the case, when the church there shall have built their meeting-house, which I am happy to say they have had spirit enough to commence building. One of

my principal objects in writing this communication, is to request you, if possible, to get some good, *intelligent*, *active* brother, to take charge of Pontiac church, in the spring or summer. I have no doubt that in a year or so, the people would be able and willing to support him handsomely. He would have a most interesting and extensive field of labor, and could make himself extensively useful in the village and the whole surrounding region.

There is in the Territory, the population of which is increasing with unparalleled rapidity, an awful destitution of a preached gospel; and there are many places of an interesting character, that ought to be immediately supplied with intelligent and active ministers. *All such can obtain ample support*, for the people, especially in the villages, are uncommonly liberal. But we require *respectable ministers;* for the population of this Territory are unusually intelligent and shrewd, and will not be satisfied with inferior teaching.

Our own church in Detroit is moving forward. I lately baptized five persons, and the congregation increases in numbers and respectability. We have contributed in our monthly concerts about $20 for sustaining the mission in Burmah. We have raised about $60 for building a Baptistry, which is now completed. We collected the other day $28 for the circulation of Tracts in Burmah, and we expect to raise as much money among the congregation and citizens gererally, as will purchase a bell for the meeting-house. R. Turnbull."

NOVA SCOTIA.

NOVA SCOTIA BAPTIST EDUCATION SOCIETY.

Officers—Edward Manning, *President;* Charles Tupper, and James W. Nutting, *Vice Presidents;* Simon Fitch, *Treasurer;* Edmund A. Crawley, and William Chipman, *Secretaries.* This Society has under its patronage the

HORTON ACADEMY.

This Seminary originated in 1828, at a meeting of delegates from the churches at Horton, the place of its location.

Its operations commenced in a small house, still on the ground purchased as the site of the present commodious edifices, under the care of Mr. Chapin, of Amherst College, Mass. In 1830, Mr. C. returned to the United States, and Mr. Pryor, the present Principal, consented to take the charge he now holds at the earnest request of the Committee; and the Academy building, commenced in that year, was completed and occupied by the autumn of 1831.

In the commencement of the last mentioned year, the Society received from the Legislature of the Province, a donation of £500, and in the two succeeding years the sum of £300.

In 1833, a building for a boarding house was projected, designed to contain suitable apartments for the Principal and his family, as well as for the Assistant Teacher and the Steward of the Establishment, and afford accommodation for at least 50 scholars. All which has been completed at an expense of £1200.

In the winter of 1834, while the Committee were struggling under the accumulated burthens that this new undertaking imposed upon them, they were appalled by the withdrawal of the Legislative aid which they had enjoyed for several years.

In the spring of 1835, the building was completed, and a proper person having been engaged as Steward, the establishment is now in full operation, and promises fair to reward abundantly the labors of the Society, as an institution of great public benefit.

The expenses of a scholar at this Institution are 7s. 6d. per week for boarding, lodging, and washing; making, therefore, when two months vacation are deducted, from £15 10s. to £21 10s., as the total amount per annum, for which an education can be obtained at the Horton Seminary.

During the year 1834, five young men were pursuing their studies at this Institution in preparation for the ministry.

The various accumulations of debt last year for which the Committee were personally responsible, amounted nearly to the sum of £2000. To defray this debt and sustain the useful and well conducted Academy, the Committee appointed Messrs. Bill and Vidito, as their Agents to obtain subscriptions throughout the Province; and Mr. McLearn, Pastor of the Baptist church at Windsor, for the same object in the United States.

During the past winter, Mr. McLearn visited the United States for the object above

stated, and proceeded as far south as Charleston, Savannah, and Augusta. The importance of his object, connected with his amiable manners and unassuming piety, gained him a cordial reception in every place he visited. On his return from the South, we had the satisfaction to learn from him that he had received from the churches and friends of education in the United States nearly the sum of $3000.

NOVA SCOTIA ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	BAP.	EM.	CHURCHES.	MINISTERS.	BAP.	MEM.
Annapolis& U. Granville	R. Cunningham	11	117	New Albany	—	1	38
L. Granville	R. B. Cogswell		104	Tryon and Bedque	—		59
Wilmot	Nathaniel Viditoe	2	146	Sydney C. B.	—		19
1 Cornwallis	E. Manning, *T. Rand*	5	289	2 Clements	—		49
Newport	George Dimock	26	101	Little Forks	—		21
1 Clements	—	3	153	Ragged Island	A. V. Dimock		93
Onslow	J. Munro, G. M'Donald	13	81	Bryer Island	—		36
Lunenburg	Maynard Parker		85	Falmouth	D. Harris, *E. Church*	3	82
Nictaux	I.E.Bill, *T.Delong*	1	257	West Chester	— G. McDonald		12
Digby Neck	Peter Crandall	5	103	Guysboro'	Hezekiah Hull	6	43
River Philip	—	1	34	Granville St.	E. A. Crawley	35	109
Horton	T. S. Harding, J. Pryor	3	256	Mabon	—		11
Windsor	Richard McLearn	5	29	Tracadie	—		27
Rawdon	John Doyle		42	Windsor Road	John Doyle		40
Up. Granville	—	1	73	Sherbrook	— —— *Skerry*	5	24
Parrsboro'	—	10	30	Baddeck	—		11
Hammond's Plain	—		23	Stewiach	Geo. Richardson	6	24
Chester	Joseph Dimock	4	230	St. Margaret's Bay	—— *Collishaw*		18
Antigonish	J. Whidden, A.V. Dimock		35	Economy	—		12
Amherst	S. McCulley, C. Tupper		29	Jeddore	—		14
Port Medway	—		16	3RiversP.E.Isl	John Shaw	5	31
Sissaboo	Charles Randall	2	117	East Point P. E. Isl.	—	12	39
2 Halifax	—	1	54	Canso	—		10
Waterford	Geo. McDonald		52	3 Cornwallis	— E. Manning, T. H. Porter, *J. Chase*		167
2 Cornwallis	Wm. Chipman	5	181	Wilmot Mountain	—		45
Yarmouth	H. Harding, Wm. Burton	21	441	Tushet	—		21
1 Halifax	John Burton		115	Wellington	— E. Marsters		10
Aylesford	E. Stronach, *W. Keaton*		172	Springfield	— *Thos. Delong*		12
Brookfield	—	3	72	Dalhousie	—		13
Liverpool	— Ingram E. Bill	2	86	Churches 59	Ministers 36	199	4610

NEW BRUNSWICK.

BAPTIST EDUCATION SOCIETY.

The following is taken from the Report of the Committee of Management at their anniversary meeting, July 7, 1835.

The Committee remark, "that agreeably to the instructions received from the Board at its last meeting, they immediately purchased a most pleasant and eligible site at Fredericton, and entered into contract with Messrs. Burpe & Taylor, to erect a suitable building thereon for the purposes of education; that the building is now in a state of forwardness, and is to be completed by the first day of October next; that your Committee have already paid toward the erection of the building and for purchase of land about £900; that

about £700 has been collected, leaving a balance of £200 due the Committee; that the contract for the principal building, including some alterations which your Committee have considered it necessary to make, together with the purchase of land, will amount to about £1,700; that the further sum of about £300 will be required for the erection of outbuildings, fences, &c.; that the sum of about £1,200 has already been subscribed; and that, *provided the whole of this amount be collected*, there will still be a deficiency of £800.

NEW BRUNSWICK ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	BAP.	MEM.	CHURCHES.	MINISTERS.	BAP.	MEM.
Fredericton	F. W. Miles	2	70	Miramichi	James Tozer		63
Canning	Benjamin Coy	2	74	Douglass	—		18
St. John	J. D. Casewell	9	122	Oromocto	—		27
Prince Wm.	L. Hammond / T. Saunders	1	81	Cardigan	William Harris	3	35
				St. Martin's	— John Marsters		119
Norton	Samuel Bancroft		19	Sussex Vale	Titus Stone		27
Salisbury	Joseph Crandall	48	132	Buctouche	—		23
Sackville	—		88	Moncton	—	4	59
St. George	Samuel Robinson	22	240	Brighton	Gilbert Spurr	1	20
Hillsboro'	William Sears	9	80	Ludlow	—		41
New Canaan	Charles Lewis		102	Jacksontown	—		21
Springfield	—		33	St. Stephen	A. D. Thompson	32	83
1 Hampton	Samuel Bancroft	1	57	Grand Lake	Michael Doyle	4	49
2 Hampton	David Crandall	11	51	2 Springfield	James Blakeney		11
Wickham	— *Joseph Skinner*		19	Andover	—		22
Rushago'h			14	Greenwich	James Blakeney		8
Dorchester	—		30	African Ch.	—		20
Kingsclear	—	1	35	Dumfries	—		13
St. David	Thomas Magee		16	St. Patrick	A. D. Thompson		29
Hopewell	—		70				
Nashwalk	—	3	21	Churches 40	Ministers 21	167	2070
Madamkisway	Thomas Saunders	15	28				

SUMMARY.

ASSOCIATIONS.	CHS.	D.CH.	O. M.	LIC.	BAP.	MEM.	CON.	GAIN.	LOSS.	MEETINGS IN 1836.
Nova Scotia	59	32	36	17	199	4610	1800		331	Halifax, June 27.
N. Brunswick	40	19	21	1	167	2070		75		Salisbury, July 11.
Total	99	51	57	18	366	6680		75	331	

The whole number of churches in the two Provinces, as appears from the last Minutes is 99—Churches without stated pastors 51—Ordained ministers 57—Baptisms during the last Associational year 366—Members 6680. What appears to be a clear loss in the Nova Scotia Association of 331 members consists principally, if not entirely, of dismissions to form other churches which have joined the Association.

There are now connected with the Nova Scotia Baptist Association 59 churches—4610 members—36 ordained ministers, and not less than 17 Licentiates.

The Baptists in Nova Scotia have a Missionary Magazine in circulation among them, which is published at Halifax once in two months, at one dollar per annum. This Magazine is circulated to some extent also in the Province of New Brunswick, but it seems that it does not meet the wants of the churches fully in either Province; and the publication of a weekly religious newspaper in the place of the Magazine is now very seriously contemplated.

The Nova Scotia Association appears to be in a prosperous state. The last *seven* churches in the Table were added at the last session.

The next annual meeting of the Association will be held at Halifax, on the first Monday after the 20th of June, 1836.

UPPER CANADA.

ASSOCIATIONS AND CHURCHES.

EASTERN ASSOCIATION, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	BAPT.	MEM.	CON.
Ancaster	—	Brantford	2	36	
First Blenheim	Francis Pickle	Paris		34	
Brantford	William Rees	Brantford	12	50	1833
Chinguacousie	William Cook	Chinguacousie		17	
Louth	Thomas Hill	St. Catharine's		22	
Queenston	R. Winchell	Queenston	1	30	
Zorra	—	Oxford	2	28	
Oxford	Isaac Elliott	Oxford	2	31	
Clinton	John Miner	Beamsville		89	
Norwich	Nicholas French			22	1833
1 Townsend	John Harris	Waterford	3	111	
2 Townsend	—	Simcoe	1	38	
3 Townsend	Simon Mabee	Waterford		29	1833
Dumfries	R. Crandell	Galt	1	75	
Nelson	—	Nelson	2	55	
Niagara	— *J. Oakley*	Niagara		24	
Rainham	J. Van Loon	Dunnville		46	
Hamilton	—	Hamilton		14	
Granthom	—	St. Catherine's	6	31	1833
Burford	—				1834
HALDIMAND ASSOCIATION, 1835.					
Thurlow	James Hulse	Belleville	1	33	
Rawdon	Isaac N. Reed	Belleville		87	
Sidney				30	
Cramhea	Richard Scott	Colborne	3	49	
Haldimand	Peleg Card, John Butler, *William Hurlbert*	Colborne	7	162	
Whitby	Wm. Marsh, Israel Marsh	Whitby	15	158	
Ameliasburgh	Joseph Winn	Murray	2	22	
JOHNSTOWN ASSOCIATION, 1833.					
Bastard	George Ebberson			98	
Augusta	— *Samuel Reed, Adam Hillis*	Augusta		70	
Yonge	P. H. June			22	
Leeds				27	
Gananoque				33	
WESTERN ASSOCIATION, 1835.					
Bayham	Joseph Merrill	Bayham		73	
Charlotteville	James Stewart	Vittoria	9	115	
Chatham			3	51	
African	William Wilkes	Amhertsburg	2	62	
Gosfield	Charles Stewart	Gosfield	1	47	
Lobo			1	19	
Malahide	S.Baker, *S. Smith, J. Baker*	Bayham	4	127	
Nissouri	Salmon Vining	Oxford	1	34	
First Oxford	Simon Mabee, *L. Griffith*	Oxford		57	
Southwold			23	74	
Westminster			1	26	
Walsingham	William McDermand	Walsingham	2	144	
Afric'n Wilberforce	Nathaniel Paul, John Paul	London	1	20	
Yarmouth	— *Jesse Crandell*	St. Thomas	17	59	
Raleigh	— *Thomas Shippe*	Raleigh	1	21	
Middleton				23	
London		London		43	

The following ministers, in addition to those in the Table, belong to the Western Association, viz. Isaac Elliot, Oxford P. O.; Abraham Sloot, London P. O.; Richard Harrington, Gosfield P. O.; *Zebulon Leech*, Vittoria P. O.; *Solomon Smith*, Yarmouth P. O.

Corresponding Secretary of the Western Association, Henry Black, St. Thomas P. O., London District.

SUMMARY.

ASSOCIATIONS.	CHS.	O. M.	LIC.	BAP.	MEM.	CON.	NET GAIN.	NET LOSS.	MEETINGS IN 1836.
Eastern	20	12	1	33	817	1819		3	1 Townsend, Wed. June 15.
Haldimand	7	8	1	28	541		23		Whitby, Friday, January 29.
Johnstown	5	2	2		250	1827			
Western	17	13	7	64	907	1829	29		Walsingham, June 10.
Total	49	35	11	125	2515		52	3	

The Eastern Association was formed in 1819. The last session was held at Clinton. Introductory sermon by William Rees. John Harris, *Moderator;* Henry Cunningham, *Clerk*. This Association is on the increase. Resolutions were adopted in favor of Missions, Temperance, Temperance Hotels, Sabbath Schools.

Haldimand Association. We cannot ascertain when this Association was formed. The time of its annual session is the last Friday in January. We have not seen the Minutes of the last session. The preceding one was held at Cramhea, January 30, 1835. At this meeting resolutions were passed in favor of Temperance, of Sabbath Schools, of the Monthly Concert of prayer for missionaries, and of weekly prayer meetings in every neighborhood for the influences of the Holy Spirit. The publication of a Baptist Monthly Magazine was also recommended.

The Johnstown Association held its sixth session at Beverly, February 13, 1833. We have seen the Minutes of no meeting since. At that period, there were two ordained ministers and five licentiates connected with the Association. Resolutions were passed in favor of several benevolent objects.

LOWER CANADA.

From the Christian Watchman of May 20, 1836.

ORIGIN AND SKETCH OF THE FIRST BAPTIST CHURCH IN CANADA.

This account from our venerable friend, is taken from a letter which he recently sent to his old correspondent, the Hon. Heman Lincoln. We sincerely thank the Treasurer for handing it to us; for we know that very many of our readers will peruse our extracts with great pleasure. The style in which the narrative is written, discovers that the frosts of seventy years, have not yet reached, with their withering touch, the zeal of this aged servant in the cause of his Master. We are always agreeably affected with every incident that brings to our recollection any one of those faithful ministers who yet survive the class of veterans, who were pioneers in our wilderness, and cleared up for their successors those fair gardens in which our churches are now flourishing. We remember Mr. Andrews when he was the influential pastor of the church in Templeton, (Mass.) and by his vigorous mind and ardent piety, quickened the impulses of the churches in the heart of our commonwealth. Much valuable information, important history, and useful reminiscences, might be placed upon record, and thus be preserved, if our elders would follow this example of Mr. Andrews. There is something peculiarly tender in the reason which he assigns for writing to his friend—that they "*might not forget each other.*" We cannot help saying that we believe that this apostle of the New Testament, unscathed by the trials of life, will not be *forgotten* when his Redeemer shall make up his jewels.

Hinsdale, N. H. April 19, 1836.

My dear Brother and Friend:—I have been thinking some time of writing, that we might not forget each other, and have concluded to present you with a recollection of some past scenes which I have witnessed, and which may perhaps be worthy of being remembered. In the spring of the year 1793, I removed with my little family, to the town

of Fairfax, on the river Lamoile, (Vt.) It pleased God to pour out his spirit and bless my feeble efforts. In September, a Baptist church was organised, with twenty-five communicants, and in less than a year had increased to over seventy members. The third day of October I was ordained an evangelist, as certain circumstances rendered it inexpedient for me to be the pastor of the church.

In the latter part of the summer, brother John Hebbard, of Royalton, (Vt.) and brother Ariel Kendrick, (afterwards settled in Cornish,) passed by us on a missionary tour, being sent out by the Woodstock Association. They were both devoted, evangelical preachers, and God was manifestly with them. They proceeded as far as a place called Caldwell's Manor, in Lower Canada, settled principally by refugees from Connecticut. Here the Lord blessed their labors, and there was a great ingathering of souls to Christ. Although they enjoyed the happiness of sowing the seed, they were not allowed to reap the harvest; this was reserved for another fellow laborer in the employment of our blessed Lord.

In the early part of January, 1794, the people at Caldwell's Manor sent out for some one to administer the ordinance of Christian baptism. As I was the only Baptist minister in the region, except elder Call, and he was an aged man, and ten miles further off, there could be no doubt with respect to the path of duty. A friend of mine volunteered to take me down in his sleigh. We started Monday morning and proceeded to Highgate, (Vt.); here we put up at the house of a German by the name of Wagoner. In the morning we followed his direction, crossed Misisque Bay and arrived at the Manor in season to appoint a meeting in the evening. We put up with Doctor Cune, a Baptist from Rhode Island. In the morning we crossed over to the west side of the Manor about eight miles, into the neighborhood where the revival had been the most powerful. Soon after we arrived, the house was filled with people, and I preached to them; and again in the evening. The next day we met at 9 o'clock in the morning, and spent the whole day in examining candidates for baptism; we heard and received thirty of all ages from 10 to 50 years. They possessed very little theoretic knowledge. Nearly all they knew, they had been taught by the Holy Spirit, and they told a plain, unvarnished tale of the dealings of God with their souls; and I have seldom heard such a number of Christian experiences so highly satisfactory, and decidedly evidential of a real change of heart. The next day we repaired to the Lake, cut a hole in the ice, and fifteen of those happy and devoted disciples were, in the name of the Father, Son and Holy Ghost, immersed agreeably to the command of the divine Saviour. The baptism of the remaining fifteen was deferred until the next Monday, it being their choice to have it performed in the vicinity where they resided.

Among those who were baptized, there was a family who were brought to the knowledge of the truth in an extraordinary way; indeed, in a manner which shows that God is wise in counsel, and wonderful in working. They were Low Dutch people, remarkably ignorant, and even profane in their common conversation. The eldest daughter, at about the age of fourteen, was employed as a hired maid, in the family of Mr. William Marsh, who was a pious and devout Baptist professor. Poor Mary was astonished to see the whole family, in the evening, rise up and stand while Mr. Marsh talked ten or fifteen minutes. What it meant, or what it was for, she could not imagine. Nor could she devise to whom it was that Mr. Marsh addressed his conversation, as she could see no one to whom he could direct his speech. In the morning a similar scene occurred; and Mary became alarmed and uneasy, fearing there was something that portended evil to her, in this unaccountable proceeding. As the same scene took place every morning and evening, and she had in vain racked her invention to find out the meaning of it, she resolved to go home and ask her father. After stating her difficulty, and observing she did not like to live with William Marsh, she asked him who it was to whom Mr. Marsh talked? The old Dutchman, in his broken English, replied, *I don't know, to de devil I subbose.* This answer did not quite satisfy Mary nor calm her apprehensions; she therefore plucked up courage, and put the momentous question, which perplexed her and destroyed her peace, to Mr. Marsh himself. He asked her whether she knew that there was a God who made us, sustained us, and redeemed us; and that it is our duty to worship him? She replied, that this was all new to her, that she had never heard any thing of the kind before; she had indeed heard her father swear by God, but did not know what it meant. Mr. Marsh finding she could read a little, gave her a Bible, and encouraged her to peruse it. Being a girl of quick apprehension and bright intellect, she made surprising advances in knowledge.

She soon became serious, and having obtained a hope in the mercy of God through Christ, she went again to her father, and told him that she now knew what Mr. Marsh meant by talking as he did. In the most tender and affectionate manner she expostulated with him for neglecting to tell her that there was a God, and teaching her to pray to him, and also for not praying himself for her, and with her. She then requested him to pray. The poor old man replied that he had never prayed in his life—that he could not pray.

Then, said Mary, will you allow me to pray? Yes, child, said he, if you can pray you may. Mary immediately fell on her knees, and poured out her supplication for her father, her mother, her brother and sister. The old man, when relating the story, said that if she had been stabbing him through the heart with a knife, he could not have been in greater distress. The consequence was, that the whole family were converted, and Mary had the happiness of having them all accompany her into the baptismal font.

On the Monday following, I baptized the other fifteen candidates. The next day I returned home. Four weeks afterwards I visited them again, in company with a delegation from the Fairfax church, baptized several more, and organised them into a church. Soon afterward, they licensed as a preacher, William Marsh, a young man, and nephew to the man with whom Mary lived. He was afterwards ordained and became their pastor. He was a man of good sense, amiable in his deportment, and an able and useful minister. In about two years this church removed in a body, into a new township, called Eaton, which was granted to them by the Government.

Thus I have given you a sketch of the origin of the first Baptist Church in Canada.

Yours, affectionately, ELISHA ANDREWS.

ISLAND OF JAMAICA.

THE most recent information which we have been able to obtain respecting the Baptist churches and mission stations in Jamaica, is taken from the Report of the English Baptist Missionary Society, June, 1835.

In adverting to the subject of funds, the Committee recur with much grateful satisfaction to the noble and generous contributions for the restoration of their demolished chapels in Jamaica, begun at the last anniversary of the Society, and so soon brought to a happy conclusion. A concurrence of events distinctly marking the interposition of Providence, enabled them to bring the subject before the Christian public, and the appeal was so favorably received, that nearly £14,000 were subscribed, making with the government grant, more than £25,000 furnished for this object. This sum, indeed, falls far short of what is required to provide places of worship at all the stations where they are needed; but it is expected that the remainder will be gradually furnished by local contributions, of which a commencement has already been made, both at Falmouth and Montego Bay.

"Mr. Gardner has baptized 46 at Kingston. Mr. Whitehorne's school continues to increase. Mr. Gardner has also baptized 15 at Port Royal, where another missionary is much needed. A member of the church has collected a congregation of 1000 persons, 60 miles distant, who are waiting for a missionary to come and instruct them. Mr. Tinson has baptized 20 persons received into the Hanover Street Church, Kingston, and still larger numbers were waiting for baptism at Yallahs. At Spanishtown, Mr. Philippo is occupied in building additional school houses, in which he is greatly encouraged by many residents, including the chief magistrate of the parish. He has been compelled to greatly enlarge his chapel—thus accommodating 500 more hearers. Eighteen years ago there was no Baptist church in this town; now the church numbers 1100, after having given birth to several others, now among the most important stations on the Island.

"Mr. Taylor has baptized 60 at Vere, and others at Clarendon; he has, however, suffered some persecution, in which the Governor showed him favor. Mr. Kindgon has baptized 13 at Manchioneal, and 12 at Morant Bay. Mr. Clarke, after the return of Mr. Philippo, left Spanishtown, and has succeeded in forming five new stations in the interior, three of them in the parish of St. Thomas-in-the-Vale, one in St. John's and one in St. Ann's. Early in the year, these stations comprised 500 members, and 2000 hearérs; and he informs in March that he had baptized 101 in one day at Mount Charles. Mr. Whitehorne has commenced preaching at Scott's Hall. Mr. Baylis has baptized 59 at Port Maria, and 160 at Bagnall's Vale, a new station. Mr. Coultart, amidst violent opposition, has been permitted to settle at St. Ann's, and preaches at the Bay, Ocho Rios, and Brown's Town.

"Messrs. Burchell and Knibb have returned to their stations, and were gratefully received by their people. At Falmouth, Mr. K. found his church in prosperity; 134 had recently been baptized by Mr. Dendy, and on the 14th of February Mr. K. baptized 72 others. Mr. Dexter will superintend the stations at Stewart's Town and Rio Bueno, at which 186 have been baptized during the year. Mr. Abbott had the care of the church at Montego Bay previous to Mr. Burchell's return, and had baptized 112; and Mr. B. has since baptized 60 more.

"Mr. Dendy has the care of a church at Salter's Hill, and has gathered a congregation of 800 persons at a new station called Endeavor. Mr. Hutchins baptized 9 persons at Lucea

in 1834, and 9 more this year. He has since been stationed at Savanna le Mar. He preaches also at Ridgeland, Negrel Point, Black River, and Lacovia. Mr. Abbott has charge of Lucea and Green Island, and intends to form another station between these places.

THE BAHAMA ISLES.

"Mr. Burton is at *Nassau*, and has visited several of the islands of the group in his neighborhood. Mr. Pearson also labored here, and was well received at *Euxuma*, where the people lamented their long destitution of religious ordinances, alleging that they must have been considered "creatures without souls." Here an aged female received baptism. He also visited *St. Salvador* and *Turk's Island*. A fever terminated his valuable life, December 17th. Mr. E. Quant has gone to supply his place. Mr. Bourne baptized five at *Balize* during the year, and has since been removed to Nassau. Mr. A. Henderson has succeeded Mr. B. at Balize, and arrived at his station November 28th."

From the foregoing sketch it appears that there are 34 missionary stations in Jamaica, occupied by 14 Baptist Missionaries, and that 1059 persons were baptized by them during the year ending June 1, 1835.

At the present time, from the best information on the subject, there is in Jamaica one Baptist Association, comprising 24 churches and about 16,000 members.

FREE WILL BAPTISTS IN NORTH AMERICA.

The Eighth General Conference of the Free Will Baptist Connexion in North America, was held at Byron N. Y., October 7—14, 1835. Elder Samuel Whitney, *Moderator;* Elder Silas Curtis, *Clerk.*

It appears from the following Table that the Connexion has 6 yearly meetings; 55 Quarterly Meetings; 750 churches; 481 Elders; 134 Licentiates; and 33,882 communicants. The net increase of the denomination during the past year was 3,248; added 57 churches; ordained 42, and licensed 36. The majority of the denomination reside in Maine, New Hampshire, and Rhode Island—about one third of the whole are in Maine. The Free Will Baptists are generally, we believe, a pious and devoted people. We regard their recent organisation for the support of Foreign Missions as a most promising circumstance. Nothing could tend more than this kind of effort, to strengthen, purify, and perpetuate the denomination.

STATISTICS OF THE FREE WILL BAPTISTS.*

Yearly Meetings.	Delegates.	No. Q. Ms.	No. Churches.	Number of Members.	Number added.	Dismissed.	Excluded.	Died.	Chs. added.	Ordinations.	Licensed.	Elders.	Licentiates.
New Hampshire	S. B. Dyer, D. Pittingill, D. Harriman, G. W. Cogswell, D. P. Cilley	6	112	7528	812	114	64	58	14	10	2	111	19
Parsonsfield	J. Stevens, T. Stevens, Peter Libby	4	58	3514	779	76	46	44	4	4	4	38	10
Kennebec	S. Williamson, S. Curtis, John Chaney, Dexter Waterman	5	98	4512	638	91	106	59	3	6	6	59	21
Penobscot	Samuel Whitney	4	73	2340	312	81	136	43	6	4	3	34	9
Vermont	Stephen Goodale, Jonathan Woodman, —— ——†	5	83	3170	469	89	56	37	3		5	51	12
Holland Purchase	P. Ford, J. Bignall, Trueman Carey, D. M. L. Rollin	11	123	4059	1410	542	196	47	14	7	6	60	15
Ohio	Seth C. Parker	5	40	1150	75	25	40	16	5	6	4	30	12
Susquehannah	Adin Aldrich	4	33	1026	113							15	14
Ohio & Penn.	—— ——†	2	17	667	272	35	18	5	5	1	3	6	5

* This table presents the additions, &c., which have been made in the Yearly and Quarterly Meetings during the two preceding years. † Not present.

STATISTICS OF THE FREE WILL BAPTISTS—*continued.*

Yearly Meetings.	Delegates.	No. Q. Ms.	No. Churches.	Number of Members.	Number added.	Dismissed.	Excluded.	Died.	Chs. added.	Ordinations.	Licensed.	Elders.	Licentiates.
Ohio River	Lemuel Thorn	2	11	272	36						2	5	2
Rhode Island Q. M.	Elias Hutchins, Hiram Brooks	1	18	1500	163	36	39	20	3	3	3	17	4
Dover, Vt. Q. M.		1	8	321								8	1
Cookstown, Pa. Q. M.		1	7	328	113	20	4	2		1	1	5	1
Oakland, Mi. Q. M.		1	9	204	101	5	3	2				4	1
Rutland Q. M.		1	6	215								2	
Conference, N. C.		2	44	2900	115							36	8
F. W. B. churches not connected with any Q. M.			10	176									
Total 24		55	750	33882	5408	1114	708	333	57	42	36	481	134

BENEVOLENT INSTITUTIONS.

N. H. Charitable Society. Annual Meeting, Friday previous to N. H. Y. M. Hon. Job Otis, Strafford, *Treasurer.* Funds about $1600.

Vermont Charitable Society. Annual Meeting, Friday preceding Vermont Y. M.

Maine F. W. B. Charitable Society. Annual Meeting Tuesday after 2d Saturday in September.

Free Will Mission Society of the Farmington Q. M. Annual Meeting, Friday before last Saturday in August.

Charitable Societies are also attached to the Prospect and Anson Q. Ms.

Genesee F. W. B. Benevolent Society, of Genesee Q. M. Annual Meeting Thursday after 3d Wednesday in January.

F. W. B. Foreign Mission Society. Elder John Buzzell, Parsonsfield, Me. *President;* J. N. Sanborn, do. *Treasurer;* Elder Amos Sutton, *Corresponding Secretary.* Life membership $15. Ladies are admitted honorary life members for $10. Funds about $2800. Brn. E. Noyes, of the Windsor Q. M., and J. Phillips, have been ordained by this society to labor in conjunction with our General Baptist brethren in India. They, with their wives, have embarked for that heathen clime.

F. W. B. Home Mission Society. Elder Samuel B. Dyer, London, N. H., *President;* Wm. Burr, Dover, *Treasurer* and *Cor. Secretary.* Terms of membership, same as in Foreign Mission Society. There are numerous auxiliaries to the Home and Foreign Mission Societies in various parts of the connexion.

A Sabbath School Union has been organised at Dover, N. N., Wm. Burr, *Treasurer.* Its object is to establish a depository of Sabbath School books.

LITERATURE.

Parsonsfield Seminary. Elder Hosea Quinby, Principal, with suitable Assistants. There is a Female Department under the care of Miss A. A. Haines. They have a library and valuable apparatus.

Strafford Union Academy. Mr. Francis W. Upham, Principal.

F. B. Education Society of Sandwich Q. M. They loan sums without interest to assist members of their churches in obtaining an education.

Sabbath Schools, Bible Classes, and Temperance Societies are numerous, and rapidly increasing throughout the connexion.

OBITUARY.

We have received information of six of the Free Will Ministers, who have been called the past year from the walls of Zion.

Elder Hale Swett, of Bowdoin, Me., was born at Gorham, Jan. 1, 1800. He experienced religion at the age of 16, and was ordained in 1831, at the January term of Bowdoin Q. M. He died August 8, 1834.

Elder John Page, of Garland, Me., died August 17, 1834, in the 48th year of his age.

Elder Sylvanus Robinson, of Byron, N. Y., departed this life August 19, 1834, aged 38 years.

Elder William Saunders, of Strafford, N. H., died November 30, 1834, in the 72d year of his age.

Nathaniel Knight, of Hinesburgh, Vt. He was a licensed preacher of the Huntington Q. M.

Elder Frederick Fonville, of North Carolina, deceased, April 21, 1835.

THE FREE WILL BAPTIST BOOK CONCERN,

Is an establishment under the direction of their General Conference, designed to publish such books and periodicals as are needed in the Connexion, and to devote the profits of all such publications to religious purposes, under the direction of said Conference. Its management is committed to a Publishing Committee and an Agent. The printing establishment is located at Dover, N. H.

List of Publications.—5000 copies of the *Morning Star*, a religious and miscellaneous paper, are issued weekly. Terms, $1 75 per year, or $1 50 if paid within three months from the date of the first number received.

Christian Melody; a hymn book containing 1000 hymns and copious indexes. Price 75 cents. 8000 copies have been published, and the work is stereotyped.

Narrative of the Orissa Mission. This book gives an interesting account of the General Baptist Mission at the temple of Juggernath. It contains 432 pages, neatly printed. Price, $1.

True Happiness, written by J. G. Pike, author of Early Piety and the Guide to Young Disciples. Price 25 cents.

Scriptural Catechism, price 8 cents.

Character of Christ, a pamphlet, by J. G. Pike. Price 6 cents.

Address on Temperance, by Elder A. Caverno. Price 8 cents.

Minutes of each Session of the General Conference. Price 32 cents.

A Treatise on the Faith and Practice of the Free Will Baptists. 160 pages. Price 34 cents.

Communications should be directed to David Marks, Dover, N. H., or application may be made to any of the assistant agents, whose names are found in the table of Q. Ms.

Extracts from the Circular Letter to the Churches composing the Free Will Baptist Connexion, October, 1835.

"Dear Brethren:—It is now fifty-five years since the commencement of our Connexion. The vicissitudes through which it has passed, and the signal favors it has experienced, bear evident tokens of the superintending goodness of Divine Providence.

"The increasing influence of our denomination renders it important that we adopt such measures as will glorify God and do good to our fellow men. Our churches have multiplied, and the vine formerly kept in a small enclosure, has at length extended its "branches over the wall."

"Your eighth General Conference has been a season of unusual interest. The representation was more full than on any former occasion; and such was the interest of the communications from the several bodies represented, the amicable adjustment of business, and the high degree of Christian union manifested on the occasion, that we regard it as a matter of great joy, and a cause of thanksgiving to God.

"Your Book Establishment commenced its operations without funds, and for want of prompt sales and payments has labored under the embarrassment of debts. But by the faithful exertions of its friends, we trust it will finally succeed, and the expectations of the Connexion be realized. The Book Agent, agreeably to his request, has been honorably dismissed, and the future management of the Star and Book Concern is committed to a board of Trustees.

"Since the Morning Star has become the property of the Connexion, the number of subscribers has been raised from 1700 to almost 5000. The prosperity which has thus far attended the only religious periodical published by our Connexion, we consider as a circumstance which calls for much gratitude to God and to our patrons for past favors, and lays a foundation for goodly hopes in relation to the future. We do believe that the prosperity of the Star is identified with the spiritual prosperity of our beloved Connexion. We indulge the hope that it has already been the humble instrument, under God, of much good in his cause. And we cherish the pleasing anticipation that, with the blessing of Heaven and the untiring support of the friends of Zion, it will yet be instrumental of accomplishing much greater good. May it ever continue to be devoted to the cause of Divine truth. And while it shall continue to bring to our families and firesides intelligence of the dearest interests of Zion, we hope it will never cease to call forth our fervent prayers and firm efforts for its support.

"The philanthropic feelings of the Connexion have been called forth upon several benevolent institutions, and we rejoice that there are many warm friends of benevolence who have manifested a holy zeal in the cause of truth. Since your last General Conference, the Board of Managers of the Foreign Mission Society have sent out in their service, two Missionaries and their wives, destined to the burning plains of Orissa. Funds have been raised sufficient to send them forth, but the Society is dependent on the exertions of the friends of Missions to sustain them, and to send out more to supply the wants of dying millions who are destitute of the word of life, and we trust that you cannot hear their repeated cries and withhold your assistance.

"The attention of the friends of Christ has also been directed to the wants of North America.

"At the present session of the Conference, the Society organised at Dover was recognised as the Parent Society subject to the direction of the General Conference. The interest felt upon this subject appears to be generally increasing; and we do hope that it will continue to increase till every minister and every member of our Connexion shall be engaged in the cause of Missions; and the whole length and breadth of our land is filled with the knowledge of the truth.

"Sabbath Schools have been established in many of our churches, and some interest manifested by some of our brethren; but for want of more general and united exertions, they have not been attended with that uniform success that is desirable. But with suitable effort on the part of the friends of Zion, we shall expect soon to see flourishing Sabbath schools in every part of the Connexion.

"The importance of an intelligent and well informed ministry is beginning to be appreciated by many of our brethren; and there is now presented to those who feel the need of a better education to qualify them for usefulness in the cause of truth, an opportunity to obtain it. Seminaries of learning have been established in different parts of our Connexion and are in a flourishing condition, and we trust that the friends of intelligence will not suffer them to languish and die by withholding their patronage.

"By alluding to the importance of an intelligent ministry, we would not convey the idea that our ministry is an ignorant one, or that it has not been useful; for we have many men of God who have labored hard to promote the interests of Zion and the good of souls—who have borne the burden in the heat of the day—whose labors have been abundantly blessed, and whom we esteem very highly for their work's sake; yet they have never possessed the advantages which are now presented to young men. But a minister is a teacher, consequently to be useful he must be in advance of those whom he instructs. Science and general information are rapidly advancing among every class of people, and a minister must advance in knowledge to be an acceptable minister of Jesus Christ. Therefore, we do most earnestly entreat our young brethren, who contemplate entering the ministry, and those who have already commenced their labors in the gospel field, to improve every opportunity to store their minds with useful knowledge, that they may be ready to every good word and work.

"Although we have abundant reason to rejoice in God in view of the general prosperity of our Connexion, yet there are subjects of deep mourning and lamentation. Some of our preachers are engaged in worldly pursuits that ill become the minister of Christ. Many of our brethren too have apparently forgotten their covenant with their God and with the church, and no longer shine as the brilliant lights of the World. This moral disease has spread its chilling and poisonous influence over many of our churches, and the last pangs of their dissolution have reached our ears and stung our hearts with sorrow. To counteract these and similar evils which may be spread in the path of our pilgrimage, and operate so fatally against the increase of piety and the general spread of religion, we earnestly entreat all the ministers of our denomination immediately to disengage themselves from the cares of the world, so far as the nature of their holy calling requires, and as their circumstances will admit, and that they devote themselves wholly to the work of the ministry—that they be holy in heart and life—humble in their deportment and faithful in their administrations—benevolent in their exertions—intelligent in their communications, and exemplary in all the duties of religion. We also affectionately entreat our churches to sustain their ministers in their high and holy calling, by communicating to their wants, and thus relieve them from their cares and fears, which have hitherto paralyzed their efforts—and that they maintain the dignity of the Christian character by a life of holiness corresponding with their high profession—that they look up to God with confidence in prayer for the return of primitive holiness to Zion, and that they put on charity as a garment. We also beseech you to be united in all your designs and efforts to promote the interests of the Redeemer's kingdom. Beware of divisions and dissensions, and avoid them, always endeavoring to keep the unity of the Spirit in the bond of peace. Be of one mind, live in peace and the God of love and peace shall be with you.

"Before the next session of the General Conference, many who read the doings of this, will slumber in the dust and know the reality of their hopes or fears. We learn from our statistical table, that since the last Conference, *three hundred and thirty-three* of our brethren and sisters have gone the way of all the earth. *Eleven* of these were ministers of the Gospel, who have been called from the walls of Zion, and have gone to give an account of their stewardship."

SEVENTH DAY BAPTISTS.

GENERAL CONFERENCE,

Held in Hopkinton, Rhode Island, September, 1835.

CHURCHES.	MINISTERS.	POST OFFICES.	AD.	MEM.	CONS.
Newport	Henry Burdick	Newport, R. I.		36	1671
1 Hopkinton	M. Stillman, T. V. Wells, C. Chester	Hopkinton, R. I.	81	648	1671
Piscataway	Wm. B. Maxson, J. Watson	New Market, N. J.	35	163	1707
Shiloh	John Davis	Bridgetown, N. J.	14	235	1737
New Salem	Peter Davis	New Salem, Va.		75	
Waterford	L. T. Rogers	Waterford, Ct.		89	1784
Berlin	Wm. Satterlee, O. Campbell	Berlin, N. Y.	18	235	1784
1 Brookfield	John Greene, *D. Burdick*	Leonardsville, N.Y.	14	362	1798
Lost Creek	—	Clarksburgh, Va.		56	1805
Salem	Jacob Ayres, *Z. Ayres*	Allowaystown, N.J.		46	1811
Alfred	Daniel Babcock, R. Hull	Alfred, N. Y.	2	352	1816
De Ruyter	Alexander Campbell	De Ruyter, N. Y.	34	112	1816
Scott	Joel Greene	Scott, N. Y.		225	1820
Rome and Verona	—	New London, N.Y.	6	116	1820
Adams	William Green	Jefferson co, N. Y.	5	118	1822
2 Brookfield	Eli S. Bailey	Brookfield, N. Y.		162	1823
3 Brookfield	Danl.Coon, S. B. Crandall	S. Brookfield, N.Y.		152	1823
Truxton	— *Zuriel Campbell*	Cortland co. N. Y.	13	60	1824
Friendship	W. B. Gillett	Friendship, N. Y.	8	132	1824
Pike	—	Clark county, O.		102	
Bolivar	—	Bolivar, N. Y.	1	37	1826
1 Genessee	Henry P. Green	Lit. Genessee, N.Y.	26	104	1827
Darien	N. V. Hull	Genessee co, N. Y.	2	50	1828
Hayfield	—	Meadville, Pa.		30	1829
Petersburgh	— *Bethuel C. Church*	Petersburgh, N. Y.	4	152	1829
Otselic	—	Chenango co. N. Y.		32	1830
2 Alfred	Ray Greene	Allegany co. N. Y.	3	188	1831
Lincklaen	Sebeus M. Burdick	De Ruyter, N. Y.	40	107	1831
Persia	—	Cattaraugus co. do.	13	32	1832
Middle Island	(No returns)	(Virginia)			
Woodbridgetown	—	Smithfield, Pa.		11	
Hebron	—	Condersport, Pa.		29	1833
Independence	Stillman Coon	Allegany co. N. Y.	3	42	1834
Schenectady	—	Schenectady, N. Y.	2	34	1834
Amity	— *James Weed*	GenesseeVal'yN.Y.	3	44	1834
Scio	—	Scio, N. Y.	4	23	1834
Baltimore	R. W. Jones			5	1834
Preston	B. Westcote	Oxford, N. Y.	6	19	1834
2 Genessee	—	Allegany co. N. Y.	2	23	1834
3 Genessee	—	Allegany co. N. Y.	9	28	1835
2 Hopkinton	Amos R. Wells	Hopkinton, R. I.	4	54	1835
3 Hopkinton	—	Hopkinton, R. I.		53	1835

The number of Churches belonging to the Seventh Day Baptist General Conference is 42—Elders 30—Licentiates 16—Members 4503—Additions during the past year 349—Deaths 32—Rejections 43—Clear increase 274.

According to information received, the Seventh Day Baptist Conference was formed in 1808, with 8 churches and about 1100 members. The Seventh Day Baptists have a Missionary Society—a Religious Newspaper, called the Protestant Sentinel. They have also

published several Tracts in vindication of their principles, and in defence of their claims to primitive faith and apostolic practice.

Their Corresponding Secretary is Elder Eli S. Bailey, Brookfield P. O., Madison county, N. Y.

The next Conference will be held in the meeting-house of the 1st Seventh Day Baptist Church of Alfred, Allegany county, N. Y. on the fourth day of the week before the second Sabbath (Saturday) in September, 1836.

A HISTORICAL SKETCH OF EPHRATA;

Together with a concise account of the Seventh-Day Baptist Society of Pennsylvania.—(Written for the Portraiture of Pennsylvania, and communicated in a letter to Thomas F. Gordon, Esq.—By William M. Fahnestock, M. D.

Ephrata is one of the earliest settlements of the interior of this State, and is the first Protestant Monastery established in America. Its history is interesting on account of the peculiarity of the Institution, and the Associations connected with it. It is situated in Cocalico township, Lancaster county, at the intersection of the Reading road with the Downingstown and Harrisburg turnpike, sixty miles N. W. of Philadelphia, thirteen N. E. from Lancaster, and thirty-eight from Harrisburg. This name is now applied to the neighborhood of *Ephrata proper*, for the distance of a mile along the turnpike, making Cocalico creek the centre. Thus considered, it contains about twenty dwellings, several stores, two taverns, and a paper mill. *New Ephrata* is a smaller village about a mile further west, on the turnpike.

Ephrata, proper, is an irregular *enclosed* village, lying in a triangle formed by the turnpike, the upper, or old Reading road, and the Cocalico creek, and belongs entirely to the Seventh Day Baptist Society. It contains a Monastery and several other buildings for the accommodation of the Society; to which is attached and belonging to the same, about one hundred and forty acres of land, and a grist mill and saw mill. The Post office which bears this name, is half a mile from the original village. Ephrata, in former times, was known better among the German population, by the name of *Kloster*, (Cloister) or Dunkerstown—a nickname, from the word Dunker or Tunker, corruptions of *Taufer*, Baptist. The Society of Ephrata, however, are a distinct sect from the denomination that now bears the name of *Dunkers*, with whom they have always been confounded. Originally they descended from that division of Christians. About the year 1694, a controversy arose in the protestant churches of Germany and Holland, in which vigorous attempts were made to reform some of the errors of the church, and with the design of promoting a more practical, vital religion. This party, at the head of which was the pious Spencer, ecclesiastical superintendent of the Court of Saxony, was opposed violently, and after having bestowed upon them, in ridicule, the epithet of *Pietists*, they were suppressed in their public ministrations and lectures, by the Consistory of Wittemberg. Notwithstanding they were prohibited from promulgating, publicly, their views and principles, it lead to inquiry among the people. This state of things continuing, many learned men of the different Universities left Europe, and emigrated to America, whilst others remained and persevered in the prosecution of the work they had commenced with so much diligence. In the year 1708, Alexander Mack, of Schriesheim, and seven others in Schwardzenau, Germany, met together, regularly, to examine, carefully and impartially, the doctrines of the New Testament, and to ascertain, what are the obligations it imposes on professing Christians; determining to lay aside all preconceived opinions and traditional observances. The result of their inquiries terminated in the formation of the Society now called the Dunkers, or First Day German Baptists. Meeting with much persecution as they grew into some importance, as all did who had independence enough to differ from the popular church, some were driven into Holland, some to Creyfels in the Duchy of Cleves, and the mother church voluntarily removed to Schusterwin, in Frizland; and from thence emigrated to America in 1719, and dispersed to different parts—to Germantown, Skippeck, Oley, Conestoga, and elsewhere. They formed a church at Germantown in 1723, under the charge of Peter Becker. The church grew rapidly in this country, receiving members from the banks of the Wissahickon and from Lancaster county; and soon after a church was established at *Muehlbach*, (Mill creek) in this county. Of this community was one Conrad Beissel, a native of Germany. He had been a Presbyterian, and fled from the persecutions of that period. Wholly intent upon seeking out the true obligations of the word of God, and the proper observance of the rites and ceremonies it imposes, stripped of human authority, he conceived that there was an error among the Dunkers, in the observance of the day for the Sabbath—that the *Seventh day* was the command of the Lord God, and that *that day* being *established* and

sanctified, by the GREAT JEHOVAH, *forever!* and no change, nor authority for change ever having been announced to man, by any power sufficient to set aside the solemn decree of the ALMIGHTY—a decree which he declared that he had *sanctified forever!*—he felt it to be his duty to contend for the observance of that day. About the year 1725, he published a tract entering into a discussion of this point, which created some excitement and disturbance in the Society at Mill creek; upon which he retired from the settlement, and went, secretly, to a cell on the banks of the Cocalico, which had previously, been occupied by one ELIMELICH, a hermit. His place of retirement was unknown for a long time to the people he had left, and when discovered, many of the Society at Mill creek, who had become convinced of the truth of his proposition for the observance of the Sabbath, settled around him, in solitary cottages. They adopted the original Sabbath—the *Seventh day*—for public worship, in the year 1728; which has ever since been observed by their descendants, even unto the present day.

In the year 1732, the solitary life was changed into a conventicle one, and a Monastic Society was established as soon as the first buildings erected for that purpose were finished—May 1733. The habit of the Capuchins, or White Friars, was adopted by both the brethren and sisters; which consisted of a shirt, trowsers, and vest, with a long white gown and cowl, of woollen web in winter, and linen in summer. That of the sisters differed only in the substitution of petticoats for trowsers, and some little peculiarity in the shape of the cowl. Monastic names were given to all who entered the cloister. ONESIMUS (Israel Eckerlin) was constituted *Prior*, who was succeeded by JAEBEZ, (Peter Miller;) and the title of *Father*—spiritual father—was bestowed *by the Society*, upon BEISSEL, whose monastic name was FRIEDSAM; to which the brethren afterwards added, GOTTRECHT —implying, together, *Peaceable*, *Godright*. In the year 1740, there were thirty-six single brethren in the cloister, and thirty-five sisters; and at one time, the Society, including the members living in the neighborhood, numbered nearly three hundred.

The first buildings of the Society, of any consequence, were *Kedar*, and *Zion*—a meeting house and convent; which were erected on the hill called Mount Zion. They afterwards built larger accommodations, in the meadow below, comprising a Sister's House called *Saron*, to which is attached a large *Chapel*, and "*Saal*," for the purpose of holding the *Agapas* or *Love Feasts*—a Brother's House, called *Bethania*, with which is connected the large *meeting room*, with galleries in which the whole Society assembled for public worship, in the days of their prosperity, and which are still standing, surrounded by smaller buildings, which were occupied as printing office, bake house, school house, almonry, and others for different purposes; on one of which, a one story house, the town clock is erected.

The buildings are singular, and of very ancient architecture—all the outside walls being covered with shingles. The two houses for the brethren and sisters are very large, being three and four stories high: each has a *chapel* for their night meetings, and the main buildings are divided into small apartments, (each containing between fifty and sixty,) so that six dormitories, which are barely large enough to contain a cot, (in early days a bench and billet of wood for the head,) a closet and an hour-glass surround a common room, in which each sub-division pursued their respective avocations. On entering these silent cells and traversing the long narrow passages, visiters can scarcely divest themselves of the feeling of walking the tortuous windings of some old castle, and breathing in the hidden recesses of romance. The ceilings have an elevation of but seven feet; the passages leading to the cells, or "*Kammers*," as they are styled, and through the different parts of both convents, are barely wide enough to admit one person, for when meeting a second, one has always to retreat;—the doors of the *Kammers* are but *five feet* high, and twenty inches wide, and the window, for each has but one, is only eighteen by twenty-four inches; the largest windows affording light to the meeting rooms, are but thirty by thirty-four inches. The walls of all the rooms, including the meeting room, the chapels, the saals, and even the kammers, or dormitories, are hung and nearly covered, with large sheets of elegant penmanship, or ink-paintings—many of which are texts from the scriptures, done in a very handsome manner, in ornamented gothic letters, called in the German *Fractur-schrifften*. They are done on large sheets of paper manufactured for the purpose at their own mill, some of which are put into frames, and which admonish the resident, as well as the casual visiter, which ever way they may turn the head.—There are some very curious ones: two of which still remain in the chapel attached to *Saron*. One represents the narrow and crooked way, done on a sheet of about three feet square, which it would be difficult to describe—it is very curious and ingenious: the whole of the road is filled up with texts of scripture, advertising the disciples of their duties, and the obligations their profession imposes upon them. Another represents the three heavens. In the first, CHRIST, the Shepherd, is represented gathering his flock together; in the second, which occupies one foot in height, and is three feet wide, three hundred figures, in the *Capuchin dress*, can be counted, with harps in their hands, and the heads

of an innumerable host; and in the third is seen the throne surrounded by two hundred arch-angels. Many of these *Fractur-schrifften* express their own enthusiastic sentiments on the subject of *celibacy*, and the virtue of a recluse life, whilst others are devotional pieces. The following are taken from two found in the chapel of the Sister's convent. I can copy the sentiment but cannot convey an idea of their style:—

Die Lib ist unsre Kron und heller Tugend Spigel,
Die Weissheit unsre Lust, und reines Gottes Sigel;
Das Lamm ist unsre Schatzdem wir uns anvertrauen,
Und foigen seinem Gang als reinste Jungfrauen.

Unsre Kronen die wir tragen hir in dieser Sterblichkeit,
Werden uns in Truebsals-tagen durch vil Leiden zubereit,
Da muss unsre Hoffnung bluehen und der Glaube wachsen auf,
Wann sich Welt und Fleisch bemuehen uns zu schwaechen in dem Lauf,
O Wol dan! weil wir gezaehlet zu der reinen Laemmer Heerd,
Die Dem keuschen Lam vermaehlet, und erkauffet von der Erd,
Bleibet schon alhir verborgen, unser Ehren Schmuck und Kron,
Wird uns doch an jenen Morgen kroenen, Jesus, Gottes Sohn.

In the rooms which any sister has occupied, and is departed, a piece, which is framed in imitation of a tablet, is put up, expressive of the character and virtues of the deceased, or some feeling memorial of love is inscribed. The following is one I found in the Kammer which had been occupied by ZENOBIA—a very beautiful, lovely, and devout sister:—

ZENOBIA:

Wird Gruenenen und Gedeyen, ihre Arbeit wird nicht vergeblich, noch auch ihre Hoffnung verlohren seyn, ihre Erbe bluehen mitten unter den Heiligen.

A room was set apart for such purposes, called the *writing room*, and several sisters devoted their whole attention to this labor, as well as to transcribing the writings of the Founder of the Society; thus multiplying copies for the wants of the community, before they had a printing press. Two sisters named ANNASTASIA, and IPHIGENIA, were the principal ornamental writers. They left a large folio volume of *sample alphabets*, of various sizes and style; which are both elegant and curious, exhibiting the most patient application. The letters of the first alphabet are twelve inches long, surrounded by a deep border, in imitation of copper plate engraving—each one of which is different in the filling up. It was finished in the year 1750, and is still preserved in the hands of the trustees. There was another transcribing room appropriated exclusively to copying music:—hundreds of volumes, each containing five or six hundred pieces, were transferred from book to book, with as much accuracy, and almost as much neatness as if done with a graver.

It was in contemplation, at one time, by the ECKERLINS, three brothers, one of whom was *Prior*, and had the superintendence of the secular concerns, to make it a place of more importance than a mere religious refuge. They were from Germany, and had been brought up Catholics. They conceived a project of erecting extensive buildings, and connecting trade with it; and had some preparations under way—the timber all hewn, as all the buildings are of wood, even the chimneys which remain in use at this day—and in readiness to erect a *tower*, and had sent to Europe, where they had extensive connections, and got a chime of bells cast, unknown to the Society, until they arrived at Philadelphia, and the bill for payment was forwarded to them. The Society resolved not to receive them, but had them sold and paid the loss. One of these bells having upon it EPHRATA—ISRAEL ECKERLIN, PRIOR, was purchased, and is now on one of the churches in Lancaster. This transaction led to the discovery of a conspiracy of the ECKERLINS to possess themselves of the title of the property, which was much more extensive and valuable than now, and which terminated in his expulsion (Israel) from the office of Prior. They afterwards removed to Virginia, where they obtained some notoriety in connection with the Indian affairs. The Society was wedded to Apostolic simplicity—they desired no *tower* —no *bells*. They refused to have a bell to call them to meeting, even the midnight meeting, which was regularly held at 12 o'clock: FRIEDSAM contending that the spirit of devotion ought to be sufficient to make them punctual to the hour, which generally proved to be adequate.

The community was a republic, in which all stood upon perfect equality and freedom. No monastic *vows* were taken, neither had they any written covenant, as is common in the Baptist churches. The New Testament was their confession of faith, their code of laws, and their church discipline. The property which belonged to the Society, by dona-

tion, and the labor of the single brethren and sisters, was common stock, but none were obliged to throw in their own property or give up any of their possessions. The Society was supported by the income of the farm, grist mill, paper mill, oil mill, fulling mill, and the labor of the brethren and sisters in the Cloister.

This Society has been much misrepresented by writers who know but little of them, and mostly draw on their imaginations and the libels of the persecutors of the Society, for the principles of this people. In a short notice of Ephrata in GORDON'S *Gazetteer of Pennsylvania*, drawn from an account published by one not very friendly to the Society, in the *Transactions of the Historical Society of Pennsylvania*, several errors were inadvertently and unconsciously promulgated by the respected author.* The good and devout Founder is represented as a crafty, designing usurper of ecclesiastical authority, and as assuming titles, honors, and power. This is not the place to enter into a full refutation of these charges, which are without foundation, and could only have originated in gross ignorance, or shameful wickedness. BEISSEL, who had been educated in the Calvinistic faith, left Europe that he might enjoy freedom of opinion in America; he withdrew from the Society of Dunkers at Mill creek, because his views on the Sabbath produced some dissension, and after he was drawn from his seclusion, *by love* for those who came and settled around him, and entreated his ministry, he devoted his whole life and property to advance the welfare of the Society; giving the management of the secular affairs entirely into the hands of others, while he gave his attention wholly to instructing them in the Word of Life, and establishing the Gospel in its truth and simplicity. The title of "FATHER," and "GOTTRECHT," was conferred upon him by his brethren, and was not a presumptuous assumption of BEISSEL. Their principles are equally misrepresented in that as well as most other English accounts of the Society. In BUCK'S *Theological Dictionary*, we are told that "the principal tenets appear to be these: that future happiness is only attained by penance and outward mortification in this life; and that as JESUS CHRIST, by his meritorious sufferings became the Redeemer of mankind in general, so each individual of the human race by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others;" and a great many other things equally ridiculous and unfounded. The account in that book is a tissue of misrepresentation, unworthy a place in a work of that character.

The principles of the Seventh Day Baptist Society of Ephrata, which no writer that we have encountered, seems to understand, though they have been published in the German language, with full explanations and commentaries, seventy or eighty years ago, may be summed up in a few words, viz:

1. They receive the Bible as the only rule of Faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by JESUS CHRIST in his word.

2. They believe in the Divinity of our Lord JESUS CHRIST, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the Society as early as 1738, viz: "*There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Sprit, and the water, and the blood; and these three agree in one.*"

3. They believe that salvation is of Grace, and not of Works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come unto Christ are drawn of the Father.

4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Institutor, to change any of his decrees.—They maintain that as he *blessed* and *sanctified* that day *forever*, which has never been abrogated in his Word, nor is any scripture to be found to warrant that construction, that it is still as binding as it was when it was announced amid the thunders of Mount Sinai. To alter so positive and *hallowed* a *commandment* of the ALMIGHTY, they consider would require an explicit edict from the GREAT JEHOVAH. It was not foretold by any of the Prophets, that with the New Dispensation there would be any change in the Sabbath, or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the Seventh day, and made it the day of his especial ministrations; nor did he authorise any change. The Apostles have not assumed to do away the original Sabbath, or give any command to substitute the first for the seventh day. The circumstance of the disciples meeting to-

* See Hazzard's Reg. Vol. V. page 331.—ED.

gether to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the Seventh day people do at this day. The sacrament was not administered by Christ, nor by the Apostles on the Sabbath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.

5. They hold to the Apostolic Baptism—believer's baptism—and administer trine immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

6. They celebrate the Lord's Supper at night, in imitation of our Saviour; washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the Evangelist John, 14th and 15th verses. This is attended to on the evening after the close of the Sabbath—the Sabbath terminating at sunset of the seventh day, thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

Celibacy they consider a virtue, but never require it, *nor do they take any vows in reference to it.* They never prohibited marriage and lawful intercourse between the sexes, as is stated by some writers, but when two concluded to be joined in wedlock, they were aided by the Society. It (celibacy) was *urged* as being more conducive to a holy life, for Paul saith—"*They that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit.*" And again: "*He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband: I say therefore to the unmarried and widows, it is good for them if they abide even as I.*" And they also consider that those who sacrifice the lusts of the flesh, and live pure virgins for Christ's sake, will be better fitted, and will enjoy the first places in glory. St. John, in the Revelations, says—"*I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads: And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto* God *and unto the* Lamb." This was a fond, cherished subject, and was constantly inculcated. It may be considered the ground of the Institution at Ephrata, whose prosperity and advancement was dependent on its being properly appreciated. It was sedulously kept before them, by their ministers, in its brightest colors; and all the scripture, which is not a little, was brought to bear upon it, to inspire them with perseverance and faithfulness. It promised capabilities which others could not possess in the divine life, and also held out the brighter rewards of Heaven. It was a prolific subject for many of their hymns, which seemed to hallow and sanctify virginity. I have seen one, an occasional hymn—for they multiplied new hymns for every particular meeting or celebration—one which is very beautiful indeed, and which was a prophecy respecting Ephrata—a prophecy which has been verified. It invokes in eloquent terms, steadfastness of purpose among the brethren and sisters of the Cloister, and laments the downfal, in prospect of any declension, in most affecting strains. The following is a stanza from the hymn above alluded to:

Auch Ephrata, wird hier so lange stehen,
Als Junfrauen darinn am Reihen gehen;
Wann aber dieser Adel wird aufhœren,
So wird die Rache diesen Ort verstœren.

They do not approve of paying their ministers a salary. They think that the Gospel was sent without money and without price, and that every one called to preach the word should do it from love of the cause, and in this matter to follow the advice and example of Paul. However, they never had any scruples in affording their ministers such supplies of life as they possess themselves, and gave them the same support the other brethren enjoyed. Individual members may give, as presents, what to them seemeth fit, in money, goods, &c; and whenever he travels for religious purposes, if needy, he is supplied with money out of the treasury to bear his expenses.

These are the great and leading tenets and principles of the Seventh Day Baptists of Pennsylvania. There are many other minor points of not sufficient importance to enumerate in detail, and may better be adverted to in replying to some errors which writers

have saddled upon them, and which cannot, properly, be considered as tenets and principles, but only as peculiarities. I cannot, here, go into an exposition of the peculiar views of this people, nor enter into the minutiæ of the manner of performing all the ceremonies and ordinances. I would merely remark in regard to their regular worship, that they commence with a hymn, then prayers (kneeling,) and after a second hymn, the minister requests one of the brethren (any one) to read a chapter out of the Scriptures, which they are at liberty to choose from any part of the Bible; he then expounds the chapter, tracing its bearings and historical connexion with the prophets and the New Testament; after which the *Exhorters* enforce the duties it inculcates, and should any member, brother or *single* sister be able to improve the subject still farther, or have any remarks relative to the topic to make, they are at perfect freedom to express them. Prayer and singing, with the reading of a psalm, instead of a *benediction*, concludes the service. At another time, and in another place, I may enter into a full exposition of the Principles and Ordinances of this society, and exhibit at length their doctrines and the grounds on which they are predicated.

It is not one of their customs to wear long beards, as is frequently said of them: this is more the case with the Dunkers and Menonists. They are often represented as living on vegetables, the rules of the society forbidding meats, for the purpose of mortifying the natural appetite, and also as lying on wooden benches, with billets of wood for their pillows, as an act of penance. The true reason and explanation of the matter is, that both were done from considerations of economy. Their circumstances were very restricted and their undertaking great. They studied the strictest simplicity and economy in all their arrangements: wooden flagons, wooden goblets, turned wooden trays, were used in administering the communion; and the same goblets are still in use, though they have been *presented* with more costly ones. Even the *plates* off of which they ate, were octangular pieces of thin poplar boards, their *forks* and candlesticks were of wood, and also every other article that could be made of that material was used by the whole community. After they were relieved from the pressure of their expensive enterprise in providing such extensive accommodations, they enjoyed the cot for repose, and many other of the good things of life; though temperance in eating and drinking, was scrupulously regarded. And it may be well to remark, that there were not any ardent spirits used in the building of the whole village; the timber of which was hewn, and all the boards sawed by hand during the winter months. The society was a social community, and not a cold, repulsive, bigoted compact; being sometimes represented as reserved and distant, and not giving an answer when addressed on the road. Morgan Edwards, in his "*Materials towards a History of the American Baptists*," (published in 1770, bears a different testimony; he says—"From the uncouth dress, the recluse and ascetic life of these people, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness mark their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming; partly owing to the pleasantness of their voices, the variety of the parts they carry on together, and the devout manner of performance." And of Beissel he gives the following character, which he says he had from one who knew him well: "He was very strict in his morals, and practised self-denial to an uncommon degree. Enthusiastic and whimsical he certainly was, but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences except music; in which he excelled. He composed and set to music (in three, four, six, and eight parts) a folio volume of hymns, and another of anthems. He published a dissertation on the fall of man, in the mysterious strain; also a volume of letters. He left behind him several books in manuscript, curiously written and embellished." One writer has made a remark, as invidious as it is unfounded, on the sisterhood, in stating that "the sisters, it would seem, took little delight in their state of single blessedness, and two only (aged and ill-favored ones, we may suppose) continued steadfast in the renunciation of marriages." They never had to renounce matrimony on entering the Convent, and but four or five of the whole number that have been in the cloister, in the period of one hundred and three years, left and were married. One of these married a gentleman in the city of Philadelphia, and afterwards much regretted her change, as did all others who left the "*stillen einsamkeit*." The rest continued steadfast in their state of single blessedness, and now, save those remaining in the Convent, lie beside each other in the beautiful cemetery in the foreground of the village.

These little things would not be considered worthy of any notice but from fresh currency which has been given to them by a late popular work, which is extensively circulated throughout the State. We conclude our notice of the gratuitous aspersions, by a a few words in reply to the charge of their denying the doctrine of original sin, and the eternity of punishment. They do not hold that Adam's fall condemns indiscriminately all born souls, for many are born and die without sinning; but they admit and teach

that in the fall of ADAM all disposition to good and holiness was lost, and that the whole race inherit a natural innate depravity, which will lead them to sin, and prove their sure condemnation, unless they repent, and are born again of the Holy Spirit. BEISSEL wrote a book on this subject, which is as curious as it is ingenious. He enters into long disquisitions on the nature of ADAM and his capabilities before the fall; explaining many things of the fall, and with it elucidating several parts of the scriptures, which have escaped, and would easily escape, the attention of men of less profundity of genius. His views are somewhat mysterious, yet deep and ingenious, but in the present day would be deemed little more than refined speculations, sublimated into visions. But none go to deny the depravity of the human heart, and the sad consequences which the fall of Adam has entailed on every succeeding generation, unless each creature be regenerated and born again through the sanctifying influence of the Holy Spirit. They do not believe in universal salvation in the usual acceptation of that term—they teach the sure reward of submission and obedience to the requisitions of the Lord, through the mercy of GOD in CHRIST JESUS; and believe fully in the punishment of transgression—for *the wages of sin is death*—death to the joys of heaven, and an exclusion from the presence of the LORD—*cast into utter darkness, where there is weeping and wailing and gnashing of teeth—where the fire is never quenched—where the worm never dieth.* The idea of a universal restoration did exist among some in the early days, and is to be attributed to attempts to explain the fifteenth chapter of the first epistle to the Corinthians, and the twentieth chapter of the Revelations, and reconcile some other parts of the Scriptures. It, however, is never taught as a doctrine, but is always approached with the greatest caution and delicacy, by their pastor in private conversations with the members who desire to be instructed upon this subject; and who invariably admonishes them to be diligent in making their calling and election sure—to be prepared for the first resurrection, and not depend on a second.

Though they considered contention with arms and at law unchristian and unbecoming professors, yet they were decided Whigs in the Revolution, and have, unfortunately had to defend themselves too frequently in courts of justice. To set an example of forbearance and Christian meekness, they suffered themselves for a long time to be wronged and plundered, until forbearance was no longer a virtue. In the French war (the war of 1756) the doors of the Cloister, including the chapels, meeting room, and every other building, were opened as a refuge for the inhabitants of Tulpehocken and Paxton settlements, then the frontiers, from the incursions of the hostile Indians, all of whom were received and kept by the society during the period of alarm and danger. Upon hearing of which a company of infantry was dispatched by the Royal Government from Philadelphia to protect Ephrata; and on representation of the character of the Society, by the commissioners who were sent to visit the place, the Government made them a present of a pair of very large glass communion goblets, which was the only recompense they would receive. At an earlier period they attracted the attention of the Penn family, and one of the young ladies, in England, commenced a correspondence with the society. Governor Penn visited them frequently, and, desirous of giving them a solid evidence of his regard, had a tract of *five thousand acres* of land surrounding Ephrata surveyed and conveyed to them, as the Seventh Day Baptist Manor; but they refused to accept it—believing that large possessions were calculated to engender strife, and that it is more becoming to Christian pilgrims and sojourners not to be absorbed in the gains of this world and the accumulation of property. After the battle of Brandywine the whole establishment was opened to receive the wounded Americans, great numbers of whom were brought here in wagons, a distance of more than forty miles; and one hundred and fifty of whom died, and are buried on Mount Zion. Their doors were ever open to the weary traveller, and all visiters were cordially received and entertained while they tarried, as is done in the *Hospices* of Europe. All supplies were given to the needy, even their own beds, and to stripping their own backs, to afford some shelter from the "peltings of the pitiless storm," to those who were exposed to the weather in inclement seasons.

Many of the brethren being men of education, they established, at a very early period, a school, which soon gained for itself an honorable reputation, many young men from Philadelphia and Baltimore being sent here to be educated. A *Sabbath School* was also instituted for religious instruction, which flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population, who attended the school, which increased and grew into what is now termed a *revival of religion.* The scholars of the Sabbath school met together every day before and after common school hours, to pray and exhort one another, under the superintendence of one of the brethren. The excitement ran into excess, and betrayed a zeal not according to knowledge; which induced FRIEDSAM to discourage an enterprise which had been commenced and was partly under way, namely, to erect a house for their especial use, to be called *Succoth.* LUDWIG HŒCKER, or Brother Obed, as he was designated, who was the

teacher of the common school, projected the plan of holding a school in the afternoons of the Sabbath, and who, in connexion with some of the other brethren, commenced it, to give instruction to the indigent children who were kept from regular school by employments which their necessities compelled them to be engaged at during the week, as well as to give religious instruction to those of better circumstances. It is not known in what year exactly, that the Sabbath school was commenced. Hœcker came to Ephrata in the year 1739, and it is presumed that he began soon after he took up his residence amongst them. The materials for the building were furnished, as is recorded in the minutes of the society, in the year 1749. After the battle of Brandywine, the Sabbath school room, with others, was given up for a hospital, which was occupied as such sometime; and the school was never afterwards resumed. Hœcker at that period was sixty years of age.

By this time, (1777) the society began to decline, not from causes alleged by some writers—want of vigor of mind in the successor of BEISSEL, who died 1768, for his successor, PETER MILLER, was a man of much greater powers of mind and had the management of the establishment during BEISSEL's time; and to whose energy and perseverance is mainly attributable the great prosperity of the institution in its early days. The institution was one of the seventeenth century, and in accordance with European feelings: most of the members being natives of Germany. The state of public opinion at BEISSEL's death was widely different from what it was during the first fifty years after it was established, in relation to politics and government, and with this march of intellect different sentiments were entertained in regard to religious institutions. It was commenced as a social community in the midst of a wilderness—the hand of improvement made the desert bloom as the rose, and at *that time* (1768) it was surrounded by a dense population. These circumstances, connected with incessant persecution—the turmoil and contention into which it was thrown and constantly kept by some of its envious neighbors, were the principal causes of its decline. It continued on the wane until within a few years, since which it is reviving and growing in numbers.

At an early period they established a printing office, one of the first German presses in the State, (the second I believe;) which enabled them to distribute tracts and hymns, and afterwards to print several large works, in which the views of the founder are fully explained. Many of these books have been lost and destroyed. In the revolutionary war, just before the battle of Germantown, three wagon loads of books, *in sheets*, were seized and taken away for *cartridges*. They came to the paper mill to get paper, and not finding any there, they *pressed* the books in sheets. We find the following, all original works, viz: *Urstœnliche und Erfahrungs volle Hohe Zeugnuess Wie man zum Geistlichen Leben und dessen Vollkommenheit gelangen mœge*, &c., &c., 1745, pp. 58 quarto.—And in the same volume. *Mystiche und Erfahrungs volle Episteln*, &c., &c., (containing seventy-three *Theosopische Episteln*: 1744 pp. 294 quarto—*Des Gesœng der einsamen und verlassenen Turtel Taube Nemlich der Christlichen Kirche*, &c., &c.; Von eimen FRIEDSAM und nach der stillen Ewigkeit wallenden Pilger, &c.; 1747 pp. 500 quarto—*Neu vermehrtes Gesœng der einsamen Turtel Tauble*1762, pp. 330 duod. (This is a continuation of the preceding book and has the initials of each writer to the hymns. I have not been able to find but one copy of this book and believe it to be the only one extant)—*Erster Theil* der *Theosophischen Lectionen, Betreffende die Schulen des einsamen Lebens* 1552 pp. 433 quarto—*Paradisisches Wunderspiel*, &c., &c., 1766 pp. 472 large quarto. (This is another volume of hymns by BEISSEL, and the brethren and the sisters of the society. Four hundred and forty-one were written by BEISSEL; seventy-three by the brethren in Cloister, one of which contains 215 verses; one hundred by the single sisters, one of which contains 250 verses; and one hundred and twelve by the out door members—*Deliciæ Ephratenses*, *Pars* 1. *Geistliche Reden*, 1773, pp. 340 quarto; (for which a frontispiece was engraved on copper, impressions of which have also been pasted on the title pages of many others, and the same is cut in wood or type metal, and imprinted in the later works. It is a circle of about three inches in diameter, and contains an altar in the foreground, on which is placed a nest of young birds reaching up their little necks, with open bills, and extending their short pinions to receive a dove returning to them, with an olive branch; at the right is an humble cottage, and at a distance on the left is a castle, with mountains in the horizon. On the front of the altar is the following motto: "*Non omnibus simul;*" with this legend round the margin: *Invenit Hirundo nidum Jehova altaria tua;*" and below the altar: "*Deliciæ Ephratenses:*)—*Chronicon Ephratense, Enhaltend den Lebens-Lauf des ehrwuerdigen Vaters in Christo* FRIEDSAM GOTTRECHT, &c., &c. Zusamen getragen von Br. LAMECH und AGRIPPA, 1786 pp. 250 large quarto.

Music was much cultivated; BEISSEL was a first rate musician and composer. In composing sacred music he took his style from the music of nature, and the whole comprising several large volumes is founded on the tones of the Æolian harp—the singing

is the Æolian harp harmonised. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; conveying a softness and devotion almost superhuman to the auditor. Their music is set in four, six, and eight parts. All the parts save the bass are led and sung exclusively by females, the men being confined to the bass, which is set in two parts, the high and low bass—the latter resembling the deep tones of the organ, and the first, in combination with one of the female parts, is an excellent imitation of the concert horn. The whole is sung on the *falsetto* voice, the singers scarcely opening their mouths, or moving their lips, which throws the voice up to the ceiling, which is not high, and the tones, which seem to be more than human, at least so far from common church singing, appear to be entering from above, and hovering over the heads of the assembly. Their singing so charmed the Commissioners who were sent to visit the society by the English Government, after the French war, that they requested a copy to be sent to the Royal family in England; which was cheerfully complied with, and which I understand is still preserved in the National Library. About twelve months afterwards a box was received of three or four feet long, and two or two and a half wide, containing a present in return. What the present was is not now certainly known—none having seen it but FRIEDSAM and JAEBEZ, who was then Prior, and into whose care it was consigned. It was buried secretly by him, with the advice of BEISSEL. It is supposed from a hint given by JAEBEZ, that it was images of the King and Queen, in full costume, or images of the Saviour on the Cross, and the Virgin Mary; supposing, as many in this country have erroneously thought, that the people of Ephrata possess many of the Catholic principles and feelings. The King, at whose instance they were sent, was a German, and we may presume that he considered that they retained the same views as the monastic institutions of Europe. They have nearly a thousand pieces of music, a piece being composed for every hymn. This music is lost entirely, now, at Ephrata—not the music books. but the style of singing: they never attempt it any more. It is, however, still preserved and finely executed, though in a faint degree, at *Snowhill*, near the Antietam creek, in Franklin county, of this State; where there is a branch of the society, and which is now the principal settlement of the Seventh Day Baptists. They greatly outnumber the people at Ephrata, and are in a very flourishing condition. There they keep up the institution as originally established at Ephrata, and are growing rapidly. Their singing, which is weak in comparison with the old Ephrata choir, and may be likened to the performance of an overture by a musical box, with its execution by a full orchestra in the opera house, is so peculiar and affecting that when once heard, can never be forgotten. I heard it once at Ephrata, in my very young days, when several of the old choir were still living, and the Antietam choir had met with them. And some years since I sojourned in the neighborhood of Snowhill, during the summer season, where I had a fine opportunity of hearing it frequently and judging of its excellence. On each returning Friday evening, the commencement of the Sabbath, I regularly mounted my horse and rode to that place, a distance of three miles, and lingered about the grove in front of the building, during the evening exercises, charmed to enchantment. It was in my gay days, when the fashion and ambition of the world possessed my whole breast, but there was such a sublimity and devotion in their music, that I repaired with the greatest punctuality to this place, to drink in those mellifluous tones, which transported my spirit for the time, to regions of unalloyed bliss—tones which I never before nor since heard on earth, though I have frequented the English, the French, and the Italian opera—*that* is music for the *ear*—the music of BEISSEL is music for the *soul*—music that affords more than natural gratification. It was, always, a delightful hour to me, enhanced by the situation of the Cloister, which is in a lonely vale just beyond the South Mountain. During the week I longed for the return of that evening, and on the succeeding morning was again irresistibly led to take the same ride, (if I did not let it be known in the evening that I was on the ground, for whenever it was discovered, I was invited and kept the night in the Cloister)—to attend morning service, at which time I always entered the room, as there was then preaching; but as often as I entered I became ashamed of myself, for scarcely had these strains of celestial melody touched my ear, than I was bathed in tears—unable to suppress them, they continued to cover my face during the service; nor in spite of my mortification could I keep away. They were not tears of penitence, for my heart was not subdued to the LORD, but tears of ecstatic rapture, giving a foretaste of the joys of heaven.

I have spoken of Ephrata as it was, not as it is. True, old Ephrata still stands—its weather-beaten walls, some of which are upwards of an hundred years old, and crumbling to pieces, rendering it more interesting from its antiquity. Many traces of the olden time remain, but its life has departed. There are, however, many delightful associations connected with its mouldering walls, and like some of the dilapidated castles, which are apparently falling to the ground, deserted, and given to the rooks and owls, yet it contains many habitable and comfortable apartments; and there are many who love to

linger in its silent rooms, and sensibly feel while meditating upon the vicissitudes of this ancient institution, the force of the sentiment of VOLNEY: "Je vous salue ruines solitaires! Oui: tandis que votre aspect repousse d'un secret effroi les regards du vulgaire, mon cœur trouve à vous contempler le charme des sentimens profonds et des hautes pensées." There is still a small band who retain the principles, and meet together regularly to worship, on the evening and the morning of the Sabbath; but they are a flock without a shepherd—they have the forms but not the spirit nor the zeal of their predecessors. The ancient community have been called "*Zealots*." Zeal is, certainly, better than indifference, and enthusiasm better than deadness. Zeal is ths life of Christianity, and it is an honor to a denomination to be designated by a title, even if it be in ridicule, which imports their activity and faithfulness. The people of Ephrata now lack that desirable quality for which those of old are *stigmatized;* for that zeal would be an honor to them should they merit it. Ephrata would be a paradise, as it was in former days, were the people now here, such *zealots* as they have descended from. They now partake more of the cold Christianity of the world. It must not, however, be supposed that they were ranters or made a noise and display of their zeal. It was a quiet, all-absorbing zeal, in which the world and all its vanities were sacrificed to pure and constant devotion—they were living and moving in this world, performing diligently all the duties that devolved upon them here, but their spirits, and all their conversation, was centered in heaven. Of them, who were derided with the epithet of "*Zealots*," MR. WINCHESTER, speaking of the people of Ephrata, in his *Dialogues*, says: "I remember MORGAN EDWARDS, formerly minister of the Baptist Church in Philadelphia, once said to me: 'GOD *will always have a visible people on earth, and these* (the Society of Ephrata) *are his people at present, above any other in the world.*'"—Mr. Winchester says further: "They walk in all the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children, (now speaking of the married members,) in the nurture and admonition of the Lord; no noise, rudeness, shameless mirth, loud laughter, is heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion, and whatsoever they believe their SAVIOUR commands, they practise, without inquiring or regarding what others do. They read much; they sing and pray much; they are constant attendants upon the worship of GOD; their dwelling houses are all houses of prayer."

There are several single sisters remaining in the Convent, (one of whom has been there forty-six years, and another lives in a cottage, solitary life, sixty years,) but another government now exists. In former days the whole property and income belonged exclusively to the single brethren and sisters, but now, by a charter obtained from the state Legislature, at the instance of the single members then remaining, the property is invested in all the members, single and married. Since then the sisters in the Convent are not supported out of the common stock and their common labor, but each has house room, which all the married members are entitled to, who require it, as well as fire wood, flour, and milk from the society, who still possess the farm, 140 acres, and a grist mill, and a saw mill, and their labor they apply to their own use, or dispose of it as they see proper.

This institution has suffered the fate of similar institutions in the old countries, from the mutations of time and the natural consequences of the advancement of general improvement; and especially from incessant external opposition and persecution with which it had to contend. Its indomitable persecutors have been removed to the land where the wicked cease from troubling, and the Society is just escaping from heavy embarrassments, which they incurred in defending themselves from the aggressions and impositions of their avaricious neighbors, who kept them in turmoil and perplexing contention for a long series of years. It is again looking up, and under the new regulations of the present Charter, is increasing in numbers, and it is to be hoped, will increase in usefulness. Had they a shepherd to feed them with the bread of life, there is a good prospect of its becoming a renewed and vigorous body, but from their repugnance to support a salaried minister, they have to wait in patience until the LORD, in his good pleasure, raise up one among themselves.

As early as 1758, there was a branch of this Society established at the Bermudian creek, in York county, about 15 miles from the town of York; some of the members of which still remain, though they have been without preaching many years. Another was established in 1763, in Bedford county, which still flourishes, and many members of the present Society are scattered through the counties of the interior of the State; so that the truth which was left has not become extinct, but is still extending, which is particularly the case at Snowhill; and hope is still entertained, that *the little one may become a thousand, and the small one a great nation.*

GENERAL SUMMARY.

STATES.	Associations.	Churches.	Ministers.	Licentiates.	Baptisms.	Members.
Maine	10	237	149	28	643	15,965
New Hampshire	6	93	63	22	1,110	7,885
Vermont	9	133	91	14	855	10,352
Massachusetts	11	189	170	62	1,105	21,396
Rhode Island	1	33	22	2	218	5,003
Connecticut	6	98	80	17	683	10,774
New York	38	648	531	136	4,304	68,231
New Jersey	3	67	64	8	593	6,426
Pennsylvania	12	200	115	34	1,001	13,750
Delaware	1	8	3		4	378
Maryland	2	36	23		93	1,460
District of Columbia		4	2		6	492
Virginia	25	484	238	50	3,483	59,470
North Carolina	25	425	177	45	1,391	26,299
South Carolina	14	336	158	55	1,985	33,486
Georgia	23	572	236	69	2,370	42,949
Alabama	16	333	157	31	607	15,630
Mississippi	8	122	48	8	136	4,287
Louisiana	2	11	7	4		370
Arkansas	2	23	16	1	17	592
Tennessee	27	514	266	53	1,240	27,245
Kentucky	34	524	195	36	1,314	35,570
Ohio	26	363	199	20	952	14,290
Indiana	24	358	162	40	357	13,058
Illinois	21	250	150	22	259	7,112
Missouri	16	06	99	30	454	7,831
Michigan	3	252	28	3	44	1,699
Total in 1835	365	6319	3449	790	25,224	452,000
Total in 1834	322	5888	3110	701	24,386	424,282
Increase	43	431	339	89	838	27,718
Free Will Baptists		750	481	131	5,808	33,882
Seventh Day Baptists		42	30	16	349	4,503
Six Principle Baptists		16	9		236	1,943
Total in 1835		808	520	147	6,394	40,328
Regular Baptists	365	6,319	3,449	790	25,224	452,000
Total in the United States		7,127	3,969	937	31,617	492,328
Total in British America	7	172	106	29	1,491	25,195
Total in the U. S. & British Poss.	372	7,299	4,075	966	33,108	517,523
England	29	950	780	*100	4,261	106,000
Wales	6	280	250	*50	1,034	35,000
Scotland and Ireland	1	*120	*100			*10,000
General Baptists in England	1	117	*100		816	11,763
Continental Baptists		*150	*100			*10,000
Burmah		21	53		221	1,406
Other parts of Asia		40	78			* 3,000
Africa	1	8	10			* 2,000
Grand Total	410	8,985	5,546	1,116	39,440	696,692

* Computed.

Remarks.

From the statements presented in the preceding pages, it will appear that we have in the United States 365 associations, 252 of which reported 25,224 baptisms within 12 months, and a clear increase of 27,718 members. In 6,319 churches we have 452,000 members. The Free Will Baptists are not included in this enumeration. In 750 churches they have 33,882 members. In British America, we have 172 churches with 25,195 communicants. In 1,038 of our Sunday Schools, reported by unions or associations in New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Virginia, and North Carolina, we have 62,333 scholars. This enumeration is very imperfect. Many of our churches in these States and throughout the Union have flourishing Sunday schools and Bible classes in operation, whose numbers have not been reported. The whole number may be safely computed at 3,000 with upwards of 170,000 scholars.

It is probable that we have not less than 50 churches in association and about 200 unassociated, whose numbers we have not ascertained. The number of their members may be computed at 10,000. Including these, we have in the United States and British Possessions in America 7,549 churches, and 527,523 members. These numbers, with the additional evidences presented in this work, of the advancing course of our Zion in active benevolence, intelligence, and piety, should excite our gratitude, and call forth our earnest supplications and consecrated efforts for the future.

We are also admonished by the numerous changes we have recorded, of the instability of all earthly concerns. Death has been executing his commission to a mournful extent, since the publication of our former number. Some of the choicest of our Israel have been called from their sphere of usefulness on earth to the rest of heaven. If we who remain, would be prepared for an early summons to follow them to that better world, so *that an abundant entrance may be administered unto us, into the everlasting kingdom of our Lord and Saviour Jesus Christ*—let us *be steadfast and immoveable, always abounding in the work of the Lord.* Still more affecting are the declensions and defections which, in not a few cases, have come under our review. Some with whom we have *walked to the house of God in company*, have since our last publication, openly rejected the truth, and espoused the cause of error. May the great Head of the church correct and overrule all that is wrong, and help us unitedly to walk in the way of truth and righteousness.

As a people, we number more than half a million. With harmonious, systematic, energetic, and scriptural efforts, put forth in humble reliance on divine aid, what might we not accomplish. Our responsibilities as a body are yearly augmented by our increasing numbers and means. May we in proportion to the rapidly extending boundaries of our Zion, furnish the instrumentality which the Lord requires, and which it is our privilege and glory to sustain, in building that *kingdom which the God of heaven is setting up, and which shall never be destroyed.*

"God grant that we may all have our share in that blessed kingdom, whose law is truth, whose King is love, and whose duration is eternity."

Income and Expenditure of some of the principal Public Institutions connected with the Baptist Denomination in the United States, during the past year.

SOCIETIES.	FORM'D.	INCOME.	EXPENDI.	ANNUAL MEETINGS.
Triennial Convention	1814	$ 60,000	$ 70,000	Last Wednesday in April.
Baptist General Tr. Society	1824	8,000	8,000	First Wednesday in January.
Northern Education Society	1814	9,404	9,348	Last week in May.
Western Education Society	1834			First week in November.
Home Mission Society	1832	*16,910		First week in May.
New England Sab. S. Union	1836			
Baptist Bible Society	1836			

* 1836.

COLLEGES, ACADEMIES, AND THEOLOGICAL INSTITUTIONS,

Connected with the Baptist Denomination in the United States.

NAME.	PLACE.	PRESIDENT OR PRINCIPAL.	Founded.	Chartered.	Instructers.	No. of Students	Theo. Students	COMMENCEMENT AND EXAMINATIONS.
Brown University	Providence, R. I.	Fran. Wayland, jr	1765	1765	10	195		1st Wed. Sept.
Waterville College	Waterville, Me.	Rufus Babcock, jr.	1813	1813	9	115		1st Wed. Aug.
Columbian College	Washington, D.C.	Stephen Chapin	1821	1821	8			1st Wed. Oct.
Newton Theo Institution	Newton, Mass.	Irah Chase	1825	1826	4	42	42	L'st W. b't one Au.
Hamilton Seminary	Hamilton, N. Y.	Nath. Kendrick	1818	1819	8	154	9	3d Wed. in Aug.
New Hampton Institution	N. Hampton, N.H.	Eli B. Smith	1825	1826	9	367	23	3d Tues. be. 1st M.
Connecticut Lit. Institu.	Suffield, Ct.	Wm. H. Shailer	1832	1835	2			[Sept.
Brockport College	Brockport, N. Y.	Zenas Morse	1835		1			
Burlington Institution	Burlington, N. J.	Henry K. Green	1834		3	60	12	1st Wed. Sept.
Haddington College	Near Philadel'a	John L. Dagg	1833	1836	4	75	15	Last Wed. Aug.
Virginia Baptist Seminary	Richmond	Robert Ryland	1830		3	60	20	July 20.
Wake Forest Institute	Wake Forest, N.C.	Wait & Armstrong	1834		3	100		
Manual Labor, Classical and Theo. Institution	Fairfield Dis. S.C.	(Not elected)	1829					
Mercer Institute	Green Co. Geo.	B. M. Sanders	1831		4	80	25	Wed. b. 2d. M. July
Manual Labor Institute	Greensboro', Ala.	D. P. Bestor	1834		2			
Granville Lit. & Theo. Inst.	Granville, Ohio	John Pratt	1831	1832	6	80	10	2d Wed. Aug.
Shurtleff College	Upper Alton, Ill.	Hubbel Loomis	1832	1835	3	60		3d Wed. July.
Alton Theol. Seminary	Upper Alton, Ill.	Lewis Colby	1835		2	25	25	Th. af. 3d W. July.
Covington Theo. Inst.	Covington, Ky.	(Not elected)	1835					
Judson Institute	Hinds co. Miss.	(Not elected)	1835					
Plainfield Institution	Plainfield, N. J.	Nath. N. Whiting	1835		3	70		
Newton High School	Newton, N. J.	J. & T.C. Teasdale	1835					1st Wed. Oct.
Union Academy	Kennebunk, Me.	Parker & Burbank	1833		3	80		August
Rockingham Academy	Hamp. Falls, N.H.	Oliver Ayres	1834		4	104		
Hancock Academy	Hancock, N. H.		1835					
Vermont Lit. Institution	Brandon, Vt.		1832					
Black River Academy	Ludlow, Vt.	Norman N. Wood	1834		5	180		3d Wed. August.
Leland School	Townsend, Vt.		1835					
Worcester Co. Manual Labor High School	Worcester, Mass.	Silas Bailey	1834		3	120		1st Wed. Sept.
Franklin Academy	Shelb'n Falls, Ms.	John Alden				317		
Pierce Academy	Middleboro', Ms.	A. Briggs			3			
South Reading Academy	South Reading		1828					
Franklin Manual Labor Institution	Franklin, Ia.		1835					
Michigan and Huron Institute	Brunson, Mich.		1835					

BAPTIST PERIODICAL PUBLICATIONS IN THE UNITED STATES.

TITLE.	PLACE.	PUBLISHERS.	EDITORS.	ISSUED.	Price adv.	Form & size.	Vols.
Zion's Advocate	Portland, Me.	Adam Wilson	Adam Wilson	weekly	$2 00	imperial	9
Eastern Baptist	Brunswick, Me.			weekly	1 00	small sh	1
N. H. Bapt. Register	Concord, N. H.	N.H. Bap. St. Conn.	Edmund Worth	weekly	1 00	small sh	6
Vermont Telegraph	Brandon, Vt.	Orson S. Murray	Orson S. Murray	weekly	2 00	imperial	8
Christian Watchman	Boston, Mass.	William Nichols	Eben. Thresher	weekly	2 50	extra im	17
Missionary Magazine	Boston, Mass.	Bapt. Gen. Conven.	Solomon Peck	m'thly	1 00	8vo., 24p	16
Sab. School Treasury	Boston, Mass.	Mass. S. S. Union	J. H. Purkitt	m'thly	50	12mo., 24	9
Christian Review	Boston, Mass.	Gould, Kendall, & Lincoln	Jas. D. Knowles	quart'y	3 00	8vo. 160p	1
Christian Secretary	Hartford, Ct.	Philemon Canfield	A. Bolles	weekly	2 00	imperial	15
Baptist Register	Utica, N. Y.	Bennett & Bright	Alex. M. Beebee	weekly	2 00	extra im	13
American Baptist	New York	Jonathan Going	Jonathan Going	weekly	2 50	extra im	7
Mother's Journal	Utica, N. Y.	Bennett & Bright	Mrs. M. Kingsford	m'thly	1 00	8vo., 16p	1
Triennial Begiste r	Philadelphia	Bap. Gen. Tract Soc.	I. M. Allen	trienn.	1 00	8vo. 300p	2
Monthly Tracts	Philadelphia	Bap. Gen. Tract Soc.	Committee	m'thly	50	12mo., 24	7
Monthly Paper	Philadelphia	Bap. Gen. Tract Soc.	I. M. Allen	m'thly	50	½ imper'l	1
The Witness	Pittsburgh, Pa.	E. Lloyd & Co.	Samuel Williams	weekly	1 00	small ½ s	1
Religious Herald	Richmond, Va.	William Sands	William Sands	weekly	2 50	imperial	9
Biblical Recorder	Newbern, N. C.	Thomas Meredith	Thos. Meredith	weekly	2 50	imperial	2
Southern Baptist	Charleston, S. C.			weekly	3 00	imperial	3
Christian Index	Washington, Ga.	Mercer & Stokes	Mercer & Stokes	weekly	2 50	8vo., 16p	4
Jacksonville Register	Jacksonville, Al.	William Wood	William Wood	weekly	2 50	imperial	1
The Baptist	Nashville, Tenn.	R. B. C. Howell	R. B. C. Howell	m'thly	1 00	8vo., 16p	2
Baptist Banner	Shelbyville, Ky.	John L. Waller	John L. Waller	weekly			
Cross & Bapt. Journal	Cincinnati	Johnson & Stevens	J. Stevens	weekly	2 00	imperial	5
Baptist Advocate	Cincinnati	N. S. Johnson	J. Stevens	m'thly	1 00	8vo. 24p,	2
The Pioneer	Upper Alton, Ill.	Peck & Smith	J. M. Peck	weekly	2 50	imperial	7

LIST OF ORDINATIONS AND PUBLIC RECOGNITIONS OF PASTORAL SETTLEMENTS.

Abbott, Elisha L.—Missionary for India, Cazenovia, New York, August 25, 1835.
Ardiz, Henry Z.—Union Church, Barnwell District, South Carolina, January 18, 1835.
Atkinson, Thomas—Evangelist, Mount Moriah, Abbeville District, S. C., Nov. 29, 1835.
Andrews, Emerson—Pastor, Lansingburg, N. Y., April 20, 1836.
Aldrich, Samuel—Missionary for Western Cherokees, Cincinnati, O., November, 1834.

Baldwin, John—Plymouth, Vermont, March 9, 1836.
Barris, Isaac R.—Evangelist, Zion Church, Armstrong county, Pa., August 23, 1835.
Burden, John—Pastor, 1 Rowley, Massachusetts, February 4, 1836.
Bond, Phineas—Recognised Pastor, Warren, Maine, June 17, 1835.
Banvard, Joseph—Pastor, 2 Salem, Massachusetts, August 26, 1835.
Brierly, Benjamin—Pastor, Dover, New Hampshire, November 26, 1825.
Barrows, Allen—Hallowell Cross Roads, Maine, September 25, 1834.
Burroughs, Baxter—Pastor, Groton, New Hampshire, June 17, 1835.
Binney, Joseph G.—Recognised Pastor, Southbridge, Massachusetts, 1835.
Barnaby, James—Rec. Pastor, 1 Townsend, Massachusetts, November 4, 1835.
Burrows, J. L.—Poughkeepsie, New York, July 1, 1835.
Biddle, William—McDougal Street, New York City, November 26, 1835.
Beech, Aaron R.—Pastor, Springfield, New York, December 4, 1834.
Boardman, James—Evangelist, Livonia, New York, March 23, 1836.
Babcock, Rufus, Jr.—Recognised Pastor, Spruce Street, Philadelphia, Pa., May 15, 1836.
Bailey, Josiah C.—High Hills, Sussex county, Virginia, February 19, 1836.
Burnley, Charles F.—Evangelist, South Anna, Virginia, November 7, 1835.
Bradford, Randolph—Evangelist, Matlock Church, Barn. Dist., S. C. December 6, 1835.
Breaker, C. M.—Evangelist, Goose Creek Church, South Carolina, June 14, 1835.
Brooks, Washington—Evangelist, Mountain Creek Church, S. C., December 27, 1835.
Burroughs, Truman—Pittsfield, Loraine county, Ohio, January 31, 1836.
Bethel, Lemuel H.—Spring Hill, Gib. county, Tennessee, January 11, 1835.
Boyakin, W. F.—East Fork of Kaskaskia river, Marion county, Ill., March 19, 1836.
Boynton, Isaac, Jr.—Evangelist, Etna, Maine, March 3, 1836.
Bridge, George—Pastor, Siloam Church, Smithfield, Madison county, N.Y., January, 1835.
Beck, Levi G.—Evangelist, New Market Street, Philadelphia, January 21, 1835.

Call, Joseph—Pastor, Berkshire, Tioga county, New York, September 2, 1834.
Covell, Lorenzo O.—Pastor, West Boylston, Massachusetts, June 3, 1835.
Covell, Lemuel—Pastor, Athens, New York, April 23, 1835.
Compton, Alfred—Goshen, Pennsylvania, May 14, 1836.
Cook, Benajah—Pastor, Willimantic, Connecticut, February 4, 1835.
Carter, Sidney S.—Evangelist, East Windsor, Connecticut, March 1, 1836.
Clark, Samuel W.—Wethersfield, Newington Society, Connecticut, October 28, 1835.
Cutting, Sewall S.—Pastor, West Boylston, Massachusetts, March 30, 1836.
Curtis, T.—Recognised Pastor, Bangor, Maine, September 30, 1835.
Colby, Lewis—Evangelist, Cambridgeport, Massachusetts, October 18, 1835.
Crane, Eber—Pastor, Amesburg, Massachusetts, September 30, 1834.
Crocker, William G.—Evangelist, Newburyport, Massachusetts, September 25, 1834.
Culver, Lyman—Pastor, W. Roxbury, Vermont, October 27, 1835.
Cutting, George W.—Recognised Pastor, Warner, New Hampshire, June 13, 1835.
Cook, Samuel—Rec. Pastor, Seabrook and Hampton Falls, N. Hampshire, July, 1835.
Curtiss, Emory—Stafford, New York, February 20, 1836.
Corey, Daniel G.—Georgetown, New York, March 5, 1835.
Chiles, William J.—Burruss', Virginia, April, 1836.
Chaffin, Edward—Eaton Church, Rowan county, North Carolina, November 22, 1835.
Carrell, Benajah—Concord Meeting House, Dup. county, N. Carolina, May 17, 1835.
Collins, Henry—Pastor, Sharon Church, Hen. county, Georgia, January 17, 1836.

Dalrymple, William H.—Pastor, Abington, Mass., April 29, 1835.
Denison, Charles W.—Evangelist, Oswego, New York, February 19, 1836.
Du Pré, James—Evangelist, Charleston, South Corolina, April 5, 1835.
Dodge, Oliver A.—Pastor, Lexington, Massachusetts, January 7, 1835.
Drury, Asa—Evangelist, 1 Providence, Rhode Island, September 14, 1834.
Daland, George—Pastor, Peterborough, New Hampshire, April 8, 1834.

Day, William—Pastor, 2 Newark, New Jersey, January, 1835.
Davenport, R. D.—Missionary for India, Richmond, Virginia, August 30, 1835.
Davis, Jesse M.—Clark's Station Church, Georgia, January, 1835.
Dawson, John E.—Evan., Indian Creek Church, Morgan co., Georgia, January 15, 1835.
Drake, Simeon J.—Pastor, Rahway, N. J., May 7, 1836.
Dean, Daniel S.—Hastings, New York, April 13, 1836.
Dean, Miron M.—Evangelist, Monkton, Vermont, May 3, 1836.
Doolittle, Horace D.—Pastor, Colebrook, Connecticut, September 16, 1835.
Dodge, Daniel—Evangelist, Sedgwick, Maine, January 29, 1835.

Eaton, Joseph W.—Pastor, 1 Lowell, Mass, February 24, 1836.
Eddy, Herman J.—Evangelist, Marion, New York, October, 1835.
Everitts, J. B.—Pastor, Tully, New York, April 1, 1835.

Flint, Moses—Evangelist, Enosburg, Vermont, July 29, 1835.
Frary, William—Pastor, New Haven, New York, February 10, 1836.
Frost, Elias—Evangelist, Scotch Plains, New Jersey, May 7, 1835.
Freeman, Malthus—Rocky River Church, Chatauque county, N. Y., March 15, 1835.

Gage David—Washington, New Hampshire, September 22, 1835.
Griswold, Salem T.—Pastor, Beamsville, U. C., March, 1836.
Gray, Nathan—Pastor, 2 Otto Church, New York, 1835.
Gillett, Philander D.—Recognised Pastor, 3 Philadelphia, January 3, 1836.
Guilford, William M.—Pastor, Darby, Vermont, 1835.
Gale, Solomon, Jr.—Hoosick, New York, April 28, 1836.

Hill, William P.—Evangelist, Callihan's Mills Church, Edgefield Dist., S. C., Dec. 4, 1835.
Hampson, Jesse R.—Spruce Street, Philadelphia, January 23, 1835.
Herndon, Richard N.—Evangelist, Long Branch, Fauquier county, Va., May 25, 1835.
Huntington, J. P.—Pastor West Roxbury, Vermont, October 27, 1835.
Hervey, Samuel—Evangelist, Evesham, New Jersey, July 19, 1834.
Hodge, James L.—Pastor, 1 Suffield, Connecticut, August 20, 1834.
Hinckley, Smith—Evangelist, Monmouth, Maine, December 25, 1835.
Hard, William J.—Evangelist, Charleston, South Carolina, April 5, 1835.
Halping, Ebenezer—Evangelist, Bridport, Vermont, July 16, 1834.
Hague, John B.—Pastor, Eastport, Maine, September 23, 1835.
Heath, William—Evangelist, South Reading, Massachusetts, July 1, 1835,
Hodges, Joseph, Jr.—Pastor, Weston, Massachusetts, November 18, 1835.
Hutchinson, Elijah—Pastor, Windsor, Vermont, November 30, 1834.
Huckins, James—Rec. Pastor, Andover, Massachusetts, August 28, 1834.
Harris, E. N.—Rec. Pastor, Calais, Maine, July 31, 1834.
Horton, George—Evangelist, Bethel, Shenandoah, N. York, February 17, 1836.
Haswell, James M.—Missionary for Burmah, Troy, New York, September 2, 1835.
Heath, William, Evangelist, Tully, New York, April 1, 1835.
Harwood, Abel—Evangelist, 1 Brooklyn, New York, September 21, 1835.
Harley, William J.—Evangelist, Columbia Church, Barnwell District, S. C., Sept. 6, 1835.
Hillyer, Shaler G.—Cabin Creek Church, Jackson county, Georgia, September 14, 1835.
Heard, George F.—Pastor, Mobile, Alabama, February 14, 1836.

Ives, Dwight—Pastor, 1 Springfield, Massachusetts, January 6, 1236.
Ide, George B.—Rec. Pastor, Federal Street, Boston, Massachusetts, December 30, 1835.
Ingraham, John H.—Rec. Pastor, E. Winthrop and Hallowell Cross Roads, Feb. 23, 1836.

Judd, Truman O.—Pastor, Middletown, Westfield Society, Ct., September 2, 1835.
Jones, Muncier—Ohio, January 16, 1836.
Jennings, John—Pastor, 1st Beverly, Massachusetts, Sept. 10, 1834.
Jacobs, Bela—Recognised Pastor, E. Cambridge, Massachusetts, August 23, 1835.
Jewette, Daniel E.—Evangelist, Guilford, N. H., December 25, 1834.
Jewett, Jeremiah—Evangelist, 2d Whitefield, Maine, July 29, 1835.
Johnson, Charles—Pastor, Topsham, Maine, May 27, 1835.
Jones, Thomas Z. R.—Evangelist 1st. Trenton, New York.
Jones, Henry—Williamson, New York, April 8, 1835.
Johnson, William—Evangelist, Philippi Church, Edgefield District, S. C., Sept. 19, 1835.
Jenkins, S. G.—Shiloh, Green county, Georgia, September 4, 1835.
Jewette, Daniel—Evangelist, Granville, Ohio, October 25, 1834.

Lincoln, Thomas O.—Pastor, Village Kennebunk, Maine, December 10, 1834.
Litchfield, Daniel W.—Central, Greene, New York, December, 1835.
Leach, Job—West Windham, Pennsylvania, February 4, 1836.
Lines, Samuel, Jr.—Evangelist, Goose Creek Church, South Carolina, June 14, 1835.
Lamb, Roswell—Evangelist, Farmington, Oak county, Michigan, November 30, 1834.
Lockwood, Rufus A.—Evangelist, Newburyport, Massachusetts, September 25, 1834.

Morey, Reuben—Pastor, Lime Rock Church, Smithfield, R. I., September 29, 1835.
McIntosh, William H.—South Newport, South Carolina, March 20, 1836.
Messer, Amos P.—Evangelist, Enfield, Maine, June 21, 1835.
Millet, Joshua—Pastor, Charlestown, Maine, January 6, 1836.
Mylne, William—Miss. Africa, Richmond, Virginia, June 15, 1836.
Massey, Joseph T.—Pastor, Bellingham, Mass. September 10, 1834.
Moor, William W.—Bristol, Vermont, June 29, 1835.
Miller, M. D.—Evangelist, Monkton, Vermont, June 30, 1835.
Munger, H.—Evangelist, Lima, New York, November 5, 1835.
Mumford, Nelson—Pastor, Maryland, New York, January 7, 1836.
Maltby, Sherman—South Rutland, New York, December 17, 1835.
Minor, Erastus—Pastor, Pleasant Valley, New York, December 17, 1835.
Maul, William—Evangelist, Blockley, Pennsylvania, October 18, 1835.
Miles, Samuel—Evangelist, Milesburg, Pennsylvania, October 27, 1834.
Mallary, James—Evangelist, Lenox and Sullivan, New York, January 22, 1835.
Munger, Dexter—Pastor, Ashford, Connecticut, September, 11, 1834.

Nelson, William F.—Evangelist, Bald. Place, Boston, Mass., November, 1834.
Norris, William—Evangelist, Newtown, N. H., July 9, 1835.
Nolen, William—Evangelist, Orange Church, South Carolina, June 28, 1835.
Noel, S. M.—Rec. Pastor, Lexington, Kentucky, January 27, 1835.

Oakley, John—Evangelist, Beamsville, Upper Canada, March, 1836.
Olcott, James B.—Evangelist, Florence, New York, July 30, 1835.

Parker, Addison—Rec. Pastor, Methuen, Mass., February 3, 1836.
Porter, Lemuel—Rec. Pastor, 2d Lowell, Mass., October 27, 1835.
Pierce, Benjamin—Pastor, 2d Perrysburgh, New York, April 22, 1835.
Porter, Jonathan—Pastor, Oplain Church, Cook county, Illinois, September 4, 1835.
Palmer, Albert G.—Pastor, 1st Hopkinton city, R. I., October 26, 1834.
Philips, Mathias—Evangelist, Zion Church, Armstrong county, Pa., Aug. 22, 1835.

Rice, William H.—Pastor, Canway, Mass. August 25, 1835.
Ripley, Thomas B.—Rec. Pastor, Woburn, Mass. November 5, 1834.
Ritchie, Thomas—Pastor, Perth Amboy, New Jersey, April 8, 1835.
Repiton, N. P.—Evangelist, 1st Richmond, Virginia, August 28, 1835.
Robert, Elias E.—Evangelist, Robertville, Beaufort District, S. C., January 24, 1835.
Robert, Joseph T.—Pastor, Black Swamp Church, Robertville, S. C., January 25, 1835.
Rumery, Ezra—Wheatland, Hillsdale county, Michigan, November 4, 1835.
Rollin, David B.—Miss. Western Cherokees, Cincinnati, Ohio, November, 1834.

Sullivan, Elijah—Sarepta Church, Pick. county, Alabama, November 22, 1835.
Spaulding, Royal C.—Rec. Pastor, Corinth, Maine, March 5, 1835.
Shailor, William H.—Evangelist, Deep River, Connecticut, February 26, 1836.
Smith, William—Pastor, Phoenixville, Pennsylvania, April 20, 1834.
Steed, William P.—Silver Run Church, Georgia, March 14, 1836.
Sweat, James T.—Pastor, Pipe Creek, South Carolina, February 7, 1836.
Sargent, J. W.—Pastor, Billerica, Mass., January 14, 1835.
Strong, H. G.—Pastor, Wilton, N. H., June 24, 1834.
Sibley, Clark—Recognised Pastor, Saco, Maine, February 17, 1836.
Stilwell, —— —Pastor, Freedom, New York, June 11, 1835.
Swick, B. R.—Pastor, 1st Hector, New York, October 1, 1835.
Sherwood, Abijah—Pastor, Berkshire and Lisle, New York, February 17, 1836.
Schofield, James, Jr.—Evangelist, Sinclairville, Charlotte, New York, March, 1835.
Stoughton, James C.—Pastor, Barnaby, New York, October 1, 1835.
Sturgiss, Columbus F.—Miss. Cherokees, Augusta, Georgia, March 8, 1835.
Spencer, Horace—Pastor, East Hinsdale, New York, September 14, 1835.
Starkey, Charles—1st Vienna, New York, January, 28, 1836.

Stites, Searing—Jacksonville, South Amboy, New Jersey, July 19, 1835.
Stetson, Nathan—Evangelist, Great Valley, Pennsylvania, December 2, 1835.
Spratt, George M.—Evangelist, Shamokin, Pennsylvania, February 10, 1835.
Shuck, J. L.—Miss. India, Richmond, Virginia, August 30, 1835.
Sedwick, Robert H.—Evangelist, Zanesville, Ohio, January 19, 1835.

Trask, William G.—Pastor, 2d Taunton, Massachusetts, 1834.
Ten Brocke, James—Panton, Vermont, June 5, 1835.
Turpin, John O.—Four Mile Creek, Virginia, January 9, 1836.
Tucker, J. N. G.—Pastor, Pulaski, New York, July 23, 1835.
Thomas, Cornelius A.—Pastor, Brandon, Vermont, October 8, 1835.
Thomas, David—Evangelist, New Market Street Philadelphia, November, 12, 1834.
Trites, Daniel—Evangelist, Ridley, Pennsylvania, April 21, 1834.
Thomas, E. C. J.—Evangelist, Hancock county, Georgia, January 6, 1835.
Tinsley, Jacob—Evangelist, 1st. Richmond, Virginia, December, 12, 1834.

Wilcox, Horace A.—Pastor, Willington, Connecticut, September, 5, 1835.
Wooster, Henry—Pastor, Saybrook, Deep River, Conn., April 30, 1835.
Wilson, Joseph—Evangelist, Jefferson, Maine, October 28, 1835.
Willard, Frederick A.—Recognized Jun. Pastor 1st. Newton, Mass. November 25, 1835.
Waters, George—Pastor, Holden, Massachusetts, September, 25, 1834.
White, Edward Jewell—Evangelist, Knox, Maine, August 29, 1835.
Willis, Samuel B.—Pastor, Bennington, Vermont, July 8, 1835.
Walden, John—Massena, New York, July 16, 1835.
Wadsworth, Samuel—Catlin, New York, October, 14, 1835.
Witherell, Orrin—Pastor, Gorham, New York, July 8, 1835.
Walling, George B.—Clinton, Pennsylvania, November 5, 1835.
Wilson, Samuel—Harrisburg, Pennsylvania, July 26, 1835.
Wheeler, J.—Evangelist, Orange Church, South Carolina, June 28, 1835.
Willard, S. R.—Bedford Church, Cuyahoga county, Ohio, October 15, 1835.
White, William—Clarksfield, Huron county, Ohio, January, 15, 1836.
Watson, Edmund—Evangelist, Holton, Maine, April 6, 1836.
West, Nathan—Evangelist, Newhope Church, Illinois, September 8, 1834.
Williams, John—Evangelist, Zion Church, Armstrong county, Pa., Aug. 22, 1835.

LIST OF DEATHS OF BAPTIST MINISTERS.

The figures following the names denote the age.

Armstrong, Jas., 59 Wilkes co., Ga. Aug. 28, 1835.
Aldrich Samuel, Miss. West Cherokees, Nov. 22, 1835.
Alexander, Wesley, Ballardsville ch. Au. 30, 1835, Ky.

Bell, William, 70, Pattonsburg, Va. April 18, 1835.
Barber, Edward, pastor, Greenwich, N. Y. July, 1834.
Bradshaw, Elisha, lic. Shiloh church, Ga.
Burch, James, Union Association, Mi., Sept., 1834.
Brinket. William, pastor, Warren ch., Md., 1835.
Berry, James, Misssionary, Ohio, 1834–5.

Cram, Jonathan, 90, Plainfield, N.H. Aug. 12, 1835.
Chamberlain, Simeon, p. E. Bethel, Vt., Feb. 6, 1835.
Colver, Phineas, 57, late of Fort Ann, Sept. 30, 1834.
Clark, S. R., 30, pastor, Dayton, Ohio, Sep. 11, 1835.
Carey, Wm., 72, Serampore, India, June, 1834.
Culp, T., lic. Marcus Hook, Pa. Nov. 27, 1835.
Culver, Levi, miss. Adams, Ohio, Dec. 17, 1835.
Claybrook, R., p. Hermitage ch., Mid. co. Va., 1835.
Cain, James, Mount Zion ch., Mi., 1834.
Curd, R., Union Association, Ky., 1835.
Cook, J. B., 58, Sumter Dis. S. C. Aug. 24, 1833.

DuPree, Wm E. 44, p. Landerdale co. Al. mar. 7, 1835.
Dobbs, John, Bethel ch. Hinds co., Mi., 1835.

Everett Travis, La Grange, Ga., Sept. 3, 1135.
Foster, Elijah, pastor, Amesbury, Ms. Sept. 27, 1834.
Fisher, Darius, 63, Fitzwilliam, N. H. Sept. 2, 1834.

Freeman, E.W., p. 1st. Lowell, Mass. Sept. 22, 1835.
Fox, Thomas, 51, Greenville co., Va. Oct. 22, 1835.
Fowler, D., 68, Hardeman co., Ten. May 15, 1835.
Freeman, Allen, pastor, Chicago, Ill.
Francis, Thos., 72, pastor, Leeds, Me., May 9, 1836.

Goddard, Josiah, 68, pas. York, N. Y. Feb. 21, 1836.

Huckins, James, 31, Bridgewater, N. H. Aug. 1834.
Hughs, Wm., p. Beaver C'k ch., Fair. Dis. S.C., 1835.

Johnson, C., 30, pas. Topsham, Me., Feb. 29, 1836.
Jones, D., 48, pas. Lower Dublin, Pa. April 9, 1833.
Jacobs, Bela, 52, p. Cambridge, Mass. May 22, 1836.
Jenkins, D. B., Hepseba ch., Copia co., Mi., 1835.

King, A., pas. Westborough, Mass. Nov. 29, 1835.
Kneeland, Levi, pastor Canterbury, Ct., 1835.

Lines, Henry, 53, New Haven, Conn., Dec. 1835.
Langston N., p. New Hope ch., Spar. Dis. S.C., 1834.

Mason, D., 54, pas. Bethel, Me., April 16, 1835.
Martin, A.R., 50, p. Staten Island, N.J. Oct. 26, 1835.
Mitchel, E., 83, Gilead ch., Union Dis., S. C., Nov. 30, 1835.
Maylin, Joseph, 65, Medford, N. J., April 18, 1834.
Moffit, A., 88, pas. Smith's Creek ch., Va. 1835.
M'Cissick, Isaac, pas. Pacolet ch., Un. Dis. S.C. 1834.

M'Creary, S., pas. Hopewell ch., Ches.Dis.S.C.1834.
McLemore, James, Elim ch., Mont. co., Ala., 1835.

Postell, E. P., 37, p. M'Intosh co., Ga., Oct. 7, 1835.
Peck, E., pas. Mount Pleasant ch., Pa., 1835.

Robinson, Otis, p. Salisbury N. H., March 1, 1835.
Ryley, James, pas. Hopewell ch., Hall co.,Ga., 1835.
Russel, I., County Line ch., Copiah co., Mi., 1835.

Smith, H., sen., 83, pas. Alfred, Me., Feb. 11, 1836.
Shepherd, T., 74, p. 1st Triangle, N.Y.Feb.12,1836.
Smith, F., 24, lic. Cayuga co., N. Y. June 14, 1835.
Shene, A , Chester Dis., S. C., 1834.
Swift, Martin, pas. Black Swamp ch., S. C., 1834.

Thomas, Nathan, 76, Augusta, Me., Oct. 11, 1834.
True, Jabez, 71, Salisbury, N. H., May 2, 1835.

Torrey, Joseph, 47, Easton, Mass. April 29, 1835.
Travis, Jesse, 41, pas. Sharon, Henry co., Ga. Jan. 13, 1836.

Williams, Joshua, 75, Upper Middletown, Conn. Feb. 8, 1836.
Waring, Colston M., 42, 1st. Liberia, Af., 1834.
Wells, W. M., 72, Duplin co., N.C., Sept., 17, 1835.
Wilson, John S., pas. Louisville, Ky. Aug. 28. 1835.
Warfield, W. C , 38, Hopkinsville, Ky., Nov.3,1835.
Watts, John, late of Bear Creek ch. of Laughery Association, Indiana, Sept. 5, 1834.
Warder, Walter, Carlisle co., Ky., May, 1836.
Windham, P., pastor, Moriah ch., S. C., 1835.
Walsh, T., p. Coosawhatchie ch., S. C., Dec., 1833.
Welch, Edward, miss. Ohio, 1834-5.

BRIEF VIEW

Of the Principal Religious Denominations in the United States.

CONGREGATIONALISTS.

THE Congregationalists are found mostly in the New England States. They are chiefly descended from the English Puritans, who founded most of the early settlements in New England. They were formerly the privileged denomination, their religion being the established system in the New England States, with the exception of Rhode Island; their ministers were supported by law; and members of other religious denominations were regarded as Sectarians. The several general bodies of Congregational churches meet annually. They have about 1,000 ministers—1,100 churches, and 150,000 members.

PRESBYTERIANS, 1835.

This large and respectable denomination is numerous in the Middle States, and considerably so in the Southern and Western States. Two Presbyteries only, those of Londonderry and Newburyport, are found in New England. The General Assembly of the Presbyterian church meets annually, on the 3d Thursday of May. In 1835 and 1836, it met in Pittsburgh. In 1837, it will meet in the city of Philadelphia.

The Presbyterian church under the care of the General Assembly, comprises 24 Synods—120 Presbyteries—1973 Ordained Ministers—257 Licentiates—and 274,048 communicants. Total of funds gathered for benevolent and religious objects, $ 253,425 82.

ASSOCIATE REFORMED PRESBYTERIANS, 1835.

The Associate Reformed Presbyterian Church of the United States, consists of three Synods, one of the North, another of the South, and the third of the West; and they are united on a plan of general correspondence. Their statistics are Synods 3—Presbyteries 13—Ministers 116—Churches 214—Theological Seminaries 2—Students 30—Communicants 10,000.

REFORMED PRESBYTERIANS, 1835.

The Reformed Presbyterian Church in the United States, is composed of four Presbyteries, two subordinate Synods, and one General Synod, which meets biennially. There are at present 20 Ministers—40 Congregations, 9 Students, and 3000 Communicants.

ASSOCIATE PRESBYTERIANS, 1835.

This body consists of one Synod—9 Presbyteries—87 Ministers—183 Congregations, and 15,000 Communicants.

REFORMED DUTCH CHURCH, 1835.

This denomination comprises one General Synod, and is found chiefly in New York, New Jersey, and Pennsylvania. The General Synod meets annually, on the 1st Wednesday in June. It is composed of 18 Classes, 192 Ministers, and 21,044 Communicants.

CUMBERLAND PRESBYTERIANS, 1835.

Found chiefly in Tennessee, Kentucky, Alabama, Mississippi, Indiana, and Missouri. They differ from the Presbyterian Church, chiefly in doctrinal sentiments, inclining to

Arminianism, and not requiring a classical education in their candidates for the ministry. They have about 500 churches, 450 Ministers and Licentiates, and 50,000 members, with a religious periodical, the Cumberland Presbyterian, and a College at Princeton, Kentucky.

GERMAN REFORMED CHURCH.

This denomination is most numerous in the States of Pennsylvania and Ohio; and it is estimated to comprise 180 Ministers—600 Congregations, and 30,000 Communicants.

METHODIST EPISCOPAL CHURCH, 1835.

The General Conference of the Methodist Episcopal Church, comprises 22 Annual Conferences, and meets once in four years on the 1st of May. Their statistics are 22 Annual Conferences, 6 Bishops—2608 travelling preachers—150 superannuated preachers —566,957 white members in society—83,135 colored members. Total members in society, 652,528. Increase in twelve months, 13,744. Amount collected in 17 Conferences for the support of missions $ 34,654 35. For the Publishing Fund $ 1837 17.

METHODIST PROTESTANTS.

This denomination was organised by a Convention in the City of Baltimore in 1830. It comprises a General Conference, which meets every seventh year, and 13 Annual Conferences. The number of members is computed at 30,000—Itinerant preachers 70—Local preachers 180.

PROTESTANT EPISCOPAL CHURCH, 1835.

The General Convention of the Protestant Episcopal Church, meets once in three years. In 1801, the number of Episcopal ministers in the United States was 192—in 1820, 310. The present number of their ministers is 802. The number of their churches is computed at 830.

ROMAN CATHOLICS, 1835.

The statistics of the Roman Catholics in the United States, as enumerated in their Almanac for 1836, are 7 or 8 Colleges; 16 other Seminaries, (some of them Theological) for the education of young men, and 33 Convents and Academies for the education of females. The number of Catholic churches and stations visited by their ministers in the United States, is about 400. The number of their Bishops is 14—Ministers 350. The number of Roman Catholics in the United States has been variously stated from 500,000 to 1,500,000.

EVANGELICAL LUTHERAN CHURCH, 1836.

This denomination comprises 12 District Synods. The General Synod, composed of Delegates from the District Synods, meets triennially. They have four Theological Seminaries, at Harwick, N. Y., at Gettysburg, Pa., at Lexington, S. C., and at Columbus, Ohio. Their ministers are 267—Congregations 750—Communicants 62,266.

UNITED BRETHREN.

This denomination, styled also Moravians, is found in several States, but is most numerous in Pennsylvania. It comprises about 33 Ministers—24 Congregations, and 5,745 Members.

UNITARIANS.

The number of *Congregational* Unitarian parishes in the United States is about 200. Of these 130 are in Massachusetts, 17 in New Hampshire, 13 in Maine, 9 in New York, 5 in Pennsylvania, and the remainder in Rhode Island, Connecticut, Maryland, District of Columbia, Virginia, South Carolina, Georgia, Kentucky, Ohio, and Missouri.

UNIVERSALISTS.

In the American Almanac for 1836, it is stated that "the General Convention of the Universalists was formed at Oxford, Mass., in 1785, and meets annually. The number of Universalist ministers is about 300; the number of Societies is about 600. Some of these societies hold public worship every Sunday; others only occasionally, either for want of means, or because no preachers can be obtained. The ministers are paid in all cases by their respective societies. Their salaries vary from $ 300 to $ 1,500. In Massachusetts, the salaries on an average are stated at about $ 500."

NEW JERUSALEM CHURCH.

In the "Journal of the Seventeenth Convention" of the New Jerusalem Church, 116 places are enumerated, in which are found persons belonging to this denomination, or receivers of its doctrines. In Maine, Massachusetts, New York, Pennsylvania, Maryland, Virginia, and Ohio, they have 27 Societies, 33 ministers; 10 priests and teaching ministers; and 15 licentiates."

FRIENDS.

The Friends in the United States are at present divided into two parties, which are styled *Orthodox* and *Hicksites*. The latter are so called from the late Elias Hicks, a minister of the denomination, whose followers are Unitarians. The Friends are found in most of the States, but are most numerous in Pennsylvania. They are governed by a code of discipline which is enacted and supported by meetings of four degrees, viz. preparative, monthly, quarterly, and yearly. A yearly meeting comprises a number of quarterly meetings, which are subordinate and accountable to it. There are 8 yearly meetings in the United States, viz. New England, New York, Philadelphia, Baltimore, Virginia, North Carolina, Ohio, and Indiana—and 2 in Europe, London and Dublin. The whole are computed to include about 150,000 members. The number of Societies in the United States is estimated at 450 or 500.—*American Almanac.*

SHAKERS.

This denomination, styled also Shaking Quakers, and the Millennial Church, first arose about 1747, at Manchester, in England; and it was first introduced into this country by Ann Lee, in 1770. Celibacy is enjoined by the Shakers, upon their members, and their numbers are recruited by converts. They have 15 congregations or families, found at Alfred and New Gloucester, Maine; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyringham, and Hancock, Mass.; Enfield, Conn.; Watervliet and New Lebanon, N Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. Number of preachers in 1828, 45—members 5,400. Their general employments are agriculture, horticulture, and mechanism. They hold their property in common, and are distinguished for industry and economy.—*American Almanac.*

JEWS.

The number of Jews in the United States is computed at about 15,000. They have 3 Synagogues in New York, 2 in Philadelphia, 1 in Baltimore, and 1 in Charleston. They are found also at Beaufort and Columbia, S. C., at Savannah, Mobile, Cincinnati, and at other places.

CHRISTIAN SOCIETY.

The first Society of this denomination was formed in Portsmouth, N. H., in 1803. They baptize only by immersion; are anti-Calvinistic and anti-Trinitarian; profess to receive the Scriptures as the only rule of faith and practice. Their Ministers are computed at 300—Congregations 1,000—Communicants 30,000.

TUNKERS AND MENONITES.

The Tunkers are said to have 40 or 50 churches; the Menonites 200.

SUMMARY VIEW

Of some of the principal Benevolent Institutions in Europe and America.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 1835.

Income $ 163,340 19. Expenditure $ 163,254. Missions 32—Stations 78—Increase of stations 12—Ordained Missionaries 104, of whom 7 are Physicians—Additional Physicians 9—Printers and Book binders 8—with 30 male assistants, and 157 married and unmarried female assistants—making a total of 308 missionaries, and assistant missionaries, sent from this country and under the direction of the Board—Native preachers 4, with 51 other native assistants—Churches 41—Members 2047. In the schools 21181 pupils.—Printing establishments 8, with two or three type and stereotype foundries.

AMERICAN BAPTIST GENERAL CONVENTION, 1836.

Income $ 60,000. Expenditure $ 70,000. Missions 23—Stations 24—Missionaries 132, with 30 native assistants in the printing establishment at Maulmein—Churches 21–

Preachers 53—Printers 6—Schools 28—Baptisms the past year 221—Printing presses 5. The entire Burman Bible was expected to be out of press before the close of 1835. In addition to the amount heretofore reported, there have been printed at different stations, mostly Scriptures and Tracts, 7,000,000 pages. Translations of the Scriptures into various languages have been commenced.

AMERICAN COLONIZATION SOCIETY, 1835.

Income $51,662 95. Emigrants transported to the Colony during the past year, 181. The Schools in the Colony embrace 213 pupils, and 503 persons have signed the pledge of total abstinence from intoxicating drinks. John B. Pinney has retired from the office of Governor of the Colony, and Dr. Ezeziel Skinner, the senior physician of the Colony, has been appointed temporarily his successor.

AMERICAN BIBLE SOCIETY, 1836.

Income $105,000, of which $28,500 is from legacies; donations for foreign distribution $13,500; other donations $25,000. Issues during the year 63000 English Bibles, 150,000 English Testaments, 2000 German Bibles, 2000 German Testaments, 600 French Bibles, 750 French Testaments, with sundry copies in various other languages, making in all 222,612 copies, and an aggregate since the formation of the society of 1,990,430. This Society now, like the British and Foreign Bible Society, refuses further aid in support of translations of the Scriptures into foreign languages by Baptist missionaries on terms to which the denomination can conscientiously agree. This restrictive measure has occasioned the formation of a Baptist Bible Society in the United States, and will probably lead to the formation of another by our brethren in England.

AMERICAN TRACT SOCIETY, 1836.

Income about $105,000. Publications printed during the past year 4,556,972, including 247,972 volumes. Expended for paper, printing, &c. $53,117—for the translation and distribution of tracts in foreign countries $35,000.

AMERICAN TEMPERANCE SOCIETY, 1835.

Formed in 1827. Income about $5,000—Temperance Societies 8000—Members 1,500,000—State societies 23—Distilleries stopped 4000—Temperance merchants 8000—Temperance vessels sailing from our ports 1200—Reclaimed drunkards 12000.

AMERICAN HOME MISSIONARY SOCIETY, 1836.

Income $107,039, including a balance in the treasury at the commencement of the year of $5,446, and a legacy of $12,000 from the late Joseph Burr, of Vermont—Expenditure $92,108. Missionaries employed in 25 States and Territories 753—Congregations supplied in whole or in part during the year, 1000—Number of scholars in Sabbath schools from 40000 to 50000, and in Bible classes from 12000 to 15000.

AMERICAN EDUCATION SOCIETY, 1836.

Income $45,000—Beneficiaries 600—entered on their labors the past year, 40.

METHODIST MISSIONARY SOCIETY, 1836.

Income $61,337 81. From the best evidence before the Board, there are in the several domestic missions, 17,174 church members, under the care of 118 missionaries. Add these to those on the foreign and aboriginal missions, the amount will stand thus:

	Missionaries.	Members.	Teachers.	Scholars.
This year	156	21,016	30	911
Last year	144	16,430	32	940
Increase	12	4,586		dec. 29

AMERICAN SEAMEN'S FRIEND SOCIETY, 1836.

Receipts $13,172. Payments $13,365. Bethel chapels in the United States 15—Chaplains at Canton, Havre, Honolulu, Smyrna, and Rio Janeiro; and arrangements have been made to send suitable persons to Calcutta, Batavia, and Singapore.

AMERICAN SUNDAY SCHOOL UNION, 1836.

Income about $70,000. Expenses of the publication department $38,597; of the missionary and agency department $9,576; of the depository in Philadelphia $7,480 67. Debt of the Union, or amount of borrowed capital $45,625 25. Missionaries and agents employed in the West 28—in the South 9—expense of these $12,434 93. 144 auxilia-

ries reported 1542 schools, 16647 teachers, and 119,955 scholars. The number of conversions reported by 47 unions and schools is 428 teachers, and 2039 scholars. Receipts for book sales $ 31,189 48—Volumes of library books printed 701,400—Cards &c. in sheets 35,860 copies—reading and elementary books 17,000 volumes—Union Questions 126,000 volumes—Sunday School Journal 76,592 numbers—Youth's Friend in single numbers 48,000—total 1,004,852, equal to nearly 73,000,000 pages—New works published 47, twelve of which contain from 100 to 332 pages.

AMERICAN BAPTIST HOME MISSION SOCIETY, 1836.

Income $ 16,910—Missionaries 117—Income of Auxiliaries $ 37,000—Missionaries 283—Total income $ 53,910—Missionaries 400.

ENGLISH WESLEYAN MISSIONARY SOCIETY, 1835.

Income £ 60,130—Stations in different parts of the world about 177—Missionary ministers 260—Members under the care of the missionaries, exclusive of those in Ireland, about 48,304—Members not in society who are directly receiving spiritual advantage by means of the Society's missions in foreign lands, including the number under school instruction about 70,000—total about 120,000. Valuable translations of the Scriptures, and of various other works, have been effected by the missionaries, by whom in about 20 different languages, the gospel is preached to some of the most remote and idolatrous nations of the earth.

CHURCH MISSIONARY SOCIETY, 1835.

Receipts £ 68,627—Missions 9—Stations 50—European missionaries 63—Native missionaries 4—Schools 424—Scholars, boys, 9068—girls, 2349—Youths and adults 1147—Sex not distinguished 5758—total 18,322.

ENGLISH SUNDAY SCHOOL UNION, 1835.

Receipts £ 7600—Schools 11,821—Teachers 136,437—Scholars 1,126,394.

HIBERNIAN SOCIETY, 1835.

Income £ 9037—Schools 1945—Scholars 114,486—Increase 65 schools, and 6300 Scholars.

RELIGIOUS TRACT SOCIETY, 1835.

Income £ 56,411. Upwards of 16,000,000 of the Society's tracts and books were issued during the year.

LONDON MISSIONARY SOCIETY, 1835.

Income £ 57,895—Stations 256—Missionaries 102—Native teachers 220—Schoolmasters and assistants, chiefly native 430—Communicants 5208—Schools 478—Scholars 26,960.

BRITISH AND FOREIGN BIBLE SOCIETY, 1835.

Income £ 107,926. Payments £ 84,249, of which £ 55,636 were for printing the Scriptures in the languages of Great Britain and Ireland.

BRITISH AND FOREIGN TEMPERANCE SOCIETY, 1835.

Receipts £ 1313—Temperance societies in England and Wales 557, with 115,782 members. Increase 114 societies and 28311 members. Returns from Scotland and Ireland have not appeared. During the year 197 medical men signed a declaration as to the pernicious nature of distilled spirits; 583 had signed before, making a total of 782.

BAPTIST CONTINENTAL SOCIETY.

Its first annual meeting was held in London, June 22, 1832. Another Continental Society is known to have existed for several years, but its "operations have been notoriously fettered by the adoption of a plan of proceeding which has precluded many important and scriptural methods of exertion, and restricted the efforts of its agents almost entirely to the simple publication of the gospel." Our English brethren, believing that a society which would effectively operate in spreading the gospel, should have missionaries qualified to administer ordinances and establish churches, believed it to be their duty to organise this new one; and "though their *primary* aim will constantly be to win souls to Christ," yet they deemed it their duty, on every fit occasion, to inculcate their peculiar sentiments with an unfettered freedom.

THE BAPTIST IRISH SOCIETY

Has been in existence 21 years. Through its instrumentality, it is computed that upwards of 100,000 children and adults have been instructed to read the Holy Scriptures.

It supports about 90 week-day schools, containing upwards of 9000 poor children, principally Roman Catholics, and from 20 to 30 evening schools for adults, which averaged at our last returns 700 in attendance. The Society has employed for a considerable period about 50 Irish Scripture Readers, some of whom are devoted entirely to the work, and others are employed on Lord's days only. Several English ministers superintend the schools and Scripture Readers, and preach the gospel in extensive districts. The expense of these various and interesting operations averages annually upwards of 13,000 dollars, for which the society is entirely dependent on voluntary contributions.

LONDON ASSOCIATION IN AID OF THE UNITED BRETHREN'S MISSIONS, 1835.

Receipts £5465. The missions of the United Brethren among Negroes, Hottentots, American Indians, and Greenlanders—most of them being in British colonies—were commenced a century ago, and now consist of 42 stations, supplied by 214 missionaries, and contain above 45000 converts. Of these numbers, 114 missionaries administer the gospel to nearly 39000 of the negro race—a branch of the mission which, at this moment, is of pre-eminent importance.

The *United Brethren*, commonly called *Moravians*, are comparatively little known in this country. Their *Missions among the Heathen*, however, have recently attracted some attention, and excited an interest in the minds of other Christians of different denominations. The ancestors of the Moravian Brethren had been a Church of martyrs and confessors for many years before the Reformation; being the genuine followers of the Bohemian witness of the truth, JOHN HUSS, who in the year 1415 sealed his testimony to the Gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue, and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the Reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, towards the close of the 17th century, they ceased to be publicly known as a Church; and their Bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the Missionary spirit was poured out upon them with such constraining influence, that within eight or nine years, they sent Missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet persevering labors, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the above mentioned countries.

Of the above number, 2,715 are Greenlanders and Esquimaux.
" " 349 are Indians of various tribes.
" " 38,316 are Negroes and people of color.
" " 3,099 are Hottentots and other natives of South Africa.

In sustaining these extensive missionary operations, which, from the first, have been a *work of faith*, the "little strength" of the United Brethren has been kindly aided by friends of missions in other Christian denominations, particularly in Great Britain; which is acknowledged with heartfelt gratitude. But so numerous and pressing are the calls from various quarters to extend the sphere of their missionary labors, and so inadequate are their resources, though applied with the utmost economy, to meet the increasing annual expenditure, that, in consideration of these circumstances, and in view of the kind encouragements held out to them by worthy friends beyond the pale of their own Church, they take the liberty, though reluctantly and with diffidence, to submit this simple statement to a generous Christian public: in humble reliance upon our common Lord and Master, whose parting injunction, "Go ye into all the world, and preach the Gospel to every creature!" is sacred to all his true followers; and to whose adorable name they desire ever to ascribe all the glory.—*Recorder.*

GREAT BRITAIN.

The following view of the state of the Baptist Denomination in England and Wales has been taken from the Report of the Baptist Union, presented at the twenty-third annual meeting held in London, June 17, 1835.

Your committee will now proceed, according to their usual plan, to present, from the information with which they have been favored, a sketch of the present state of the denomination throughout the kingdom.

The Essex Association, of sixteen churches, held its annual meeting for 1834, at Tillingham, when it appeared that in 10 churches, 80 persons had been baptized, and that their clear increase was 41. There were 1,171 members in 13 of these churches, eleven of whom instruct 1,100 children in their Sabbath schools. Their circular letter, on *Christian Peace*, was written by James Hargreaves; their contributions to their local home missionary efforts exceeded 130*l.*, and their committee were encouraged with the prospect of a new church being formed at Bures.

From Hertfordshire, your Committee have received no information; our brethren of that district not having yet formed an Association.

Our brethren in Kent and Sussex, held the fifty-fifth anniversary of their Association, including 29 churches, at Gravesend, in June of last year. In 23 churches, they baptized 140 members; their clear increase was 53. In 25 churches they had 2,367 members; 21 of the churches instructed 2,944 Sunday scholars, by 381 teachers; their contributions to be expended in promoting the interests of the denomination under the direction of the Association, were about 43*l.*, and to the East Kent Auxiliary Home Mission, 55*l.* The Association approved the object of the Temperance Society; resolved on making an effort to revive the Baptist cause at Wivelsfield; rejoiced in the prospect of forming a new church and building a new chapel at Tonbridge Wells; and held a Foreign Missionary Meeting in connection with the public services of the Association.

By the kind promptitude of the Secretary of this Association, now consisting of 25 churches, we are enabled to present its state at its meeting, on the 2d and 3d of the present month, at Lewes. In 23 of these churches 166 were baptized, presenting a clear increase of 85. These churches include 2,216 members. Its circular letter, on *Pastoral Sympathy*, is written by W. Paine.

Five of the churches heretefore connected with this body, now compose the East Kent Association, which held its first meeting at Dover, on the 9th and 10th inst. They baptized during the past year 23, of whom 15 were a clear increase. Their total number of members is 395. Their circular letter, written by J. P. Briscoe, is on *The Advantages of Christian Associations.*

Of Surrey, your Committee are again compelled to report that it has no distinctive Association.

Our brethren of the Buckinghamshire Association, of 18 churches, held their annual meeting for 1834, at Great Missenden, when 68 persons were reported as having been received by baptism into 13 of the churches, the clear increase being 13. The associated churches contain 1,889 members, and contributed about 16*l.* 10*s.* to the Association Fund. The circular letter, written by J. Cooper, was on *The Means by which Christians should endeavor to remove the Prejudices of the Unconverted against Religion.* A resolution was adopted by the body, expressive of condolence on the decease of D. Clarabut, and of thanks to the Christian public for aid given to his bereaved family; and another, appointing four special prayer meetings for the prosperity of religion in the churches.

The Bedfordshire Association, of 18 churches, held their meeting for 1834, at Bedford. In 13 of the churches they baptized 71 persons, and had a clear increase of 42 members. Their circular letter consists of extracts of the letters from the churches, prepared by T. Middleditch. In eight of the churches they reported 714 members, and 1,584 children under Sabbath school instruction. The contributions to their fund were about 17*l.* Resolutions were passed, approving the conduct of the United Committee in London, for the redress of Dissenter's grievances, and expressive of disapprobation of the Marriage and Church rate Bills which had been introduced into Parliament.

In Huntingdonshire and Cambridgeshire, your Committee are compelled to report there is no Baptist Association.

The forty-first annual meeting of the Suffolk and Norfolk Association, was held in June of last year, at Stoke Ash, and was so numerously attended, as to be under the necessity of holding some of its services in the open air. It comprehends 15 churches, in which 167 persons were baptized the preceding year; their clear increase being 99: the churches contain 1,777 members. There are 1,463 children in their Sabbath schools, and preaching is conducted in 61 villages. The circular letter, on *Christian Watchfulness*, was written by Mr. Wilson; and 22*l.* was expended in the support of village preaching, besides other appropriations to poor churches.

The Norfolk and Suffolk *New* Association, comprising 13 churches, held its annual meeting, for last year, at Hadleigh. The churches reported, that 116 had been received by baptism, 100 of whom were a clear increase. These churches include 1,343 members, preaching in 45 villages, and eight of them instruct in their Sabbath schools 558 children. Their circular letter was on *The legitimate Consequences of a Spiritual Reception of the Doctrines of the Gospel;* and upwards of 41*l.* was voted for the assistance of poor churches.

The Norfolk and Norwich Association, of 18 churches, held its first annual meeting at Norwich, on the 30th of September last. It is divided into two branches, the *Eastern* and *Western;* which have separate meetings in their own districts, and intend also to meet annually at Norwich. Their circular letter, or rather *report*, is descriptive of the *state of the churches*, in 16 of which, 145 persons were baptized last year, 124 of whom were a clear increase. These 16 churches comprise 1,189 members, whose contributions to their fund amounted to about 14*l.* 10*s.*

The brethren composing the Oxfordshire Association held their meeting, last year, at Oxford. It consists of 21 churches, who last year had 99 baptized; their clear increase was 80. The circular letter, *On Selfishness*, was written by D. White. Upwards of 74*l.* was contributed to the fund. A lively interest was felt in the proposed new chapel at Dublin, and a day set apart to special united prayer.

The Berkshire and West London Association, of 11 churches, held its ninth annual meeting, in September last, at Hammersmith; in 10 of the churches 80 were baptized the preceding year, 46 of whom constituted a clear increase. The total number of members in these 10 churches was 1,096. The circular letter, on *Communion with God*, was drawn up by J. Belcher; and the Association recommended a day to be set apart for special prayer for the outpouring of the Spirit on the churches. The brethren in this district support a local Home Missionary Society, at the expense of about 100*l.* per annum.

The Midland Association, of 38 churches, held its meeting of last year at Cannon street, Birmingham. In 33 churches, 207 persons were baptized during the past year, 80 of whom were a clear increase. The number of their members was 3,617; the scholars in 26 of their Sunday schools was 7,407. The circular letter, on *The Sentiments suitable to the Times*, was drawn up by J. Hoby; a petition against the transfer of the church rate to the land tax was resolved on, and about 29*l.* contributed to the fund.

The Monmouthshire Association held its third annual meeting, in 1834, at Hermon, Nantyglo. It comprises 31 churches, who last year baptized 143 persons. Their clear increase, however, was not more than 53, as they excluded from fellowship the large number of 145. The circular letter, drawn up by W. Thomas, was on *The Cause of Declension, and the want of Prosperity in Religion, investigated.* The brethren resolved to return to their old system of collecting for the debts on their chapels, to support the Academy at Abergavenny. Their contributions towards liquidating the debts on their chapels were 329*l.* 10*s.*; for the expenses of the Association 14*l.* 18*s.*; and for the Widow's Fund, 19*l.* 10*s.*

By the kindness of our brethren we have been favored with the breviates of the last meeting of this Association, at Pisgah, Talywaun, on the 26th and 27th of last month. They last year baptized 142 persons, 49 of whom were a clear increase. Their circular letter, written by D. Phillips, is on *Moderation, Temperance, and Sobriety.* They resolved on collecting for the Baptist Mission to Brittany, in France, and on considering a plan for the removal of the debts on their chapels, proposed by T. Thomas, of Newcastle.

The Northamptonshire Association, of 38 churches, held its meeting for 1834 at Olney, when it appeared that in 33 churches 149 persons had been baptized, 59 of whom presented their clear increase. The circular letter, on *The Discipline of a Christian Church*, was written by F. Trestrail. The subject of dividing the Association into several smaller ones was again discussed, but no definite measures were adopted. It was intended to form some arrangements at the following meeting at Kettering. The total number of members in 33 of these churches was 2,883.

The Leicestershire Association is a new union, formed during the present year, chiefly of churches who seceded from the Northamptonshire Association, on account of its being too extensive. It consists of nine churches, who intend to meet twice during each year; they have instituted a fund to relieve ministerial distress, to carry the Gospel into neglected villages, and to defray the expenses of the Association. They held their first meeting at Arnsby, on the 21st of April last, but have not yet published the statistics of their churches.

The Nottinghamshire and Derbyshire Association, is another scion of the once fruitful tree which so long flourished in the Northamptonshire Union. We cannot but feel a deep interest in that now less extensive Association, which once enjoyed the labors and the prayers of our Fuller, our Sutcliffe, our Carey, our Rylands, and our Halls, and which gave birth to our Foreign Mission. But while old and endearing recollections

have now lost somewhat of that interest which arises from locality, we rejoice that the separation has been called for from the increase of the number of our churches, and that it will, we trust, lead to increased usefulness. We have no farther information than that the state of the churches forming this new Association is very encouraging.

The *Southern* Association, of about 17 churches, in HAMPSHIRE, held its meetings on the 9th and 10th inst., but we have not yet received any statistical information from them later than that given last year. They, however, in common with several other Associations, have forwarded to your Committee a resolution, cordially approving the principles and objects of the Baptist Union, and suggesting the importance of all the churches being connected in County Associations, that they may have greater facility in corresponding with the Union in London.

The *Western* Association, consisting of 42 churches, situated in DORSETSHIRE, SOMERSETSHIRE, and the north of DEVONSHIRE, held their 11th annual meeting at Yeovil, in May 1834; 211 were baptized during the year, 138 of whom constituted the clear increase; 16 were dismissed to form a new church; the total number of members in 30 of these churches was 1,648; their circular letter, on *The Sacred Character and imperative Obligations of Church Membership*, was written by T. Thomas; and they distributed about 44*l.*, chiefly in the relief of poor ministers.

From the 32 churches composing the *Bristol* Association, your Committee have been unable to obtain information later than that furnished in the last Report.

The SOUTH DEVON and CORNWALL Association, containing 19 churches in those counties, held its 10th annual meeting in May, 1834, at Plymouth. In 18 of these churches there were 164 baptisms, 138 of whom constituted the clear increase of the year. They instruct 2,380 children by 282 teachers. Preaching is carried on in 32 villages. In 11 of these churches, there were 748 members. Their circular letter, on *Brotherly Love*, was written by J. Spasshatt. A larger portion of the time than is usual was devoted to private intercourse, the pastors and deacons having each a separate meeting for conference on their respective official duties; a petition to the House of Commons against the Church Rate Bill introduced by Lord Althorp was resolved on; a proposition for the establishment of a provincial religious magazine was entertained; a proposal to change the name of the Association, so as to recognise the fact of its containing churches favorable to free communion, was referred to the churches; and about 80*l.* was expended, chiefly in the promotion of home missionary efforts.

Of the SHROPSHIRE Association, your Committee have not been able to obtain information later than that given last year.

The YORKSHIRE and LANCASHIRE Association, of 55 churches, held its meeting for 1834 at Bradford, in the former county. In 52 of these churches 353 were baptized the preceding year, 176 of whom constituted their clear increase. They have 4,258 members. About 15*l.* was contributed to the Association fund. The circular letter, on *The Means of Revival*, was written by Joseph Harbottle.

Over one of the ministers who then addressed his brethren, and whose sudden removal from his work to his reward you but too well know, your Committee must be permitted to express their affectionate regret. They allude to Samuel Saunders, of Liverpool, who, a very few hours after he had addressed the people of his charge on the importance of preparation for death, was removed to another world. His talents and piety were well known, his usefulness was considerable, and his attachment to the Baptist Union, recently expressed in a letter to its Committee, was warm. May each of our beloved brethren be found devoted to their work, and ready to meet their Lord whenever the summons may reach them.

Of the *East and North Riding* YORKSHIRE Association, which was held very recently, no information has been received.

The *Northern* Association, comprising several of the churches in DURHAM NORTHUMBERLAND, held its meeting of last year at North Shields. Their circular letter, on *The Importance of avoiding Discord*, was written by D. Douglass. We learn from the letter, that the churches were in peace, and enjoyed "some pleasing instances of prosperity;" that an attempt was making to raise an interest at Sunderland; and that a foreign missionary meeting was held in connexion with the Association; but the letter contains none of the statistics which are usually found in such documents: we are therefore unable to report further of their state.

The LONDON Association, combining 11 churches, held its last meeting on the 22d of April last, at Eagle street. During the year, 170 had been baptized, 95 of whom constituted the clear increase. These churches contain 2,300 members. The circular letter, on *The Elements and Indications of Church Prosperity*, was written by Edward Steane.

GENERAL BAPTISTS.

As occupying various parts of our kingdom, your Committee have reserved to this place a reference to our valued brethren, the General Baptists, whose Association of 113

churches held its sixty-fifth annual meeting in 1834, in Beulah Chapel, London. Their number of baptisms was 816, of whom 360 constituted their clear increase. Their number of members was 11,763. Their circular letter, on *The Proper Improvement of Christian Baptism*, was written by W. Pickering. The brethren made arrangements for the establishment of a ministers' fund, for a register of their trust deeds, for the management of the *General Baptist Repository*, and for the republication of the select works of Dan Taylor. They reported favourably of the state of the Academy at Wisbeach, recommended some of the poorer churches to be relieved by the brethren, approved of the objects and principles of the Temperance Society, and resolved to correspond with the Conference of their brethren in America. They also made several arrangements in the regulations of their Association and its minutes; and as Messrs. Dean, of Lineholm, Sexton, of Chesham, Underwood, of Boston, Birch, of Gedney, Jones, of Fleckney, and Binns, of Bourne, had during the preceding year been removed by death, they unanimously resolved—"That we, as an Association, record an expression of our estimate of the great loss our connexion has sustained by the decease of these valuable ministers of Christ: we respectfully and affectionately tender our sympathy to the bereaved relatives of our departed brethren, and especially to the churches once under their pastoral care; and while we would cherish and inculcate a spirit of humble submission to the dispensations of an unerring and superintending Power, we desire also to regard these solemn bereavements as divine admonitions, intended to stimulate us to work while it is called to-day."

WALES.

In passing from England to Wales, your Committee are happy to say that their information is more full than last year. The Glamorganshire Association which consists of 35 churches, and eight branches, met in June, 1834, at Croesypark. They baptized 101 persons, and restored 104, but owing to their having excluded no less than 238 persons, their *decrease* was 96. Their number of members was then 3,475. Their circular letter, on *Religious Exercises*, was written by T. Thomas. They expressed their sentiments against the interment of the dead, where it can be avoided, on the Lord's day; deeply lamented the low state of their churches; reported that the contributions of a penny a-week towards the liquidation of the debts on their chapels amounted during the year to 460*l.*, still leaving debts to the amount of upwards of 4,500*l.*; resolved to vigorously support the Baptist Mission.

The Old Association, including 30 churches, in the counties of Brecknock, Radnor, and Montgomery, assembled, in 1834, at Llanfair, Montgomeryshire. They baptized 159 persons; 75 of whom were a clear increase. Their circular letter, consisting of *Practical Exhortations*, was written by J. Watkin. Some of their services were held in the open air. They rejoiced in their mutual harmony, resolved to make increased efforts for the liquidation of the debts on their chapels, and recorded the deaths of two of their beloved brethren.

The three Western Associations for the last year were held in Carmarthenshire; at Blaenwaun and at Penycoed, in Cardiganshire. They comprise, in the whole, 82 churches, who baptized, the preceding year, 475 persons, of whom 244 were a clear increase. Their united circular letter, on *Christian Union*, was drawn up by H. Davies, of Llanglofan. The brethren showed the interest they felt in the Baptist Foreign and Home Missions, and made arrangements for lessening the debts on their chapels.

The remaining Association in Wales is the *Northern* one, including 44 churches. It held its meetings for 1834, at Penycae, Holyhead, and Pwllheli, and last year baptized 299 persons, of whom 218 were a clear increase. Their circular letter, in the Welsh language, is on *Piety at Home.*

SUMMARY VIEW.

From the statements thus presented, it will appear that we have, in England and Wales, about 802 churches in association; 663 of whom have reported 4,261 baptisms within 12 months, and a clear increase of 2,275 members. In 498 churches, we have 40,763 members. In 136 of our Sunday schools, there are instructed 19,480 scholars. These are numbers which may excite our devout gratitude, and which should call forth the most lively effort and earnest supplication in reference to the future. If the 500 of our churches not at present associated have prospered in the same degree, they, with the churches whose numbers we have not ascertained, must contain not less at present than 106,000 members; and their Sunday schools upwards of 180,000 scholars.

Your Committee again regret to report that of Scotland they possess very little information. They trust, however, that the proceedings of this morning will lead to the transmission of information, both from that country and from Ireland, which may give interest to succeeding meetings.

INCOME AND EXPENDITURE *of the principal Public Institutions connected with the Baptist Denomination in England during the year ending June*, 1835.

MISSIONS.

SOCIETIES.	Formed.	Income. £.	s.	d.	Expenditure. £.	s.	d.
Baptist Missionary Society	1792	35,899	0	11*	35,248	6	10
Baptist Home Missionary Society	1797	1,906	8	6	2,052	18	6
Baptist Irish Society	1814	2,726	2	4	2,600	2	7
General Baptist Missionary Society	1816	1,552	1	1½	1,807	0	2
Serampore Missionary Society	1827	2,419	9	7¾	2,419	9	7¾
Baptist Continental Society	1831	218	10	2½	340	1	6½

* It is important here to remark, that the *ordinary* income of the society during the past year was about £10,200 The remaining portion arose from contributions of about £14,000 from the public for rebuilding the chapels in Jamaica, and a grant from the Government for the same purpose, of £11,705. In addition to this income, stock to the amount of upwards of £5,000 has been transferred to the trustees of the society, under the will of the late H. Cock, Esq., of Colchester.

COLLEGES.

PLACES.	Founded.	No. of Students.	Receipts. £.	s.	d.	Expenditure. £.	s.	d.
Bristol	1770	16	1,165	2	6	1,446	1	4
Wisbeach	1798	5	248	2	0¾	168	10	0¼
Bradford	1804	18	776	14	7	838	9	1
Abergavenny	1806	7	250	4	0	216	9	5
Stepney	1810	22	1,307	12	10	1,370	7	1
Loughborough	1825	5	226	9	0	200	4	6

MISCELLANEOUS SOCIETIES.

SOCIETIES.	Founded.	Objects.	Receipts. £.	s.	d.	Expenditure. £.	s.	d.
Baptist Fund	1717	Education of Ministers, Support of Poor Churches, &c.	4,059	8	10	3,684	0	5
Baptist Magazine	1809	Relief of Ministers' Widows				138	0	0
Bath Society	1816	Support of Superannuated Ministers	380	3	8	286	13	6
Baptist Building Fund	1824	Erection of Chapels	910	13	10	803	9	11
New Selection of Hymns	1829	Relief of Widows and Orphans of Ministers and Missionaries	136	3	6	100	0	0

Additional particulars respecting the Baptists in Great Britain.

SCOTLAND AND IRELAND.

Mr. M'Lean is the acknowledged founder of the "Scotch Baptists." Their leading peculiarities, in the early part of their existence, were a plurality of elders or pastors in each church, and weekly communion. A considerable number of Baptist churches exist in Scotland, some of which are large and respectable, that are constituted on the same principles as the English Baptist churches.

The churches in Ireland are also constructed on the same general form. The probable number of churches in both countries is 120—members 10,000.

WALES.

The following account of the Welsh Baptists has been prepared from a short Historical Sketch of the Baptist Churches in Wales in the year 1833, by Benjamin Price, Newtown, Montgomeryshire. Published in London, 1834.

ANGLESEA.—This is a small island, northwest of Caernarvonshire, and connected now to

that county, by means of the Menai Bridge. Population between 30 and 40,000. In the year 1794, we could number only two churches on this island! one at Beaumaris, and the other at Langevini. In these two churches we find six preachers—Christmas Evans, Richard Michael, Richard Morgan, Ellis Roberts, Hugh Williams, and William Burnell. Since that time the increase has been considerable.

The number of chapels in Anglesea is 24—churches 16—ordained ministers 11—licentiates 6.

N.B. Some of the chapels are very substantial buildings, others of them only small places fitted up for a time, until the people shall be able to obtain better. Several of the churches are yet in their infant state, but on the increase.

Breconshire.—This is an inland county in South Wales, population between forty and fifty thousand.

In a Welch history, written by the late Jos. Thomas, of Leominster, (a work to which the Baptists in Wales are much indebted for statistical information,) we find only two churches in Breconshire, in 1794, the one at Maesyberllan, and the other at Builth; four preachers labored amongst them. David Evans, William Jones, Charles Morgan, and John Williams.

At present there are twenty Welch churches and two English churches. Ordained ministers 19—licentiates 3.

Cardiganshire is the next county that claims our attention—population between forty and fifty thousand. This county presents a progress in the cause of Christ amongst us, though far less than some places in the Principality. Forty years ago we had but one church here, but now we have the pleasure of reporting seventeen places of worship, all having ministers or assistant preachers.

Chapels 17—churches 13—ordained ministers 12—licentiates 6.

Caermarthenshire.—Population between seventy and eighty thousand. In 1794, we could number only fourteen churches in this county, but at present, we have here forty-eight places of worship, most of them supplied with pastors. But it must be remembered, that many of these churches are exceedingly weak, and consequently they have to struggle with a number of difficulties. One of the principal obstructions which weak churches have to cope with, is the debt that remains on our chapels.

This is a dead weight that presses hard upon us throughout all Wales, and many a small interest is ready to sink to the dust under the heavy load.

Rhydwilyn.—This was a large church in 1790. Number of members then five hundred and fifty. It is yet in a very flourishing state.

Most of the ordained ministers, and all the assistant preachers, supported themselves by their own industry; some of them were farmers, shopkeepers, &c. This was the case with almost all the ministers in Wales in those days; and even in the present day, the Welch ministers partly support their families by their own industry. I must beg leave to make this remark: many of those who are engaged in secular employments are workmen, (on the field of the gospel) that need not be ashamed.

The Baptist cause had taken a strong hold in this county forty years ago, but now it is much more extensive.

Chapels 47—churches 37—ordained ministers 33—licentiates 18.

Caernarvonshire.—Population between forty and fifty thousand. Forty years ago, we had only three churches in this county, meeting at the following places: Garn, Nevin, and Salem. They had five preachers amongst them—John Williams, William Williams, Evan Evans, Hugh Evans, and William Roberts. We number at present nineteen places of worship in this county; but several of the congregations are exceedingly weak, and particularly stand in need of human and divine aid.

We believe that the Baptist interest labors under more disadvantages in this county than in any other place in Wales. Oh, that the time were come, when large churches would feel a pleasure in helping the weak.

This is the most rugged and dreary county in the Principality; here the traveller's eye is arrested by many astonishing scenes: mountains truly Alpine! precipitous chasms, ravines, dark and deep sinking dells, moors, lakes, and solitary wastes, make up two-thirds of this portion of the Welchman's land. But religion lives amongst these hills.

Chapels 19—churches 19—ordained ministers 12—licentiates 4.

Denbighshire is the next in order that presents itself to our view. Population between sixty and seventy thousand. Beauty of prospects and fertility are the most predominant features of this portion of Cambria.

It can boast also of several coal works, forges, and smelting furnaces, &c.

In the year 1794, we could reckon only five churches in this county, meeting at the following places: Bontnewydd, Glynceiriog, Rhos, Salem, and Wrexham. These enjoyed

the labours of six preachers, namely, John Edwards, Thomas Jones, Edward Jones, Nicholas Lewis, Robert Roberts, and Hugh Davis.

These five churches have increased to a considerable number, though not equal to some parts of Wales.

The present number of chapels is 22—churches 21—ordained ministers 11—licentiates 12.

Flintshire.—Population between forty and fifty thousand. This is a very small county, but in proportion to its extent, it is the most populous in Wales. It abounds in mineral productions. Lead ore is smelted here, and sent for exportation to Chester. The exportation of coals also from here is considerable. Nature has done much for this county; but religion does not walk here in her silver slippers.

A few years ago, we had no footing upon this part of Wales, but of late we have made an attack upon its strong hold, and at present we number a few places of worship, and also a few preachers even in Flintshire.

May the God of armies defend the small band who have commenced the assault; may they never raise the siege, nor retreat a step until Emmanuel is triumphant.

Chapels 8—churches 8—ordained ministers 3—licentiates 2.

Glamorganshire is the next county that claims our attention. This is one of the largest and most populous counties in Wales, its population is between eighty and ninety thousand.

The inhabitants of this county increase exceedingly fast, owing to its extensive iron works, coal works, and other mineral productions.

Forty years ago, we had only eleven churches in this county, meeting at the following places: Swansea, first and second churches, Bryn, Salem, Capel Sion, Neath, Hengood, Merthyr, Nottage, Penyfae, Llanbedrarfro, Ystrad.

The following preachers laboured amongst them: John Williams, John Reece, Daniel Jones, John Walters, William Reece, Edward Evans, Maurice Jones, Lewis James, William Price, David Powell, Jonathan Frances, Reece Edwards, Edward Evans, and David Oliver. Most of these ministers have been called away from their labor; but their names are spoken of with much pleasure by many of our old people, who had the pleasure of sharing in their toils. Since those days the number has increased considerably.

Chapels 44—churches 43—ordained ministers 28—licentiates 8.

Merionethshire is the next county in alphabetical order. This is a small and very mountainous county, containing a population of between thirty and forty thousand. In 1794 we had but one church here, which met at Ramoth. Preachers were John R. Jones and David Richards. The number is yet but small.

Our friends in this county have lately made every exertion to extend the cause of the Redeemer amongst them, and not altogether without some success.

Chapels 6—churches 6—ordained ministers 4.

Monmouthshire.—Here we find our churches in a flourishing state, many of them well established, and others rising to eminence. Within these last twenty years, we have seen wonderful changes in this county. We can truly say that the wilderness and solitary places have been made glad.

Forty years back we had eight churches in this county, meeting at the following places: Bethesda, Blaenan, Caerllyon, Usk, Llanwenarth, Penygarn, Trosnont, and Twyngwyn.

We also find the names of the following preachers amongst them: John Hier, Harry Reece, John Adams, Thomas Moses, William Thomas, Edmund Watkin, William Edmunds, Thomas Evans, James Lewis, William Morris, Morgan David, Joseph Price, Joshua Watkins, John Evans, Miles Edwards, and Thomas Morris. Some of these valiant men are yet alive, laboring with the cause of God, and can say as Caleb—Joshua xiv. 11.

The present number of chapels is 50—churches 43—ordained ministers 33—licentiates 7.

Montgomeryshire is the next in order which claims our attention, the population of which is from fifty to sixty thousand. A few years ago, the inhabitants of this county, (almost all of them) were engaged in cultivating their lands, and in shepherding their flocks, but at the present there is a very considerable trade in flannel carried on here, particularly in the towns, and also in many places in the country.

In the year 1794, we find only one Baptist church in this county, and only twenty-seven members in that; meeting at Rhydfelen. Some years after, we find the names of the following preachers amongst them: James Evans, Joseph Jones, John Pryce, Richard Price, Joseph Davies, David Phillips, and John Jones, whose labors were highly blessed in different parts of the county, particularly in Newtown, and its vicinity. We cannot say yet that our cause is strong in this county, but a pleasing change has taken place.

Chapels 16—churches 13—ordained ministers 10—licentiates 10.

Pembrokeshire is a place to which we turn our eyes with much pleasure; it has a popu-

lation from sixty to seventy thousand. This county may be called the strong hold of the Baptists in Wales. We may truly say, that it has been the nursing mother of many of our churches in the principality.

In Joshua Thomas of Leominster's account of the Welch Baptist in 1794, we find the names of five churches in this county, some of them exceedingly large; they meet at the following places.

Ebenezer, Llangloffan, Middlemill, Moleston, and Celvowir. The church at Llangloffan and Celvowir were very large, in the former there were seven hundred members, and in the latter eight hundred and forty members at that time.

There were twenty-seven preachers then residing in this county, viz. David Evans, David Reece, David Evans, Thomas Evans, Benjamin Davies, John David, Jonah Evans, William Williams, (the latter of whom was one of his majesty's justices of the peace,) Thomas Henry, Lewis James, John Phillips, Evan Lloyd, David Lewis, John Williams, Henry Davies, Thomas Lewis, Maurice Griffiths, James Harris, William Jenkins, Joseph Jones, John James, Thomas Jones, John Reynolds, Benjamin Davies, William Thomas, Stephen Arley, Isaac Jones, and John Morgan.

Most of these excellent men have been called from their labors to enjoy their eternal reward, but not before they erected lasting monuments to perpetuate their fame.

The state of the Baptist cause in this county at present is as follows.

Chapels 47—churches 36—ordained ministers 34—licentiates 14.

Radnorshire is a very small county, thinly peopled, containing not more than from twenty to thirty thousand inhabitants, who are wholly dependent on their flocks and herds, and agricultural produce. Here are the far famed waters of Llandrindod, to which the sick and the healthy resort in vast numbers in the summer season, the former in quest of health, and the latter in quest of pleasure.

The air is exceedingly healthy in this county; medical gentleman have not hesitated to call Llandrindod commons "the Montpelier of Wales."

The gospel was preached early in this county. In the year 1636, Mr. Vavasor Powell and Mr. Hugh Evans, commenced their ministerial labors amongst the people. The names of these two excellent men will be held in lasting remembrance; they were fathers to the Baptist interest in Wales.

Mr. Powell travelled through the principality, preaching the word of God, in the midst of a host of the most bitter enemies. He suffered much from prison to prison; sometimes at large, publishing the name of a Saviour, at other times before councils, defending the cause of his God. He died in London, 1670, in the 11th year of his imprisonment, and in the 53d of his age.

Mr. Powell was at first a clergyman of the Church of England, and officiated at Clunn, a small town in Shropshire. He was a gentleman of some property, and resided upon his own farm, which is known by the name of Goetre, six miles below Newtown, in Montgomeryshire. The writer has the pleasure of occupying that portion of our Lord's vineyard, which Mr. Powell began to cultivate two hundred years ago. He sometimes enters the house in which that faithful servant of Christ dwelt, and would say, like Elisha, "May a double portion of his spirit be the lot of this humble individual." But I am wandering from my subject.

From the days of Powell to the year 1800, very little success attended the gospel in Radnorshire. It appears to be almost forgotten by the religious public in general. But at present religion begins to flourish here.

The late D. Evans, of the Dolau, was made very useful in many parts of this county. He was made an instrument to fan the almost dying spark remaining hid in the ashes, and to our great pleasure we can add, the fire is not likely to go out again. May the Lord continue to prosper his work amongst them.

In 1794, there were only two churches in this county, the one met at Dolau, and the other at Newbridge. The preachers who labored in these churches then, were John Evans, James Griffiths, Joseph Jones, John Evans, and Morgan Evans.

The writer recollects a remark made respecting these preachers, "That they were like good oxen, always drawing together."

The number of churches in this county is yet but small.

Chapels 6—churches 6—ordained ministers 5—licentiates 5.

Viewing the prosperity which has attended the gospel, the number of chapels built, and the many Sabbath schools established in Wales these last twenty years, we would exclaim "What hath God wrought?"

From the foregoing it appears, that the number of *Baptist chapels* in Wales is 328—*churches* 280—*ordained ministers* 199—*licentiates* 92.

According to the best information we can obtain, there are at present in Wales, 328 Baptists meeting-houses, and numerous other stated preaching places, for lectures on

Sunday and week day evenings, which are regularly supplied with the preaching of the gospel by Baptist ministers, not once a month, but *every week*, and in some places, three or four times a week, besides Lord's-days. This is owing, not only to the number, but also to the *diligence* of the Welch preachers, and to a plan which is there adopted to defray their travelling expenses, as well as an acknowledgment of gratitude from the churches for their labors of love. Although the Welch churches do not give much to their ministers, yet an instance has never occurred of their letting a regular minister, in good standing, go from them without giving him *something*.

The travelling preachers receive a stated sum for each sermon, so that a man of strong constitution, who can preach twice every day, as Christmas Evans, John Elias, and others do, would receive a considerable amount for his services. For this purpose the churches have a fund, or treasury, into which the people cast their contributions, so that no collection is made when the minister is present. The whole number of Baptist communicants in Wales, is about 35,000.

ENGLISH BAPTIST MISSIONS IN THE EAST.

We have no means of giving accurately the statistics of the Christian missions in India, under the care of the Baptist Missionary Society in England. From the last Report of the Society, June, 1835, it appears that it has 16 stations occupied by 14 missionaries who are preachers of the gospel, besides several native preachers. At these stations are 10 or 12 churches to which 56 persons have been added by baptism since the former report. Three of the churches with a Mission Press, are in Ceylon; the others with another Printing establishment, are in Calcutta and vicinity. One station, under the care of Mr. Bruckner, is at Sumatra. Mr. Bruckner has been encouraged in the prosecution of his missionary work, by learning that the king of Holland, has testified his approbation of the translation of the New Testament into the Javanese language, and of the other efforts made for the conversion of the natives to the faith of Christ. Connected with all the mission stations, except perhaps the latter, there are flourishing schools instructed by the missionaries, or under their personal direction. The Bengalee translation of the New Testament executed by Mr. Yates, with the assistance of Mr. Pearce, has been Printed, and a new translation of the Old Testament has been commenced. "In this essential department of missionary labor (the Committee remark) incalculable benefit has resulted, under the Divine blessing from the earnest and long continued efforts of the late venerable Carey, whose removal to a better country has recently called forth the sympathies of the Christian world."*

In connexion with the foregoing we subjoin a short paragraph from a letter from Mr. Yates, to H. Lincoln, of Boston, Mass. dated Calcutta, Nov. 21, 1835:

"Were I required in one word to express the state of religion in India, I should say, it is spring time. The blossoms are putting forth. Our own society—and other Missionary societies—the Bible and Tract societies, are all full of hopeful promise."

* On receiving this mournful intelligence, the following minute was unanimously agreed to by the Committee of the Baptist Missionary Society:

Resolved—"That this Committee cordially sympathise, on this mournful occasion, with the immediate connections of Dr. Carey, by whose death, not only the Missionary circle with which he was most intimately associated, but the Christian world at large, has sustained no common loss. The Committee gratefully record, that this venerable and highly esteemed servant of God, had a principal share in the formation of the Baptist Missionary Society; and devoted himself, at its very commencement, to the service of the heathen, amidst complicated difficulties and discouragements, with an ardor and perseverance which nothing but Christian benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the nations of the East the Holy Scriptures in their own tongue: a department of sacred labor in which it pleased God to honor him far beyond any predecessor or contempprary in the Missionary field. Nor was Dr. Carey less eminent for the holiness of his personal character. Throughout life he adorned the gospel of God his Saviour by the spirituality of his mind and the uprightness of his conduct; and especially, by the deep and unaffected humility which proved how largely he had imbibed the spirit of his blessed Master.

"In paying this brief and imperfect tribute to the memory of this great and good man, who was long their associate in Missionary exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the Committee to glorify God in him. May a review of what divine grace accomplished in and by this faithful servant of the Redeemer, awaken lively gratitude, and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favor his church with renewed proofs of his love and care by thrusting forth many such laborers into the harvest!"

SERAMPORE MISSION.

The following general views of the Serampore Mission, are taken from the Church Missionary Register, 1835:

"There are now eighteen mission stations, and eleven out stations. The surface over which the mission extends is very large. Delhi is as distant from Serampore as the capital of Sweden is from that of England; and the extreme distance between the stations is more than that of Petersburg from London. At these stations we have at least fifty European and Asiatic laborers, while the number is continually, though gradually on the increase. Of these fifty, it is particularly worthy of remark, forty-two or forty three have been turned from darkness to light on *Indian* ground; and of this number not fewer than thirty-eight were *born* in India. Thus, if we look at the seven Europeans, who taking their lives in their hands and resolving to end their days in India, have devoted their strength and talents to these Eastern nations, we find that God has increased them SEVEN-FOLD. But when these fifty individuals are viewed in connexion with their daily proclamation of divine truth—with the number whom they have already been successful in *turning from dumb idols to serve the living God*—as well as the number to whom they will be thus useful; and when with all this, we contrast its origin, forty-two years ago, surely even *at this time* it may be said, *What hath God wrought?*"

Subjoined is an extract of a letter from J. Marshman, sen. missionary at Serampore, dated November 5, 1835:

"As I am greatly pressed for time, I can enlarge no further than to say, that our gracious Redeemer has neither forsaken us at Serampore, nor left us wholly without tokens of his gracious presence and approbation. Our *nine* missionary stations he has increased to *eighteen*, in these last seven years; and of the brethren who labor in them, nearly fifty of different nations, (for with us there is no difference of blood or color, since HE hath made of *one blood*, all the nations of the earth,) all with the exception of five have by his grace been raised up in India itself. And I feel thankful while I add, that if we may adopt the primitive maxim, as old as Tertullian, "*Ubi tres ecclesia est*," there are among these eighteen stations, twenty-six infant churches rising up, the greater part of whose members are natives of India."

LIST OF BAPTIST PUBLICATIONS.

"The following List of Works, published by the Baptists, on subjects connected with the history of the denomination, or the ordinance of Baptism, is submitted with a hope that it may guide the inquirer. It is not attempted to present a complete list, as many works have been published under local circumstances, which have had but little claim on public attention, and may not have come to the Editor's knowledge. The more prominent and popular are selected."

HISTORICAL.

"*Crosby's History of the English Baptists* 4, vols. 8vo. Scarce—and has been in a great measure superseded by

"*Ivimey's History of the English Baptists*, 4 vols. 8vo. This work enters into the *minutiæ* of the History, giving ample details of all leading events in Baptist History from the Commencement of the Christian era. Should be better known than it is.

"*Danvers on Baptism*, 2 vols. Rarely met with. A work of very great learning and full of information. Wall found himself unable fairly to meet its statements.

"*Benedict's History of the Baptists*, 2 vols. 8vo., also abridged in 1 vol. *Backus' History of the Baptists in New England*, 2 vols. 8vo. These works are of great worth. They exhibit the strong features of Christian principles acting under strange forms of policy and detail scenes of most extraordinary character.

"*Mann's Lectures on Nonconformity*, 8vo. Contains a sketch of the Baptists—it is a most useful book—presenting the most complete Syllabus of Nonconformist History to be met with. No Baptist family should be without it.

"*Robinson's History of Baptism*, 8vo. A work of prodigious research and learning."

Jones' History of the Christian Church, with an interesting account of the Waldenses and Albigenses, 2 vols. 8vo. "The author has explored, with persevering industry, a wide range of ecclesiastical information, and gathering materials from both friends and foes, has disposed of them with unusual judgment and skill."

History of the Welch Baptists, from the year 63 to the year 1770, by J. Davis, 12mo. This work is chiefly an abridgement of Joshua Thomas' History of the Welch Baptists. The author has, however, consulted various other works, both civil and ecclesiastical, printed and manuscript. It is an important history of Baptists who have existed as a people in uninterrupted succession since the days of the apostles.

Semple's History of the Baptists in Virginia, 8vo. Very scarce. A new edition with improvements and additions is about to be published by James B. Taylor, of Virginia.

ARGUMENTATIVE.

"*Abraham Booth's Pedobaptism examined*, 2 vols. 8vo. A defence of Baptism from the concessions of opponents. As a controversial work it is without parallel. Should be reprinted.

"*Gale's Reply to Wall*, 8vo. Full of Scholastic lore. To those who understand the classics it is very valuable.

"*Innes's Conversations on Baptism.* Is a very masterly work—written in a fine spirit.

"*Ryland's Candid Statement why the Baptists differ from so many of their brethren.* Calm and pious—worthy of the venerable and devoted man who wrote it. Where this would not convince, it must conciliate.

"*Westlake's General View of Baptism.* A most valuable work, as it presents the whole argument in a condensed form.

"*Gibb's Defence of the Baptists.* Similar to the preceding. Is a very creditable performance.

"*Cox's Reply to Ewing and others.* Contains a complete exposure and refutation of the sophistry of modern antagonists. Sound in argument—with some biting sarcasms.

Carson's Reply to Ewing, comprises a body of philological criticism which no scholar can gainsay.

Views of Communion, by J. G. Fuller, son of the late Andrew Fuller. This work exposes with great clearness and power Mr. Hall's splendid sophism for mixed communion.

Judson's Sermon on Baptism. Worthy of the apostle to the heathen, and the translator of the Burman Bible.

Animadversions upon Professor Wood's Lectures on Infant Baptism. Written in an excellent spirit—sound in argument, and deserves a candid perusal by those who think they find an argument for infant baptism in the Abrahamic covenant.

Ripley's Examination of Stewart on Baptism. Exposes many erroneous representations of Professor Stewart—is manly in style, rich in biblical criticism, and adapted to others besides learned readers.

Frey's Essays on Baptism. A work of considerable research and learning, containing the concessions of numerous Pedobaptists, and a very valuable essay on positive laws or institutions.

Review of Professor Stewart on Christian Baptism, by Willard Judd, New York, pp. 196—1836. Just published. 1. Treats the question as one of philology, and to be settled chiefly on philological principles. 2. Insists on the obligation of Christians to conform their practice literally to the scriptural rule of baptism. 3. Considers the relative order of baptism, and maintains its priority to the Lord's supper, and such a connexion between the two ordinances as renders the want of the former a disqualification for the latter.

TRACTS.

Pengilly's Scripture Guide to Baptism. Has passed through nine editions in England, and several in this country. Is deservedly popular.

Gill's Tracts on Baptism. Very powerful; he brings a mass of learning within a small compass.

Taylor's Tracts on Baptism. Very valuable from the simple, but weighty character of the Author's style.

Fellow's Six Views of Believer's Baptism. A most delightful little work—written in a highly devotional strain. Ought to be widely circulated.

Wilson's Scripture Manual. Describes the process of conviction in the mind of an inquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size.

Booth's Vindication of the Baptists. A most admirable treatise. Ought to be studied much, especially by young disciples.

The Covenant of Circumcision no just Plea for Infant Baptism, by W. T. Brantly, and the *Substitute*, by A. M. Beebee. Just published. Able arguments well sustained by scripture authority.

MISCELLANEOUS.

The Baptism, or the Little Inquirer, by Wilson Jewell, M. D. Designed for Sunday Schools and youth particularly, but will be read with pleasure by adults. Embraces much practical matter, in connexion with plain simple arguments for believers' baptism, and is calculated to make a serious impression on the mind as well as defend Baptist sentiments.

Many of the works noticed in the foregoing list may be obtained at the Depository of the Baptist General Tract Society, No. 21 South 4th street, Philadelphia.

There is a Baptist Tract Society at Loughborough, England, conducted by Mr. Winks. Its varied and useful publications are sold also by Mr. Wightman, Paternoster Row, London.

CORRECTIONS AND ADDITIONS.

ERRATA.—On page 145, in the poetical quotation, ten lines from the top, for *divides* read *divide.*

On page 284, in the sum of church members in Michigan, for 2699 read 1699.

On page 251, for Salem, *Columbia* county, read *Columbiana.*

On page 307, for 252 churches in Michigan, read 52.

MAINE.—Reuben Milnor, late pastor of the Baptist Church at Kennebunkport, has removed to Norway.

NEW HAMPSHIRE. "Annals of the Baptist Churches in New Hampshire," is the title of a historical Sermon preached before the Convention at its anuual meeting, October, 1835, by Ebenezer E. Cummings, Pastor of the Baptist Church, Concord. Extracts from the Sermon would be given did our limits permit it. The first Baptist Church in New Hampshire, it appears, was formed at Newtown, 1755, Walter Powers, Pastor; and the second at Madbury in 1768.

VERMONT.—Richard M. Ely, late of Saxton's Village, is now Pastor of the Second Baptist Church, Townshend—East Townshend Post Office.

Elder Leland Huntly has removed from Hubbardton to Orwell.

MASSACHUSETTS.—E. Andrews has returned from Bernardston to North Sunderland, and taken charge of the Baptist Church in that place. A pleasing revival of religion is now in progress among the Students in Franklin Academy, Shelburn Falls, John Alden, Principal. Eighty-seven students have been converted within about two years and a half, 39 of whom have joined the Baptist Church in that place. Many of these are in different colleges preparing for the ministry; and several have gone to the South and West as teachers.

Stephen Lovell has resigned the pastoral charge of the First Baptist Church, Cambridge.

Second Church, Boston.—From a historical sketch of this church, in the Watchman, we learn it was constituted July 27, 1743, and has had six settled pastors previous to the present, Mr. Stow. T. Baldwin baptized nearly 700; Mr. Knowles, 215; and Mr. Stow, since his settlement, November 15, 1832, 90, and 46 have been received by letter. "The place of worship, though one of the largest in the city, is regularly filled with attentive hearers, and at the present time it is not practicable in any part of the house to hire even a single seat. About a year since, the church becoming convinced that accommodations ought to be provided for such as wished to hear, purchased a meeting-house formerly occupied by the Methodists, in Hanover Avenue, and detached a colony to the number of 60, to occupy it, under the designation of the North Baptist Church. In this way, by the efforts of one church, two places of worship have been opened, and two pastors supported. The enterprise has succeeded fully equal to their expectations. Sinners have been converted in both places, and the churches have been mutually profited."

RHODE ISLAND.—The church in Westerly, of which John Waterman is pastor, is the *Third* Westerly, there being no Fourth Church, as stated in the Tables. The church was formed September 16, 1835, and will probably unite with the Warren Association at its next annual meeting. Since the constitution of the church 20 have been received by baptism and 3 by letter. Present number 39.

The Rhode Island Baptist State Convention held its 11th annual meeting in Providence, April 13, 1836. The missions under the care of this body have been blessed. Their prospects are encouraging. The next meeting will be held in Pautucket, the second Wednesday in April, 1837.

CONNECTICUT.—Ashford Association, 12th session, was held May 18, 1836. Baptisms 70—Decrease 10. Next meeting at Willimantic, 2d Wednesday in May, 1837.

NEW YORK.—Barnas Sears, late Professor in the Hamilton Institution, has received and accepted the appointment of Professor of Christian Theology in the Newton Institution, Newton, Mass.

PENNSYLVANIA.—The annual meeting of the Central Union Association was held at Norristown, May 31, 1836. Number baptized 140. Visiting brethren present, H. Lincoln from Boston, E. Loomis from Ohio, and J. E. Welch from New Jersey. The Association resolved to raise at least $1000 the ensuing year for the Burman Bible cause, and expressed a desire for the formation of a Baptist State Convention in Pennsylvania.

MARYLAND.—The 2d Baltimore, Mount Zion, Rockville, Pleasant Valley, Linganore, and Fredericktown churches having withdrawn from the Baltimore Association, for what they believe to be a violation of her constitution, in disregarding the independence of the churches, met by delegation on the 14th of May, 1836, Elder John Healy, *Chairman;* Elder J. H. Jones. *Secretary;* and after making a declaration of their grievance and doctrinal views, proposed to hold another meeting on Thursday after the 4th Lord's-day in August next, for the purpose of forming a new Association.

DISTRICT OF COLUMBIA.——*Columbian College.*—The present Faculty are, Stephen Chapin, President and Professor of Intell. and Moral Philos. and Belles Lettres; Thomas Sewall, Prof. of Anatomy and Physiology; William Ruggles, Prof. of Math. and Natural Philosophy; Nicholas Worthington, Prof. of Materia Medica; Frederick May, Prof. of Obstetrics; James C. Hall, Prof. of Surgery; Thos. P. Jones, Prof. of Chemistry; Alexander McWilliams, Professor of Botany; J. O'Brien Chaplin, Professor of Latin and Greek Languages; Samuel C. Smoot, Principal of the Clasiscal and Preparatory School.

VIRGINIA.—*Second Church, Richmond,* John Hitchcock has been added to the number of their Deacons.

Elder Nathan Healy has removed from Farnham Church, Richmond county, to Kinsale, Westmoreland.

Elder F. C. Lowry has removed from Cartersville to Greensboro, Alabama.

Elder Edward Baptist has removed from Virginia to Marengo, Alabama.

Concord Association.—Since the Tables were prepared we have received the Minutes of this body for 1835. The following are the churches with the Post Office Address of their ministers, viz: *Blue Stone,* John B. Smith, Christiansville; *Concord,* Mecklenburg county; *Gilgal,* do; *Malone's,* — do; *Clarksville,* Joseph S. Baker, Clarksville; *Antioch,* J. S. Baker; *Sandy Creek,* George Petty, Wattsborough, Lunenburg co.; *Mount Zion,* — Lunenburg county; *James' Square,* John Britton; *Reedy Creek,* J. Britton; *Fountain Creek,* J. Britton; *Cut Banks,* J. Britton, Mount Laurel Post Office, Halifax county.

Churches, 12—Ordained Ministers, 5—Licentiate, 1—Baptisms, 205—Members, 982.

Concord Association was formed in 1833, by a few churches which withdrew from the Meherrin Association, on account of the prevalence of Campbellism and the anti-mission spirit within its bounds. It has thus far enjoyed the smiles of heaven. Its members have more than doubled within the three years of its existence. It corresponds with the General Association, and is actively engaged in the promotion of benevolent objects. The Antioch and Mount Zion Churches were built up under the labors of Elder Gilbert Mason, and the Gilgal under those of John B. Smith. A new church has recently been formed at Ebenezer, Mecklenburg county, of members who seceded from a Campbellite church.

The next meeting of the Association will be with the Mount Zion Church, on Saturday before the 4th Lord's-day in July next.

Elder William W. Snow has removed to Petersburg, and Thomas King has removed to Person county, N. C., within the bounds of the Flat River Association.

A division of the *Roanoke Association* has been proposed on the principle of elective affinity, a part of the churches being in favor of an enlightened ministry, and a part the reverse.

The Meherrin Association no longer exists. The Reedy Creek, Tusekiah, and Springfield, with their ministers, have embraced Campbellism. Meherrin and Ebenezer churches are divided on that subject; and the others, with the exception of Cedar Creek, have joined the Concord Association.

Virginia Baptist Seminary.—We learn that the Trustees have purchased during the past year six additional acres of land for the use of the Seminary, for $3000.

NORTH CAROLINA.—Two new churches, in Person county, under the pastoral care of James King, propose uniting with the Beulah Association at its next meeting. One of these, Mill Creek, was formed in 1835—the other, Ephesus, was constituted in January, 1836.

The Chowan Association held its last annual session May 12, 1836. Much spirit, harmony, and good feeling prevailed. A missionary Society was formed. Next meeting at Cole Rain, Bertie county.

Wake Forest Institute is in a most flourishing condition. Number of students, 120.

SOUTH CAROLINA.—William H. Brisbane has retired from the editorial department of the Southern Baptist, for want of adequate patronage. The paper will be continued by James S. Burgess, under the supervision of a committee in the confidence of the denomination.

GEORGIA.—The State Convention adjourned its late session at Talbotton, May 3, 1836, to meet again at Rukersville, Elbert county, on Friday before the first Lord's-day in May, 1837, the meeting was numerously attended, and truly harmonious. The establishment of a Baptist S. S. Union was recommended, and $ 800 were appropriated for the purchase of a depository of books. Brethren Posey and Mallary were appointed agents to obtain subscriptions or pledges for the College, it being necessary to secure the sum of $ 100,000 before it can be commenced. The pledge given at the preceding meeting to raise $ 3000 for foreign missions was more than redeemed, nearly doubled. The Convention resolved to raise the ensuing year $ 10,000 for foreign missions, including the publication of the Bible.

ALABAMA.—J. H. Devotee is now pastor of the Baptist Church at Tuscaloosa.

ARKANSAS has a population of about 60,000—has just formed a State Constitution, is a most important missionary field, and should be occupied by Baptists. The Little Rock Association, a small body, heretofore existed, but it has given place to Campbellism. The Spring River Association is a growing body of Baptists, and in a flourishing state. There is another Association, we learn, in the northwestern part of Arkansas, comprising about 13 churches, 12 ministers, and 300 members, said to be an anti-mission body.

KENTUCKY.—There appear to be two Union Associations in Kentucky. One of these will be found in the Tables, and we have the Minutes of another before us, which held its last annual session in Hickman county, September, 1835. The churches and their pastors are, Waidsboro', E. Owens; Trace Creek, A. Copeland; New Bethel, —; West Fork of C. River; M. Creek; Emmaus; Little Obion; Clinton, S. Ray; Ohio; Providence; Union. Churches, 11—Ministers, 3—Members, 303. The Association express deep sorrow on account of the death of their beloved and much lamented brother, Elder Richard Curd. The next meeting will be held whith Trace Creek Church, Graves county, on Saturday preceding the first Lord's-day in September, 1836.

OHIO.—A small Baptist Church was formed, April 10, 1836, at Graham's Station, Meigs co. The following churches have been recently formed, and are unassociated, viz: *Huron*, Huron county, William Algood, pastor, 30 members; *Mentor*, Geauga county, Rufus Rider, pastor, 21 m.; *Dover*, Cuyahoga county, 20 m.; *Milton*, Wayne county, James Newton, pastor, 55 m.; *Granger Center*, Medina county, 25 m.; *Bricksville*, 20 m.; *Lafayette*, Medina county, 20 m.; *Enon*, Medina county, 20 m.; *Wadsworth*, Medina co., Solomon Dimick, pastor, 20 members.

The churches of Granger Centre, Strongsville, Medina, Lafayette, Liverpool, Columbia and Wadsworth, are supplied by S. Dimick, F. Freeman, and Linus Austin, missionaries of the Rocky River Mission Society.

East Fork of Little Miami Association. Second Ten Mile Church, Ichabod Temple is pastor, New Richmond Post Office.

Geauga Association, Munson Church, —— Woodward, pastor, Munson, Post Office; *Newberry*, Elder Boomer is a member, or associate pastor; *Auburn*, Elder Freeman has removed to Euclid, and Elder Woodward is the supply.

Grand River Association.—Ashtabula, Asahel Chapin has removed to Buffalo, N. Y. The Post Office of Ashtabula Church is Ashtabula. *Rome*, Edmund Richmond has removed to Sheffield Church; *Cherry Valley*, M. Webster has removed; *Geneva*, William Sumner has removed; *Madison.* supplied by J. Bailey, Madison Post Office. J. Bailey resides at Perry, and is pastor of Madison and Richmond churches.

Huron Association.—Berlin Church, William Algood, supply; Avon and Dover is now Avon, and Dover is a new church; *Hamilton*, Abner Sylvester is the supply half the time; *Seneca* now belongs to Sandusky River Association; *Lagrange*, F. A. Freeman has removed to Refugee, New Baltimore Post Office; *Auburn* has been dissolved—a new church will soon be formed, William L. Judd, supply, has recently baptized several persons. *York and Reed* belong to Sandusky River Association; *South Amherst*, Levi M. Mack has removed and W. F. Missildine, from Mansfield, is pastor; *Camden*, Levi M. Mack, removed; *Pittsfield*, T. Burroughs has been ordained, and has removed.

Little Miami Association.—Oxford Church, Thomas Craven, late pastor, is now a missionary in Scioto Association.

Meigs' Creek Association.—Marietta Church. Hiram Gear is associate pastor, and preaches part of the time in the bounds of the Parkersburg Association; *Mount Zion*, James Gabriel is no longer the supply; *Unity*, J. Van Bront, no longer supply; *Blue Rock*, L. Colver, deceased, and R. Burkley, supply; *White Plains*, S. Rice, supply; *Adams*, Elder Rector is a member and supplies Harmony Church; *Waterford*, dissolved.

Miami Association.—Lebanon Church, John Blodgett, pastor.

Mohecan Association.—Sandyville Church. Elder J. Brown is a member; 2*d Mohecan*, Alpheus French, removed.

Portage Association.—Streetsborough Church, without a pastor, J. C. Barlow is a member; *Northfield*, R. Missildine has removed.

Rocky River Association.—Columbia Church. B. Hill has removed to Olmstead; *Medina*, James Hovey has removed to Rockport; *Westfield*, J. Newton supplies Norton and Milton churches; *Parma*, R. Taggart has removed.

Scioto Association.—Frankfort, Hezekiah Johnson, pastor; *African*, at Chillicothe, D. Nickens has removed to Cincinnati; *Chillicothe*, J. Smith is no longer pastor—church low.

Zoar Association.—Harmony Church, Washington county. C. Skinner no longer supply. A young man named Irving is about to be ordained there. Stillwater Church has divided. R. H. Sedwick is pastor of the old church, and Wm. R. McGowan is pastor of the new church, called Ebenezer, Moristown Post Office.

MICHIGAN.—William Taylor is pastor of Constantine Church, Lagrange Association, Schoolcraft Post Office.

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